Sri Brhad-Bhagavatamrta

Part One:
Sri Bhagavata-krpa-nirdhara (The Search For the Lord's Mercy)

Chapter One: Bhauma (The Earth)

Text 1

jayati nija-padābja-prema-dānāvatīrṇo
vividha-madhurimābdhiḥ ko 'pi kaiśora-gandhiḥ
gata-parama-daśāntaṁ yasya caitanya-rūpād
anubhava-padam āptaṁ prema gopīṣu nityam

jayati-all glories; nija-own; pada-feet; ābja-lotus; prema-pure love; dana-gift; avatīrṇaḥ-descended; vividha-various; madhiurima-sweetnesses; abdhiḥ-ocean; kah api-someone; kaisora-of youth; gandhiḥ-with the fragrance; gata-attained; parama-the supreme; dasa-state; antam-final; yasya-of whom; caitanya-of Śrī Caitanya Mahaprabhu; rūpat-from the form; anubhava-of direct perception; padam-the state; āptam-attained; prema-pure love; gopīsu-among the gopīs; nityam-eternal.

Glory to He who is a great ocean of many sweetnesses, who is scented with the fragrance of youth, and who, in the form of Śrī Caitanya Mahāprabhu, descended (to this world) to give pure love for His own lotus feet and to personally taste the perfect eternal love felt by the gopīs.

Text 2

śrī-rādhikā-prabhṛtayo nitarāṁ jayanti
gopyo nitanta-bhagavat-priyatā-prasiddhaḥ
yāsāṁ harau parama-sauhṛda-mādhurīṇāṁ
nirvaktuṁ īṣad api jātu na ko 'pi śaktaḥ

śrī-radhika-Śrīmati Radharāni; prabhṛtayaḥ-beginning with; nitaram-completely; jayanti-glories; gopyaḥ-to the gopīs; nitanta-great; bhagavat-to the Supreme Personality of Godhead; priyataḥ-dearness; prasiddhaḥ-celebrated;

yasam-of whom; harau-for Lord Hari; parama-transcendental; sauhṛda-of friendship; madhurīnām-of the sweetness; nirvaktum-to describe; isat-a little; api-even; jātu-at any time; na-not; kah api-anyone; śaktaḥ-is able.

Glory to the gopīs headed by Śrīmatī Rādhārāṇī, who are famous as the beloveds of the Supreme Personality of Godhead, and the sweetness of whose intimate friendship with Lord Hari no one will ever have the slightest power to describe.

Text 3

sva-dayita-nija-bhāvaṁ yo vibhavya sva-bhāvāt
su-madhuram avatīrṇo bhakta-rūpeṇa lobhāt
jayati kanaka-dhāmā kṛṣṇa-caitanya-nāmā
harir iha yati-veṣaḥ śrī-śacī-sūnur eṣaḥ

sva-own; dayita-of His beloved devotees; nija-for Himself; bhavam-ecstatic love; yaḥ-who; vibhavya-perceiving; sva-own; bhavat-from love; su-great; madhuram-sweetness; avatīrṇaḥ-descended; bhakta-of a devotee; rūpena-in the form; lobhat-out of eager desire; jayati-all glories; kanaka-of gold; dhama-with a great splendor; kṛṣṇa-caitanya-Śrī Kṛṣṇa Caitanya; nama-bearing the name; hariḥ-Lord Hari; iha-here; yati-of a sannyasi; vesaḥ-in the garb; śrī-saci-of Śrīmati Saci; devi sunuḥ-the son; esaḥ-He.

Glory to Lord Hari who, seeing the very sweet love His dear devotees bear for Him, eagerly descended (to this world) in the form of a devotee, who is now splendid as gold, who is dressed as a sannyāsī, who is the son of Śrīmatī Sacī-devī, and who bears the name Śrī Kṛṣṇa Caitanya.

Text 4

jayati mathurā-devī śreṣṭhā purīṣu manoramā
parama-dayitā kaṁsārāter jani-sthiti-rañjitā
durita-haraṇān mukter bhakter api pratipādanāj
jagati mahitā tat-tat-krīḍā-kathās tu vidūrataḥ

jayati-all glories; mathura-devi-to Mathura-devi; śreṣṭha-the best; purisu-among cities; manorama-beautiful and delightful; parama-most; dayita-dear; kaṁsa-arateḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; jāni-of the birth; sthita-with the place; rañjita-beautified; durita-sins; haraṇat-removing; mukte-of liberation; bhakteḥ-of devotional service; api-also; pratipadanat-because of the establishment; jagati-in the world; mahita-glorified; tat-tat-various; krida-of transcendental pastimes; kathaḥ-the narrations; tu-indeed; vidūrataḥ-a little distant.

Glory to Goddess Mathurā, the best and most beautiful of cities, most dear to Lord Kṛṣṇa, beautified with His birth-pastime, the place where His pastimes are narrated eternally, the place that, because it removes all sins and grants liberation and devotional service, is eternally glorified in this world.

Text 5

jayati jayati vṛndāraṇyam etan murāreḥ
priyatamam ati-sādhu-svānta-vaikuṇṭha-vāsāt
ramayati sa sadā gāḥ pālayan yatra gopīḥ
svarita-madhura-veṇur vardhayan prema rāse

jayati-all glories; jayati-all glories; vrndaraṇyam-to Vrndavana; etat-this; mura-areḥ-of Lord Kṛṣṇa, the enemy of the Mura demon; priyatamam-the most dear; ati-very; sādhu-pure; sva-anta-within; vaikuṇṭha-in Vaikuṇṭhaloka; vasat-than the residence; ramayati-delights; saḥ-He; sadā-eternally; gaḥ-the surabhi cows; palayan-protecting; yatra-where; gopīḥ-the gopīs; svarita-sounded; madhura-the sweet; venuḥ-flute; vardhayan-increasing; prema-the pure love; rase-during the rasa dance.

Glory, glory to Vṛndāvana forest, the place dearer to Lord Kṛṣṇa than the transcendental realm of Vaikuṇṭha, the place where Lord Kṛṣṇa eternally protects the surabhi cows, and where, sweetly playing the flute, He arouses the pure love of the gopīs in the arena of the rāsa dance.

Text 6

jayati taraṇi-putrī dharma-rāja-svasā yā
kalayati mathurāyāḥ sākhyam atyeti gaṅgām
murahara-dayitā tat-pāda-padma-prasūtaṁ
vahati ca makarandaṁ nīra-pūra-cchalena

jayati-all glories; tarāni-of the sun-god; putri-to the daughter; dharma-rāja-of Yamarāja; svasa-the sister who; kalayati-sees; mathuraya-of Mathura; sakhyam-friendship; atyeti-attains; gaṅgam-the Ganges; murahara-to Lord Kṛṣṇa, the killer of Mura; dayita-very dear; tat-of Him; pada-feet; padma-from the lotus; prasutam-born; vahati-carries; ca-also; makarandam-nectar; nira-of water; pura-of a stream; chalena-on the pretext.

Glory to the Yamunā River, which is the daughter of the sun-god, the sister of Yamarāja, the friend of Mathurā, superior to the Ganges, and very dear to Lord

Kṛṣṇa, and which flows with what seems to be water but is actually the nectar of the lotus flower of Lord Kṛṣṇa's feet.

Text 7

govardhano jayati śaila-kulādhirājo
yo gopikābhirudito hari-dāsa-vāryaḥ
kṛṣṇena śakra-makha-bhaṅga-kṛtārcito yaḥ
saptāham asya kara-padma-tale 'py avatsīt

govardhanaḥ-to Govardhana Hill; jayati-all glories; saila-of mountains; kula-of the community; adhirājaḥ-the king; yaḥ-which; gopīka-by the gopīs; abhiruditaḥ-proclaimed; hari-of Lord Hari; dasa-of all the servants; varyaḥ-the best; kṛṣṇena-by Lord Kṛṣṇa; sakra-of Indra; makha-the sacrifice; bhaṅga-breaking; kṛta-done; arcitaḥ-worshipped; yaḥ-which; sāpta-seven; aham-for days; asya-of Him; kara-hand; padma-lotus; tale-on the surface; api-also; avatsit-rested.

Glory to Govardhana Hill, the king of mountains, the hill the gopīs declared was the best servant of Lord Hari, the hill personally worshiped by Lord Kṛṣṇa when He stopped the indra-yajña, the hill that for seven days rested on Lord Kṛṣṇa's lotus hand.

Text 8

jayati jayati kṛṣṇa-prema-bhaktir yad-aṅghriṁ
nikhila-nigama-tattvaṁ gūḍham ājñāya muktiḥ
bhajati śaraṇa-kamkā vaiṣṇavais tyajyamānā
japa-yajana-tapasya-nyāsa-niṣṭhāṁ vihāya

jayati-all glories; jayati-all glories; kṛṣṇa-for Lord Kṛṣṇa; prema-pure love; bhaktiḥ-devotional service; yat-of which; aṅghrim-the feet; nikhila-all; nigama-of Vedic literatures; tattva-the truth; gūḍham-hidden; ajñāya-understanding; muktiḥ-liberation; bhajati-worships; saraṇa-to take shelter; kama-desiring; vaiṣṇavaiḥ-by the devotees; tyajyamāna-rejected; japa-mantra-chanting; yajana-Vedic sacrifices; tapasya-austerity; nyasa-niṣṭham-faith; vihaya-abandoning.

Glory, glory to devotional service in pure love for Kṛṣṇa. Rejected by the devotees, finally understanding the confidential secret of all Vedic knowledge, and abandoning all trust in mantra-chanting, Vedic sacrifices, and severe austerity, liberation now worships the feet of devotional service. Liberation now yearns to take shelter of the feet of devotion.

Text 9

jayati jayati nāmānanda-rūpaṁ murārer
viramita-nija-dharma-dhyāna-pūjādi-yatnam
katham api sakṛd āttaṁ muktidaṁ prāṇināṁ yat
paramam amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me

jayati-all glories; jayati-all glories; nāma-holy name; ānanda-bliss; rūpam-form; murārer-of Lord Krsna; viramita-stopped; nija-own; dharma-conventional religious duties; dhyāna-meditation; pūjā-worship; ādi-beginning with; yatnam-endeavor; katham api-somehow; sakṛd-once; āttam-spoken; mukti-liberation; dam-giving; prāṇinām-to the living entities; yat-which; paramam-supreme; amṛtam-nectar; ekam-only; jīvanam-life; bhūṣaṇam-treasure; me-my.

All glories, all glories, to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation, and worship. When somehow or other uttered even once by a living entity, the holy name awards him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure.*

Text 10

namaḥ śrī-kṛṣṇacandraya
nirupādhi-kṛpā kṛte
yaḥ śrī-caitanya-rūpo 'bhūt
tanvan prema-rasaṁ kalau

namaḥ-I offer my respectful obeisances; śrī-kṛṣṇacandraya-to Śrī Kṛṣṇacandra; nirūpadhi-without limit; kṛpā-mercy; kṛte-granting; gaḥ-who; śrī-caitanya-of Śrī Caitanya Mahaprabhu; rūpaḥ-in the form; abhūt-became; tanvan-spreading; prema-of pure love for Lord Kṛṣṇa; rasam-the nectar; kalau-in the age of Kali.

Obeisances to boundlessly merciful Lord Śrī Kṛṣṇacandra who, appearing as Śrī Caitanya, distributed the nectar of pure love of God in the age of Kali.

Text 11

bhagavad-bhakti-śāstrāṇām
ayaṁ sārasya saṅgrahaḥ
anubhūtasya caitanya-
deve tat-priya-rūpataḥ

bhagavat-to the Supreme Personality of Godhead; bhakti-describing devotional service; sastrānām-of the scriptures; ayam-this; sarasya-of the nectar; sangrahaḥ-collection; anubhūtasya-directly perceived; caitanyadeve-in Lord Caitanyadeva; tat-of Him; priya-dear; rūpataḥ-from the form.

This book is bhakti literatures' essence, which was revealed by the Lord who is dear to the heart.

Note: The Lord who is dear to the heart is Nanda's son, who plays the flute and whose handsome form gracefully bends in three places. By His mercy He appeared in the heart and revealed the truth of devotional service.

Another interpretation is "Caitanyadeve" is "Lord Caitanya Mahāprabhu" and "rūpa" is Śrīla Ruāpa Gosvāmi". Then the phrase becomes "which was revealed by Śrīla Rūpa Gosvāmī, who is dear to Lord Caitanyadeva".

Text 12

śṛṇvantu vaiṣṇavāḥ śāstram
idaṁ bhāgavatāmṛtam
su-gopyaṁ prāha yat premṇā
jaiminir janamejayam

śṛṇvantu-may hear; vaiṣṇavaḥ-the devotees of the Lord; sastram-book; idam-this; bhāgavata-of the Lord and His devotees; amṛtam-the nectar; su-very; gopyam-confidential; prāha-spoke; yat-which; premṇā-with great love; jaiminiḥ-Jaimini; janamejayam-to Janamejaya.

May the saintly devotees hear this confidential book, the Bhāgavatāmṛta (the nectar of the Supreme Personality of Godhead and His devotees), which Jaimini Ṛṣi affectionately spoke to Mahārāja Janamejaya.

Text 13

munīndrāj jaimineḥ śrutvā
bhāratākhyānam adbhutam
parīkṣin-nandano 'pṛcchat
tat-khilaṁ śravaṇotsukaḥ

muni-of sages; indrat-from the king; jaimineḥ-from Jaimini; śrutva-having heard; bharata-Mahabharata; akhyānām-the story; adbhutam-wonderful; parīkṣit-nandanaḥ-Mahārāja Janamejaya, the son of Mahārāja Parīkṣit; apṛcchat-inquired; tat-khilam-the remainder; sravana-to hear; utsukaḥ-eager.

Hearing the wonderful story of Mahābhārata from Jaimini, the king of sages, and becoming very eager to hear more, Mahārāja Janamejaya, the son of Mahārāja Parīkṣit, asked:

Text 14

śrī-janamejaya uvāca

na vaiśampāyanāt prāpto
brahman yo bhārate rasaḥ
tvatto labdhaḥ sa tac-cheṣāṁ
madhureṇa samāpaya

śrī-janamejayaḥ-Śrī Janamejaya; uvāca-said; na-not; vaisampayanat-from Vaisampayana; prāptaḥ-attained; brahman-O Brahmāna; yaḥ-which; bharate-in the Mahabharata; rasaḥ-the nectar; tvattaḥ-from you; labdhaḥ-was obtained; saḥ-that; tat-of that; śeṣam-the remainder; madhureṇa-with sweetness; samapaya-please complete.

Śrī Janamejaya said: O brāhmaṇa, the sweet nectar I found in your narration of Mahābhārata I did not find in Vaiśampāyana's version. Please now sweetly finish that story.

Texts 15-17

śrī-jaminir uvāca

śukadevopadeśena
nihatāśeṣa-sādhvasam
samyak-prāpta-samastārthaṁ
śrī-kṛṣṇa-prema-samplutam

sannikṛṣṭa-nijābhiṣṭa-
pādārohana-kālakam
śrīmat-parīkṣitaṁ mātā
tasyārtā kṛṣṇa-tat-parā

virāṭa-tanayaikānte
'pṛcchad etan nṛpottamam
prabodhyānanditā tena
putreṇa sneha-samplutā

śrī-jaiminiḥ-Śrī Jaimini; uvāca-said; sukadeva-of Sukadeva Gosvami; upadeśena-by the instruction; nihata-removed; aśeṣa-all; sādhvasam-fears; samyak-completely; prāpta-attained; samasta-all; ārtham-truths; śrī-kṛṣṇa-for Lord Kṛṣṇa; prema-pure love; samplutam-flooded; sannikṛṣṭa-near; nija-own; abhiṣṭa-wished; pada-to the spiritual world; arohana-ascent; kalakam-the time; śrīmat-parīkṣitam-Śrī Parīkṣit; mata-mother; tasya-of him; arta-distressed; kṛṣṇa-to Lord Kṛṣṇa; tat-para-devoted; virata-of Mahārāja Virata; tanaya-the daughter; eka-ante-at the last moment; apṛcchat-asked; etat-this; nṛpa-of kings; uttamam-the best; prabodhya-encouraging; ānandita-blissful; tena-by him; putreṇa-by the son; sneha-with affection; sampluta-flooded.

Śrī Jaimini said: Of Śrī Parīkṣit, who was the best of kings, and who by Śukadeva's instructions had become free of all fears, wise in all spiritual knowledge, and plunged in love for Śrī Kṛṣṇa, and who at that moment was about to ascend to his desired destination (in the spiritual world), his mother, Uttarā, who was a great devotee of Lord Kṛṣṇa, who was flooded with love, and who was first distressed, and then, encouraged by her son, had become cheerful, asked:

Text 18

śrīmad-uttarovāca

yat śukenopadiṣṭaṁ te
vatsa niṣkṛṣya tasya me
sāraṁ prakāśaya kṣipraṁ
kṣīrāmbhodher ivāmṛtam

śrīmat-uttara-Śrīmati Uttara; uvāca-said; yat-what; sukena-by Sukadeva Gosvami; upadiṣṭam-taught; te-to you; vatsa-O child; niskrsya-extracting; tasya-of that; me-for me; saram-the essence; prakāśaya-please reveal; kṣipram-quickly; kṣira-of milk; ambhodheḥ-from the ocean; iva-like; amṛtam-nectar.

Śrī Uttarā said: Son, as nectar was taken from the ocean of milk, please extract for me the essence of Śukadeva's teachings.

Text 19

śrī-jaiminir uvāca

uvāca sādaraṁ rājā
parīkṣin mātṛ-vatsalaḥ
śrutāty-adbhuta-govinda-

kathākhyāna-rasotsukaḥ

śrī-jaiminiḥ-Śrī Jaimini; uvāca-said; uvāca-said; sa-with; adaram-respect; rāja-king; parīkṣit-Parīkṣit; mātṛ-to his mother; vatsalaḥ-affectionate; śruta-heard; ati-very; adbhuta-wonderful; govinda-of Lord Govinda; katha-description; akhyana-story; rasa-nectar; utsukaḥ-eager.

Śrī Jaimini said: Mahārāja Parīkṣit, who was both affectionate to his mother and eager to repeat the very wonderful nectar history of Lord Govinda he had heard, respectfully said:

Text 20

śrī-viṣṇurāta uvāca

mātar yadyapi kāle 'smims
cikīrṣita-muni-vrataḥ
tathāpy ahaṁ tava praśna-
mādhurī-mukharī-kṛtaḥ

śrī-viṣṇurataḥ-Mahārāja Parīkṣit; uvāca-said; mataḥ-O mother; yadi api-although; kale-time; asmin-at this; cikirsita-desired to observe; muni-of silence; vrataḥ-a vow; tathā api-still; aham-I; tava-of you; prasna-of the question; madhuri-by the sweetness; mukhari-eager to speak; kṛtaḥ-made.

Mahārāja Parīkṣit said: Mother, although at this time I wished to follow a vow of silence, the sweetness of your question makes me eager to speak.

Texts 21-23

guroḥ prasādatas tasya
śrīmato badarāyaneḥ
praṇamya te sa-putrāyāḥ
prāṇadaṁ prabhum acyutam

tat-kāruṇya-prabhāvena
śrīmad-bhāgavatāmṛtam
samuddhṛtaṁ prayatnena
śrīmad-bhāgavatottamaiḥ

munīndra-maṇḍalī-madhye

niścitaṁ mahatāṁ matam
mahā-guhyam ayaṁ samyak
kathayāmy avadhāraya

guroḥ-of my spiritual master; prasādataḥ-from the mercy; tasya-of him; śrīmatah badarayaneḥ-Śrīla Sukadeva Gosvami; praṇamya-offering obeisances; te-of you; sa-with; putrayaḥ-your son; prāṇa-life; dam-giving; prabhum-the Supreme Lord; acyutam-infallible; tat-of him; kāruṇya-of the mercy; prabhavena-by the power; śrīmat-bhāgavata-of the Śrīmad-Bhāgavatam; amṛtam-the nectar; samuddhṛtam-extracted; prayatnena-with great effort; śrīmat-bhāgavata-uttamaiḥ-by the great devotees of the Lord; muni-of the sages; indra-of the leaders; maṇḍali-of the assembly; madhye-in the midst; niscitam-concluded; mahatam-of the great souls; matam-the opinion; mahā-the great; guhyam-secret; ayam-this; samyak-clearly; kathayami-I shall speak; avdaharaya-please listen with attention.

Bowing down, by my guru Śrīla Śukadeva Gosvāmī's mercy, to the infallible Supreme Personality of Godhead, who gave life to both you and your son, by the power of his mercy I will speak the beautiful Bhāgavatāmṛta, the nectar of the Supreme Personality of Godhead and His devotees, which the great devotees extracted with great effort, which is the great conclusion of the assembly of sages, and which is a great secret. Please listen with great attention.

Texts 24 and 25

ekadā tīrtha-mūrdhānye
prayāge muni-puṅgavāḥ
māghe prātaḥ kṛta-snānaḥ
śrī-mādhava-samīpataḥ

upaviṣṭā mudāviṣṭā
manyamānāḥ kṛtārthatām
kṛṣṇasya dayito 'sīti
ślāghante sma parasparam

ekadā-one day; tirtha-of holy places; murdhanye-at the best; prayage-at Prayaga; muni-of sages; pungavaḥ-the best; maghe-in the month of Magha; prataḥ-early in the morning; kṛta-performed; snanaḥ-bath; śrī-madhava-Lord Madhava; samipataḥ-near; upaviṣṭaḥ-seated; muda-with happiness; aviṣṭaḥ-filled; manyamānaḥ-considering; kṛtārthatam-success; kṛṣṇasya-of Lord Kṛṣṇa; dayitaḥ-the dear one; asi-you are; iti-thus; ślāghante sma-they glorified; parasparam-each other.

Onnce, during the month of Magha, at Prayāga, the best of holy places, many

great sages bathed in the morning, happily sat down near the Deity of Lord Mādhava and, thinking how to attain spiritual success, praised each other, saying "You are dear to Lord Kṛṣṇa."

Text 26

mātas tadānīṁ tatraiva
vipra-vāryaḥ samāgataḥ
daśāśvamedhike tīrthe
bhagavad-bhakti-tat-paraḥ

mataḥ-O mother; tadānim-then; tatra-there; eva-certainly; vipra-varyaḥ-a great brāhmaṇa; samagataḥ-arrived; dasasvamedhike-Dasasvamedha; tirthe-at the holy place; bhagavat-bhakti-tat-paraḥ-devoted to the Supreme Personality of Godhead.

O mother, then a great brāhmaṇa devotee of the Lord came there to Daśāśvamedha-tīrtha.

Text 27

sevito 'śeṣa-sampadbhis
tad-deśasyādhikāravān
vṛtaḥ parijanair vipra-
bhojanārthaṁ kṛtodyamaḥ

sevitaḥ-served; aśeṣa-complete; sampadbhiḥ-with wealth; tat-his; deśasya-of the country; adhikaravan-the proprietor; vṛtaḥ-surrounded; parijanaiḥ-by associates; vipra-the brāhmaṇas; bhojana-feeding; ārtham-for the purpose; kṛta-done; udyamaḥ-effort.

A wealthy landowner, he and his associates had come to feed the brāhmaṇas.

Text 28

vicitrotkṛṣṭa-vastūni
sa niṣpadya mahā-manāḥ
avaśyakaṁ samāpyādau
saṁskṛtya mahatīṁ sthalīm

vicitra-wonderful; utkṛṣṭa-excellent; vastuni-substances; saḥ-he; nispadya-collecting; mahā-manaḥ-the great soul; avasyakam-his regular duties; samāpya-completing; ādau-in the beginning; saṁskṛtya-fashioning; mahatim-a great; sthalim-place.

That great soul performed his morning duties, set aside a large area, and brought many wonderful things.

Text 29

sa-tvaraṁ catvaraṁ tatra
madhye nirmāya sundaram
upalipya sva-hastena
vitanāny udatānayat

sa-with; tvaram-haste; catvaram-a courtyard; tatra-there; madhye-in the midst; nirmaya-fashioning; sundaram-beautiful; upalipya-anointing; sva-own; hastena-with the hand; vitanāni-awnings; udatanayat-lifted.

He quickly fashioned a charming courtyard, set up many open tents, and anointed the ground with his own hand.

Text 30

śālagrāma-śilā-rūpaṁ
kṛṣṇaṁ svarṇāsane śubhe
niveṣya bhaktyā sampūjya
yathā-vidhi mudā bhṛtaḥ

salagrama-sila-of a Salagrama-sila; rūpam-in the form; kṛṣṇam-Lord Kṛṣṇa; svarṇa-golden; asane-on a throne; subhe-beautiful; nivesya-placing; bhaktyā-with devotion; sampujya-worshiping; yathā-according; vidhi-to the regulations of worship; muda-with happiness; bhṛtaḥ-filled.

Then he placed Lord Kṛṣṇa, in His Śālagrāma-śilā form, on a beautiful golden throne. Filled with happiness, and carefully following the proper rituals, he devotedly worshiped the Deity.

Text 31

bhogāmbarādi-sāmagrīm
arpayitvāgrato hareḥ
svayaṁ nṛtyan gīta-vādyā-
dibhiś cakre mahotsavam

bhoga-food; ambara-garments; ādi-beginning with; samagrim-multitude; arpayitva-giving in charity; agrataḥ-in the presence; hareḥ-of Lord Hari; svayam-personally; nṛtyan-dancing; gīta-with singing-vadya-and instrumental music; ādibhiḥ-beginning; cakre-performed; mahā-a great; utsavam-festival.

He offered delicious foods, costly garments and many other valuables to Lord Hari. Then he celebrated a great festival where he himself danced to the accompaniment of singing and instrumental music.

Text 32

tato veda-purāṇādi-
vyākhyābhir vada-kovidān
viprān praṇamya yatino
gṛhino brahmacāriṇaḥ

tataḥ-then; veda-on the Vedas; purāṇa-Purāṇas; ādi-beginning with; vhakhyabhiḥ-with commentaries; vada-at speaking words; kovidan-expert; vipran-to the brāhmaṇas; praṇamya-offering respectful obeisances; yatinaḥ-to the sannyasis; gṛhinaḥ-to the householders; brahmacarinaḥ-to the brahmacaris.

Then he bowed down to offer respects to the brāhmaṇas, who could eloquently speak on the Vedas, Purāṇas, and other scriptures. He bowed down to the sannyāsīs, householders, and brahmacārīs.

Text 33

vaiṣṇavāṁś ca sadā kṛṣṇa-
kīrtanānanda-lampaṭān
su-bahūn madhurair vākyair
vyavahāraiś ca harṣayan

vaiṣṇavan-the Vaiṣṇavas; ca-also; sadā-always; kṛṣṇa-of Lord Kṛṣṇa; kīrtana-of the glorification; ānanda-to taste the bliss; lampatan-very eager; su-bahun-many; madhuraiḥ-with sweet; vakyaiḥ-words; vyavaharaiḥ-with his actions; ca-also; harṣayan-pleasing.

Then with sweet words and polite behavior he pleased the many Vaiṣṇavas, who were always eager to taste the bliss of chanting Lord Kṛṣṇa's glories.

Text 34

pāda-śauca-jalaṁ teṣāṁ
dhārayan śirasi svayam
bhagavaty arpitais tādvad
annādibhir apūjayat

pada-the feet; sauca-washed; jalam-water; tesam-of them; dharayan-placing; sirasi-on the head; svayam-personally; bhagavati-to the Supreme Personality of Godhead; arpitaiḥ-offered; tadvat-then; anna-with food; ādibhiḥ-beginning; apujayat-worshiped.

He placed on his head the water that had washed their feet. He worshiped them by giving them the food and valuables that had been offered to the Supreme Personality of Godhead.

Text 35

bhojayitvā tato dīnān
antyajān api sādaram
atoṣayad yathā-nyāyaṁ
śva-śṛgālān khaga-krimīn

bhojayitva-feeding; tataḥ-then; dinan-the poor; antyajan-the outcasts; api-also; sa-with; adaran-respect; atoṣayat-satisfied; yathā-as; nyayam-is appropriate; sva-the dogs; srgalan-jackals; khaga-birds; krimin-and insects.

Then he respectfully fed the poor and the outcasts, and he satisfied even the dogs, jackals, birds, and insects.

Text 36

evaṁ santarpitāśeṣaḥ
samādiṣṭo 'tha sādhubhiḥ
pārīvāraiḥ samaṁ śeṣāṁ
sa-harṣaṁ bubhuje 'mṛtam

evam-in this way; santarpita-satisfied; aśeṣaḥ-everyone; samadiṣṭaḥ-ordered; atha-then; sādhubhiḥ-by the saintly persons; parivaraiḥ-associates; samam-with; śeṣam-the remnants; sa-with; harṣam-happiness; bubhuje-ate; amṛtam-nectar.

When everyone was satisfied in this way the saintly persons requested that he also eat. He and his associates then happily ate the remnants of the nectarean feast.

Text 37

tato 'bhimukham āgatya
kṛṣṇasya racitāñjaliḥ
tasminn evārpayām āsa
sarvaṁ tat-phala-sañcayam

tataḥ-then; abhimukham agatya-approaching; kṛṣṇasya-Lord Kṛṣṇa; racita-done; añjaliḥ-folded hands; tasmin-to Him; eva-certainly; arpayām āsa-offered; sarvam-all; tat-of that; phala-of the fruits; sañcayam-the accumulation.

Then he approached Lord Kṛṣṇa, and with folded hands offered the fruits of all his actions to the Lord.

Texts 38-40

sukhaṁ samveṣya devaṁ taṁ
sva-gṛhaṁ gantum udyatam
dūrāc chrī-nārado dṛṣṭvot-
thito muni-samājataḥ

ayam eva mahā-viṣṇoḥ
preyān iti muhur bruvan
dhāvan gatvāntike tasya
virpendrasyedam abravīt

śrī-kṛṣṇa-paramotkṛṣṭa-
kṛpayā bhajanaṁ janam
loke vikhyāpayan vyaktaṁ
bhagavad-bhakti-lampaṭaḥ

sukham-comfortably; samvesya-putting to sleep; devam-the Lord; tam-Him; sva-his own; gṛham-home; gantum-to go; udyatām-about; dūrat-from far away; śrī-nāradaḥ-Śrī Nārada; dṛṣṭva-seeing; utthitaḥ-stood up; muni-of sages; samajataḥ-in the assembly; ayam-this person; eva-certainly; mahā-viṣṇoḥ-of Lord Maha-Viṣṇu; preyan-is very dear; iti-thus; muhu-repeatedly; bruva-saying; dhavan-running; gatva-having gone; antike-near; tasya-him; vipra-of brāhmaṇas; indrasya-the king; idam-this; abravit-said; śrī-kṛṣṇa-of Lord Kṛṣṇa; parama-utkṛṣṭa-greatest; kṛpāya-of mercy; bhajanam-the recipient; janam-person; loke-in this world; vikhyapayan-

glorifying; vyaktam-manifest; bhagavat-the Supreme Personality of Godhead; bhakti-for devotional service; lampataḥ-eager.

Then he put the Lord to rest and was about to go home when Śrī Nārada, who is always eager to serve the Lord, and who had been observing all his actions from far away, suddenly stood up in the assembly of sages, again and again said, "This person is very dear to Lord Maha-Viṣṇu", quickly went to the brāhmaṇa and, proclaiming to the world that this person is the object of Śrī Kṛṣṇa's great mercy, said:

Text 41

śrī-nārada uvāca

bhavān viprendra kṛṣṇasya
mahānugraha-bhājanam
yasyedṛśaṁ dhanaṁ dravyam
audaryaṁ vaibhavaṁ tathā

sārdham āpadakaṁ tac ca
sarvam eva mahā-mate
dṛṣṭaṁ hi sākṣād asmābhir
asmiṁs tīrtha-vare 'dhunā

śrī-nāradaḥ-Śrī Nārada; uvāca-said; bhavan-my lord; vipra-of brāhmaṇas; indra-o chief; kṛṣṇasya-of Lord Kṛṣṇa; mahā-great; ānugraha-of mercy; bhajanam-the object; yasya-of whom; īdṛśam-like this; dhanam-wealth; dravyam-possessions; audaryam-generosity; vaibhavam-power; tathā-in that way; sārdham-with; apadakam-attainment; tat-that; ca-also; sarvam-everything; eva-certainly; mahā-mate-O great soul; dṛṣṭam-has been seen; hi-indeed; sākṣāt-directly; asmābhiḥ-by us; asmin-in this; tirtha-of holy places; vare-in the best; adhuna-now.

Śrī Nārada said: O king of brāhmaṇas, Lord Kṛṣṇa is very merciful to you. I have seen how in this sacred place you (have given) your money, property, generosity, and power.

Text 42

vidvad-vareṇa tenokto
na tv idaṁ sa mahā-muniḥ
svāmin kiṁ mayi kṛṣṇasya
kṛpā-lakṣaṇaṁ īkṣitam

vidvat-of those who know the truth; vareṇa-by the best; tena-by him; uktaḥ-addressed; na-not; tu-indeed; idam-this; saḥ-he; mahā-the great; muniḥ-sage; svamin-O lord; kim-what?; mayi-in me; kṛṣṇasya-of Lord Kṛṣṇa; kṛpā-of mercy; lakṣaṇam-the signs; īkṣitam-have been seen.

The learned brāhmaṇa then said to sage Nārada: It is not true. My lord, what signs of Lord Kṛṣṇa's mercy do you see in me?

Text 43

ahaṁ varākaḥ ko nu syāṁ
dātuṁ śaknomi vā kiyat
vaibhavaṁ vartate kiṁ me
bhagavad-bhajanaṁ kutaḥ

aham-I; varakaḥ-insignificant; kaḥ-who; nu-indeed; syam-am I; datum-to give in charity; saknomi-I am able; va-or; kiyat; how much?; vaibhavam-power; vartate-is; kim-what?; me-of me; bhagavat-to the Supreme Personality of Godhead; bhajanam-devotional service; kutaḥ-where?

I am insignificant. Who am I? How much can I give in charity? What power do I have? Where is my devotion to the Supreme Personality of Godhead?

Text 44

kintu dakṣiṇa-deśe yo
mahā-rājo virājate
sa hi kṛṣṇa-kṛpā-pātraṁ
yasya deśe surālayaḥ

kintu-however; dakṣina-southern; deśe-in the country; yaḥ-who; mahā-a great; rājaḥ-king; virājate-is; saḥ-he; hi-indeed; kṛṣṇa-of Lord Kṛṣṇa; kṛpā-of the mercy; pātram-the object; yasya-of whom; deśe-in the country; sura-of the Lord; alayaḥ-many temples.

In the south is a great king in whose country are many temples of the Lord. This king is the real object of Lord Kṛṣṇa's mercy.

Text 45

sarvato bhikṣavo yatra

tairthikābhyāgatādayaḥ
kṛṣṇārpitānnaṁ bhuñjānā
bhramanti sukhinaḥ sadā

sarvataḥ-everywhere; bhikṣavaḥ-sannyasis; yatra-where; taithika-pilgrims; abhyagata-arrived; adayaḥ-beginning with; kṛṣṇa-to Lord Kṛṣṇa; arpita-offered; annam-food; bhunjanaḥ-eating; bhramanti-travel; sukhinaḥ-happily; sadā-always.

Sustained by eating food offered to Lord Kṛṣṇa, many sannyāsīs, pilgrims, and others comfortably travel through his country.

Text 46

rājadhānī-samīpe ca
sac-cid-ānanda-vigrahaḥ
sākṣād ivāste bhagavān
kāruṇyāt sthiratāṁ gataḥ

rājadhāni-the royal palace; samipe-near; ca-also; sat-eternal; cit-full of knowledge; ānanda-and bliss; vigrahaḥ-whose form; sākṣāt-directly; iva-as if; aste-stays; bhagavan-the Supreme Personality of Godhead; kāruṇyat-out of mercy; sthiratam-the state of standing still; gataḥ-has attained.

Near the royal palace is a deity of the Lord. It is as if the Supreme Personality of Godhead Himself, whose spiritual form is eternal and full of knowledge and bliss, has, out of His great kindness, personally come there, and is deliberately standing still without moving even slightly.

Text 47

nityaṁ nava-navas tatra
jāyate paramotsavaḥ
pūjā-dravyāni ceṣṭāni
nūtanāni pratikṣaṇam

nityam-always; nava-navaḥ-newer and newer; tatra-there; jayate-is; parama-a great; utsavaḥ-festival; puja-for worship; drvyāni-articles; ca-also; iṣṭāni-valuable; nutanāni-new; prati-kṣaṇam-at every moment.

In that place is always a newer and newer festival where at every moment many newer and newer valuable presentations are made to the Supreme Personality of Godhead.

Text 48

viṣṇor niveditais tais tu
  sarve tad-deśa-vāsinaḥ
vaideśikaś ca bahavo
  bhojyante tena sādaram

viṣṇoḥ-of Lord Viṣṇu; niveditaiḥ-by the foodstuff offered; taiḥ-by that; tu-indeed; sarve-all; tat-of him; deśa-of the country; vasinaḥ-the residents; vaidesikaḥ-foreign visitors; ca-as well; bahavaḥ-many; bhojyante-are fed; tena-by him; sa-with; adaram-respect.

He respectfully feeds all the residents of his kingdom, as well as many visitors from foreign lands, with prasādam offered to Lord Viṣṇu.

Texts 49 and 50

puṇḍarīkākṣa-devasya
  tasya darśana-lobhataḥ
mahā-prasāda-rūpānnād
  upabhoga-sukhāptitaḥ

sādhu-saṅgāti-lābhāc ca
  nānā-deśat samāgataḥ
nivasanti sadā tatra
  santo viṣṇu-parāyaṇāḥ

pundarika-akṣa-devasya-of the lotus-eyed Supreme Personality of Godhead; tasya-of Him; darśana-the sight; lobhataḥ-because of eagerness; mahā-prasāda-of great mercy; rūpa-in the form; annat-from the food; upabhoga-from the enjoyment; sukha-of happiness; āptitaḥ-because of the attainment; sādhu-of saintly devotees; saṅgati-of the association; labhat-because of the attainment; ca-also; nana-various; deśat-from countries; samagataḥ-assembled; nivasanti-reside; sadā-always; tatra-there; santaḥ-saintly devotees; viṣṇu-to Lord Viṣṇu; parayanaḥ-devoted.

Because they are very eager to see the Deity of the lotus-eyed Supreme Personality of Godhead, because they are filled with happiness by tasting the remnants of food offered to the Deity, and because in this place they may meet many saintly persons, many devotees of Lord Viṣṇu come from foreign lands and

permanently reside in his country.

Text 51

deśaś ca deva-viprebhyo
    rājñā datto vibhajya saḥ
nopadravo 'sti tad-deśe
    ko 'pi śoko 'thavā bhayam

deśaḥ-the country; ca-also; deva-to the Supreme Personality of Godhead; viprebhyaḥ-and to the brāhmaṇas; rājñā- by the king; dattaḥ-given; vibhajya-worshiping; saḥ-that; na- not; upadravaḥ-calamity; asti-is; tat-of him; deśe-in the country; kah api-any; sokaḥ-lamentation; athava-or; bhayam- fear.

The king worships the Supreme Personality of Godhead and the brāhmaṇas, and he has given his country to them as their property. For this reason, in his country there is no calamity, no suffering, and no fear.

Text 52

akṛṣṭa-pācyā sā bhūmir
    vṛṣṭis tatra yathā-sukham
iṣṭāni phala-mūlāni
    su-labhāny ambarāni ca

akṛṣṭa-without plowing; pacya-producing grains; sa-that; bhumiḥ-ground; vṛṣṭiḥ-rain; tatra-there; yathā-as; sukham-much as one could wish; iṣṭāni-desided; phala-fruits; mulāni-and roots; su-easily; labhāni-obtained; ambarāni-garments; ca-and.

In his country the ground produces crops even without being plowed. The rain falls as much as one could desire, and excellent fruit, roots, and garments are very easy to obtain.

Text 53

sva-svadharma-kṛtaḥ sarvāḥ
    sukhinyaḥ kṛṣṇa-tat-parāḥ
prajās tam anuvartante
    mahārājaṁ yathā sutāḥ

sva-svadharma-their own occupational duties; kṛtaḥ-performing; sarvaḥ-all;

sukhinyaḥ-happy; kṛṣṇa-to Lord Śrī Kṛṣṇa; tat-paraḥ-devoted; prājaḥ-the citizens; tam-him; anuvartante-follow; maharājam-the king; yathā-as; sutaḥ-sons and daughters.

Righteously engaged in their various occupational duties, and completely devoted to Lord Kṛṣṇa, all the people of his country are very happy. They all follow their king as if they were his sons and daughters.

Text 54

sa cāgarvāḥ sadā nīca-
yoga-sevābhir acyutam
bhajamāno 'khilān lokān
ramayaty acyuta-priyaḥ

saḥ-he; ca-also; agarvaḥ-prideless; sadā-always; nica-humble; yoga-suitable; sevabhiḥ-with services; acyutam-the infallible Supreme Personality of Godhead; bhajamanḥ-worshiping; akhilan-all; lokan-people; ramayati-pleases; acyuta-to the infallible Lord; priyaḥ-dear.

Prideless, and always humbly engaged in the service of the Lord, he pleases everyone. He is very dear to the infallible Supreme Personality of Godhead.

Texts 55 and 56

tasyāgre vividhair nāma-
gathā-saṅkīrtanaiḥ svayam
nṛtyan divyāni gītāni
gāyan vādyāni vādayan

bhrātṛ-bharyā-sutaiḥ pautrair
bhṛtyāmātya-purohitaiḥ
anyaiś ca svajanaiḥ sākaṁ
prabhuṁ taṁ toṣayat sadā

tasya-of Him; agre-in the presence; vividhaiḥ-with various; nama-of the holy names; gatha-songs; sankīrtanaiḥ-with glorification; svayam-personally; nṛtyan-dancing; divyāni-transcendental; gītāni-songs; gyan-singing; vadyāni-musical instruments; vadayan-playing; bhrātṛ-with brothers; bharya-wives; sutaiḥ-children; pautraiḥ-grandchildren; bhṛtya-servants; amatya-ministers; purohitaiḥ-priests; anyaiḥ-others; ca-and; svajanaiḥ-his own associates; sakam-with; prabhum-the

Lord; tam-Him; toṣyat-satisfies; sadā-always.

In the presence of the Deity regularly chanting the Lord's holy names with his brothers, wives, children, grandchildren, servants, government ministers, priests, and other associates, and in that sankīrtana personally dancing, singing transcendental songs, and playing musical instruments, he always brings great happiness to the Lord.

Text 57

te te tasya guṇa-vratāḥ
kṛṣṇa-bhakty-anuvartinaḥ
saṅkhyatuṁ kati kathyante
jñāyante kati vā mayā

te te-they; tasya-of him; guṇa-of virtues; vrataḥ-the multitudes; kṛṣṇa-for Lord Kṛṣṇa; bhakti-devotion; anuvartinaḥ-following; sankhyatum-to count; kati-how many?; kathyante-are said; jñāyante-are known; kati-how many?; va-or; maya-by me.

A host of good qualities follow his great devotion to Lord Kṛṣṇa. How many of them can I enumerate? Of how many of them am I aware?

Text 58

śrī-parīkṣid uvāca

tato nṛpa-varaṁ draṣṭuṁ
tad-deśe nārado vrajan
deva-pūjotsavāsaktas
tatra taraikṣata prajāḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tataḥ-then; nṛpa-of kings; varam-the best; drastum-to see; tat-of him; deśe-in the country; nāradaḥ-Nārada; vrājan-going; deva-of the Supreme Personality of Godhead; puja-of the worship; utsava-to the happiness; āsaktaḥ-attached; tatra tatra-everywhere; aikṣata-saw; prājaḥ-the people.

Śrī Parīkṣit said: Then Nārada went to see that great king. As he was traveling in that king's country he noticed that the people were intently and happily engaged in the worship of the Supreme Lord.

Text 59

harṣena vādayan vīṇāṁ
  rājadhānīṁ gato 'dhikam
viproktād api sampaśyan
  saṅgamyovāca taṁ nṛpam

harṣena-happily; vadayan-playing; vinam-his vina; rājadhanim-to the palace; gataḥ-went; adhikam-then; vipra-of the brāhmaṇa; uktat-because of the words; api-also; sampasyan-seeing; saṅgamya-approached; uvāca-said; tam-to him; nṛpam-the king.

Happily playing his vīṇā, Nārada entered the palace and could see the king there. Impelled by the brāhmaṇa's words, Nārada approached him and said:

Text 60

śrī-nārada uvāca

tvaṁ śrī-kṛṣṇa-kṛpā-pātram
  yasyedṛg rājya-vaibhavam
sal-loka-guṇa-dharmārtha-
  jñāna-bhaktibhir anvitam

śrī-nāradaḥ-Śrī Nārada; uvāca-said; tvam-you; śrī-kṛṣṇa-of Lord Śrī Kṛṣṇa; kṛpā-of mercy; pātram-the object; yasya-of whom; idrk-like this; rājya-of kingdom; vaibhavam-opulence; sat-saintly; loka-subjects; guṇa-good qualities; dharma-religion; ārtha-wealth; jñāna-knowledge; bhaktibhiḥ-and with devotion; anvitam-endowed.

Śrī Nārada said: You have great royal power, saintly subjects, a host of good qualities, piety, wealth, learning and devotion to the Lord. You are certainly the object of Lord Kṛṣṇa's mercy.

Text 61

śrī-parīkṣid uvāca

tat-tad vistarya kathayann
  āśliṣyan bhūpatiṁ muhuḥ
prasasaṁśa guṇān gāyan
  vīṇayā vaiṣṇavottamaḥ

śrī-parīkṣid-Śrī Parīkṣit; uvāca-said; tat-tad-in this way; vistarya-expanding; kathayan-speaking; aslisyan-embracing; bhupatim-the king; muhuḥ-repeatedly; prasasaṁsa-glorified; guṇan-the good qualities; gayan-singing; vinaya-with his vina; vaiṣṇava-of Vasinavas; uttamaḥ-the best.

Śrī Parīkṣit said: Nārada Muni, the best of Vaiṣṇavas, played his vīṇā and glorified the king's good qualities in song. Nārada embraced the king again and again.

Text 62

sarvabhaumo muni-varaṁ
sampūjya prāśrito 'bravīt
nija-ślāgha-bharāj jāta-
lajjā-namita-mastakaḥ

sarvabhaumaḥ-the king; muni-of sages; varam-the best; sampujya-worshiping; prasritaḥ-humble; abravit-said; nija-of himself; ślāgha-of praise; bharat-because of the abundance; jāta-produced; lajja-embarrassment; namita-bowed down; mastakaḥ-whose head.

His head bowed down with embarrassment to hear so much praise of himself, the humble king worshiped the great sage Nārada and then spoke the following words:

Texts 63 and 64

devarṣe 'lpāyuṣaṁ svalpai-
śvaryam alpa-pradaṁ naram
asvatantraṁ bhayākrantaṁ
tāpa-traya-niyantritam

kṛṣṇānugraha-vākyasyāpy
ayogyam avicārataḥ
tadīya-karuṇā-pātraṁ
kathaṁ māṁ manyate bhavān

deva-rse-O sage among the demigods; alpa-brief; ayusam-lifespan; svalpa-little; aiśvaryam-power and opulence; alpa-little; pradam-giving; naram-person; asvatantram-not independent; bhaya-by fear; akrantam-overcome; tapa-miseries;

traya-by the three-fold; niyantritam-controlled; kṛṣṇa-of Lord Kṛṣṇa; anugraha-of the mercy; vakyasya-of the description; api-also; ayogyam-not appropriate; avicarataḥ-because of the lack of proper consideration; tadīya-of Him; karuṇā-of the mercy; pātram-the object; katham-why?; mām-me; manyate-considers; bhavan-your lordship.

Devarṣi Nārada, my life is short. My power is very circumscribed, I have very little to give in charity. I am not independent. I am governed by fear. I remain under the dominion of the three-fold miseries. Why, without considering all these points, do you consider me, who am so unqualified, to be the object of Lord Kṛṣṇa's mercy?

Text 65

devā eva dayā-pātraṁ
viṣṇor bhagavataḥ kila
pūjyamāna narair nityaṁ
tejomaya-śarīriṇaḥ

devaḥ-the demigods; eva-certainly; daya-of mercy; pātram-the object; viṣṇoḥ-of Viṣṇu; bhagavataḥ-the Supreme Personality of Godhead; kila-indeed; pujyamānaḥ-worshiped; naraiḥ-by human beings; nityam-always; tejomaya-splended and powerful; saririnaḥ-whose bodies.

The demigods have effulgent and very powerful bodies. They are always worshiped by human beings. They are the actual object of Lord Viṣṇu's mercy.

Text 66

niṣpāpāḥ sāttvikā duḥkha-
rahitāḥ sukhinaḥ sadā
svacchandācāra-gatayo
bhakteccha-vara-dāyakāḥ

nispapaḥ-without sin; sattvikaḥ-situated in the mode of goodness; duhkha-unhappiness; rahitaḥ-without; sukhinaḥ-happy; sadā-always; svacchanda-acara-gatayaḥ-independent in their actions; bhakta-of their devotees; iccha-the desires; vara-benedictions; dayakaḥ-giving.

The demigods are sinless. They are situated in the mode of goodness. They never suffer. They are always happy. They are completely independent. They have the power to fulfill all the desires of their devotees.

Text 67

yeṣāṁ hi bhogyam amṛtaṁ
mṛtyu-roga-jarādi-hṛt
svecchayopanataṁ kṣut-tṛd-
bādhābhāve 'pi tuṣṭidam

yesam-of whom; hi-indeed; bhogyam-to be enjoyed; amṛtan-nectar; mṛtyu-death; roga-disease; jara-old age; ādi-beginning with; hṛt-removing; sva-by their own; icchaya-desire; upanatam-obtained; ksut-hunger; trt-and thirst; badha-obstruction; abhave-in the non-existence; api-even; tusti-happiness; dam-giving.

Whenever they wish they can drink nectar that satisfies all their hunger and thirst and frees them from old-age, disease, death, and all distress.

Text 68

vasanti bhagavan svarge
mahā-bhāgya-balena ye
yo nṛbhir bhārate varṣe
sat-puṇyair labhyate kṛtaiḥ

vasanti-reside; bhagavan-O lord; svarge-in Svargaloka; mahā-great; bhagya-of good fortune; balena-by the power; ye-who; yaḥ-which; nrbhiḥ-by human beings; bharate varse-on Bharata-varṣa; sat-punyaiḥ-by many pious deeds; labhyate-is obtained; kṛtaiḥ-performed.

My lord, by the power of their great good fortune these demigods reside in Svargaloka. The human beings who reside in Bharata-varṣa may enter that Svarga realm only by performing many pious deeds.

Text 69

mune viśiṣṭas tatrāpi
teṣām indraḥ purandaraḥ
nigrahe 'nugrahe 'pīśo
vṛṣṭibhir loka-jīvanaḥ

mune-O sage; visiṣṭaḥ-specifically; tatra-there; api-also; tesam-of them; indraḥ purāndaraḥ-King Indra; nigrahe-in punishment; anugrahe-in kindness; api-also; isaḥ-the master; vṛṣṭibhiḥ-with rains; loka-of the world; jīvanaḥ-the source of life.

The most important of these demigods is Mahārāja Indra. He has the power to reward or punish. It is he who nourishes the world with rain.

Text 70

trilokīśvaratā yasya
    yugānām eka-saptatim
yāśvamedha-śatenāpi
    sarvabhaumasya durlabhā

tri-loki-of the three planetary systems; īśvarata-sovereignty; yasya-of whom; yugānām-of yugas; eka-sāptatim-71; ya-which; asvamedha-of asvamedha-yajñas; satena-with 100; api-even; sarvabhaumasya-of a human king; durlabha-difficult to obtain.

For 71 yugas he is the master of the three planetary systems. If a human king performs 100 asvamedha-yajñas he will not obtain such a post.

Text 71

haya uccaiḥśravā yasya
    gaja airāvato mahān
kāmadhug gaur upavanaṁ
    nandanaṁ ca virājate

hayaḥ-the horse; uccaihsravaḥ-Uccaisrava; yasya-of whom; gajaḥ-the elephant; airavataḥ-Airavata; mahan-great; kamadhuk-Kamadhuk; gauḥ-the cow; upavanam-the garden; nandanam-Nandana; ca-also; virājate-is.

His horse is Uccaḥisravā, his great elephant Airavata, his cow Kāmadhuk, and his garden the Nandana.

Text 72

pārijātādayo yatra
    vartante kāma-pūrakāḥ
kāma-rūpa-dharāḥ kalpa-
    drumāḥ kalpa-latanvitāḥ

pārijāta-with pārijāta; adayaḥ-beginning; yatra-where; vartante-are; kama-all desires; purakaḥ-fulfilling; kama-of all desires; rūpa-the forms; dharaḥ-manifesting; kalpa-drumaḥ-kalpa-druma trees; kalpa-lata-kalpa-lata creepers; anvitaḥ-with.

In the Nandana garden are pārijātas and many other flowers that fulfill all desires, and there are also many kalpa-druma trees and kalpa-latā vines that also fulfill all desires.

Text 73

yeṣām ekena puṣpena
yathā-kāmaṁ su-sidhyati
vicitra-gīta-vāditra-
nṛtya-veṣāśanādikam

yesam-of which; ekena-with one; puṣpena-flower; yathā-as; kamam-could be desired; su-sidhyati-becomes perfect; vicitra-wonderful; gīta-singing; vāditra-instrumental music; nṛtya-dancing; vesa-colorful garments; asana-delicious food; ādikam-beginning with.

A single flower from that garden fulfills all desires. Indra's abode is filled with very wonderful singing, dancing, instrumental music, colorful garments, delicious food, and a host of other opulences and pleasures.

Text 74

aḥ kiṁ vacyaṁ paraṁ tasya
saubhagyaṁ bhagavān gataḥ
kaniṣṭha-bhrātṛtāṁ yasya
viṣṇur vāmana-rūpa-dhṛk

aḥ-ah!; kim-what?; vacyam-may be said; param-further; tasya-of him; saubhagyam-of the good fortune; bhagavan-the Supreme Personality of Godhead; gataḥ-attained; kaniṣṭha-bhrātṛtam-the state of being his younger brother; yasya-of whom; viṣṇuḥ-Lord Viṣṇu; vāmana-of Vāmana; rūpa-the form; dhṛk-manifesting.

Ah! What more can I say about his good fortune? The Supreme Personality of Godhead Lord Viṣṇu became his younger brother Vāmana.

Text 75

apadbhyo yam asau rakṣan
    harṣayan yena vistṛtam
sākṣāt svī-kurute pūjāṁ
    tad vetsi tvam utāparam

apadbhyaḥ-from calamities; yam-whom; asau-He; rakṣaṇ-protecting; harṣayan-pleasing; yena-by whom; vistrtam-great; sākṣāt-directly; svi-kurute-accepts; pujam-the worship; tat-this; vetsi-know; tvam-you; uta aparam-what more need I say?

Lord Vāmana brings Indra great happiness. Lord Vāmana protects Indra from all calamities. Lord Vāmana personally accepts the opulent worship Indra offers. You know all this. What more need I say?

Chāpter Two: Divya (The Higher Material Planets)

Text 1

śrī-parīkṣid uvāca

praśasya taṁ mahārājaṁ
    svargato munir aikṣata
rājamānaṁ sabhā-madhye
    viṣṇuṁ deva-gaṇair vṛtam

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; prasasya-after glorifying; tam-him; maharājam-the great king; svargataḥ-from Svargaloka; muniḥ-the sage; aikṣata-saw; rājamānam-splendidly manifested; sabha-of the assembly; madhye-in the midst; viṣṇum-Lord Viṣṇu; deva-of demigods; gaṇaiḥ-by hosts; vṛtam-surrounded.

Śrī Parīkṣit said: After glorifying the king, Nārada Muni (went) to Svargaloka and in a great assembly of demigods saw Lord Viṣṇu, . . .

Text 2

vicitra-kalpa-druma-puṣpa-mālā-
    vilepa-bhūṣā-vasanāmṛtādyaiḥ
samarcitaṁ divyataropacāraiḥ
    sukhopaviṣṭaṁ garuḍasya pṛṣṭhe

vicitra-wonderful; kalpa-druma-of kalpa-druma trees; puṣpa-of flowers; mala-

with garlands; lepa-ointments; bhusa- ornaments; vasana-garments; amṛta-nectar; adyaiḥ-beginning with; samarcitam-worshiped; divyatara-very splendid; upacaraiḥ-with articles of worship; sukha-comfortably; upaviṣṭam-seated; garudasya-of Garuda; prṣṭhe-on the back.

. . . who was decorated with garlands of kalpa-druma flowers, anointed with fragrant scents, dressed in beautiful garments and ornaments, served palatable nectar and a host of other very splendid offerings, and was comfortably seated on Garuḍa's back, . . .

Text 3

bṛhaspati-prabhṛtibhiḥ
    stūyamānaṁ maharṣibhiḥ
lālyamānam adityā tān
    harṣayantaṁ priyoktibhiḥ

brhaspati-by Brhaspati; prabhṛtibhiḥ-headed; stuyamānam-glorified with prayers; mahā-great; rsibhiḥ-by the sages; lalyamānam-caressed; āditya-by Aditi; tan-Him; harṣayantam- pleasing; priya-affectionate; uktibhiḥ-with words.

. . . whom Bṛhaspati and the great sages were glrifying with prayers, whom Aditi was caressing and pleasing with sweet words, . . .

Text 4

siddha-vidyadhra-gandharvāp-
    sarobhibhir vivdhaiḥ stavaiḥ
jaya-śabdair vādya-gīta-
    nṛtyaiś ca paritoṣitam

siddha-by the Siddhas; vidyadhra-Vidyadharas; gandharva-Gandharvas; apsarobhiḥ-and Apsaras; vividhaiḥ-with various; stavaiḥ-prayers; jaya-of "victory"; sabdaiḥ-with sounds; vadya-with instrumental music; gīta-singing; nṛtyaiḥ-dancing; ca-and; paritoṣitam-pleased.

. . . who was pleased by the prayers, exlamations of “jaya!", instrumental music, singing, and dancing of the Siddhas, Vidyādharas, Gandharvas, and Apsarās, . . .

Text 5

śakrāyābhayam uccoktyā
daityebhyo dadatāṁ dṛḍham
kīrtyārpyamānaṁ tāmbūlaṁ
carvantaṁ līlayāhṛtam

sakraya-to Indra; abhayam-fearlessness; ucca-with high; uktyā-words; daityebhyaḥ-from the demons; dadatam-giving; drdham-firm; kīrtya-by Kirti; arpyamānam-presented; tambulam-betel-nuts; carvantam-chewing; līlaya-playfully; ahṛtam-taken.

. . . who emphatically assured Indra that he need not fear the demons, who gracefully accepted and chewed the betelnuts Kīrti-devī offered, . . .

Texts 6 and 7

śakraṁ ca tasya māhātmyaṁ
kīrtayantaṁ muhur muhuḥ
svāmi-kṛtopakāraṁś ca
varṇayantaṁ mahā-mudā

sahasra-nayanair aśru-
dhārā-varṣantam āsane
svīye niṣaṇṇaṁ tat-pārśve
rājantaṁ sva-vibhūtibhiḥ

sakra-Indra; ca-also; tasya-of Him; mahātmyam-the glorification; kīrtayantam-glorifying; muhu-again; muhu-and again; svami-of the Lord; kṛta-performed; upakaran-assistance; ca-also; varṇayantam-describing; mahā-with great; muda-happiness; sahasra-with thousands; nayanaiḥ-of eyes; aśru-of tears; dhara-streams; varṣantam-raining; asane-on the seat; sviye- his own; nisannam-seated; tat-of Him; parsve-by the side; rājantam-splendidly manifest; sva-own; vibhūtibhiḥ-with potencies.

. . . whom Indra glorified, raining tears from his thousand eyes as again and again he happily described how his Lord had come to his aid, and who splendidly sat on His throne, His transcendental potencies at His side.

Text 8

atha viṣṇuṁ nijāvāse
gacchantam anugamya tam

sabhāyām āgataṁ śakraṁ
     āśasyovāca nāradaḥ

atha-then; viṣṇum-Lord Viṣṇu; nija-own; avase-to the residence; gacchantam-going; anugamya-following; tam-Him; sabhayam-in the assembly; agatam-arrived; sakram-Indra; asasya-glorifying; uvāca-spoke; nāradaḥ-Nārada.

Following Lord Viṣṇu as He departed for His own residence, Nārada returned to the assembly and, praising Indra, said:

Text 9

śrī-nārada uvāca

kṛtānukalpitas tvaṁ yat
     sūrya-candra-yamādayaḥ
tavājñā-kariṇaḥ sarve
     loka-pālāḥ pare kim u

śrī-nāradaḥ-Śrī Nārada; uvāca-said; kṛta-anukalpitaḥ- glorious; tvam-you; yat-because; surya-Surya; candra-Candra; yama-and Yama; adayaḥ-headed by; tava-of you; ajñā-the orders; karinaḥ-carrying; sarve-all; loka-of planets; palaḥ- the rulers; pare-others; kim u-what to speak of?

Śrī Nārada said: You are a great leader. Sūrya, Candra, Yama, and all the demigods and rulers of planets, what to speak of others, obey your commands.

Text 10

munayo 'smādṛśo vaśyāḥ
     śrutayas tvāṁ stuvanti hi
jagadīśatayā yat tvaṁ
     dharmādharma-phala-pradaḥ

munayaḥ-sages; asmādṛśaḥ-like myself; vasyaḥ-under your dominion; śrutayaḥ-the Vedas Personified; tvam-you; stuvanti-glorify with prayers; hi-indeed; jagat-of the universe; isataya-because of dominion; yat-because; tvam-you; dharma-of religion; adharama-and irreligion; phala-the fruits-pradaḥ-granting.

Sages like myself are under you order. The Vedas praise you as the master of the universe. You grant the results of pious and impious deeds.

Text 11

aho nārāyaṇo bhrātā
kānīyān yasya sodaraḥ
sad-dharmaṁ mānayan yasya
vidadhāty ādaraṁ sadā

aho-ah!; narayanaḥ-Lord Nārāyaṇa; bhrata-the brother; kaniyan-younger; yasya-of whom; sa-udaraḥ-born from the same womb; sat-dharmam-transcendental religious principles; manayan-teaching; yasya-of whom; vidadhati-places; adaram-respect; sadā-always.

Ah! Lord Nārāyaṇa is your younger brother, born from the same womb. Honoring the path of religion, He always treats you with great respect.

Text 12

śrī-parīkṣid uvāca

ittham indrasya saubhagya-
vaibhavaṁ kīrtayan muhuḥ
devarṣir vādayan vīṇāṁ
ślāghamāno nanarta tam

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; ittham-in this way; indrasya-of Indra; saubhagya-of the good fortune; vaibhavam-the opulence; kīrtayan-glorifying; muhuḥ-continually; devarṣiḥ-Devarṣi Nārada; vadayan-playing; vīnām-his vina; ślāghamānaḥ-glorifying; nanarta-danced; tam-him.

Śrī Parīkṣit said: Repeatedly praising Indra's great good fortune in this way, and playing his vīṇā, Devarṣi Nārada began to dance.

Text 13

tato 'bhivādya devarṣim
uvācendraḥ śanair hriyā
bho gandharva-kalābhijñā
kiṁ mām upahasann asi

tataḥ-then; abhivadya-greeting; devarṣim-Devarṣi Nārada; uvāca-said; indraḥ-Indra; sanaiḥ-slowly; hriya-with embarrassment; bho-O; gandharva-kala-abhijñā-

learned musician; kim-why?; mām-at me; upahasan-laughing; asi-you are.

Then, with great embarrassment, Indra slowly said to Devarṣi Nārada: O learned musician, why are you mocking me?

Text 14

asya na svarga-rājasya
vṛttaṁ vetsi tvam eva kim
kati varān ito daitya-
bhityāsmābhir na nirgatam

asya-of him; na-not; svarga-of Svargaloka; rājasya-of the king; vṛttam-the activities; vetsi-know; tvam-you; eva-certainly; kim-whether?; kati-how many?; varan-times; itaḥ-from this place; daitya-of the demons; bhitya-with fear; asmābhiḥ-by us; na-not; nirgatam-departed.

Do you not know the history of the king of Svargaloka? How many times have we not left this place out of fear of the demons?

Text 15

ācaran balir indratvam
asurān eva sarvataḥ
sūryendv-ādy-adhikāreṣu
nyayunkta kratu-bhāga-bhuk

acaran-attaining; baliḥ-Bali Mahārāja; indratvam-the post of Indra; asuran-the demons; eva-certainly; sarvataḥ-everywhere; surya-as the sun-god; indu-and the moon-god; ādi-beginning with; adhikaresu-as the rulers; nyayunkta-appointed; kratu-of the sacrifices; bhaga-the portions; bhuk-enjoying.

Once Bali Mahārāja occupied the post of Indra. He personally enjoyed Indra's portion in the Vedic sacrifices. He posted demons as the rulers of the sun, moon, and other planets.

Text 16

tato nas tāta-mātṛbhyāṁ
tapobhir vitatair dṛḍhaiḥ
toṣito 'py aṁśa-mātṛeṇa

gato bhrātṛtvam acyutaḥ

tataḥ-then; naḥ-of us; tata-by the father; mātṛbhyam-and mother; tapobhiḥ-with austerities; vitataiḥ-extended; drdhaiḥ-and severe; toṣitaḥ-pleased; api-also; aṁśa-matreṇa-by a plenary portion; gataḥ-attained; bhṛtartvam-the state of being a brother; acyutaḥ-the infallible Supreme Personality of Godhead.

Then, pleased by my parents' long and severe austerity, the infallible Supreme Personality of Godhead appeared by His plenary portion as my brother.

Text 17

tathāpy ahatvā tān chatrūn
kevalaṁ nas trapa-kṛtā
māyā-yacanayādāya
bale rājyam dadau sa me

tathā api-nevertheless; ahatva-without killing; tan-them; satrun-the enemies; kevalam-only; naḥ-of us; trapa-embarrassment; kṛta-creating; maya-a trick; yacanaya-by begging; adaya-taking; baleḥ-from Bali; rājyam-the kingdom; dadau-gave; saḥ-He; me-to me.

Still, the Lord did not kill my enemies. He merely pretended to beg the kingdom from them, and then embarrassed me by giving the results of His begging to me.

Text 18

spardhāsūyādi-doṣeṇa
brahma-hatyādi-pāpataḥ
nitya-pāta-bhayenāpi
kiṁ sukhaṁ svarga-vāsinām

spārdha-with rivalry asuya-and envy; ādi-beginning; dosena-by the faults; brahma-of brāhmaṇas; hatya-with the killing; ādi-beginning; papataḥ-because of the sins; nitya-continual; pata-of falling down; bhayena-because of the fear; kim-what?; sukham-happiness; svarga-of Svargaloka; vasinam-of the residents.

Because we are envious, embroiled in unremitting competition, and filled with many faults, and because we sometimes murder brāhmaṇas and commit many other sins, we live in constant fear of falling down from our positions. Where is there any happiness for the residents of Svargaloka?

Text 19

kiṁ ca māṁ praty upendrasya
viddhy upekṣaṁ viśeṣataḥ
sudharmāṁ pārijātaṁ ca
svargān mārtyaṁ ināya saḥ

kim ca-furthermore; mām-me; prati-to; upendrasya-of Vāmana; viddhi-know; upekṣam-contempt; viśeṣataḥ-specifically; sudharmam-the Sudharma assembly house; pārijātam-the pārijāta flower; ca-and; svargat-from Svargaloka; martyam-to Martyaloka; ninaya-brought; saḥ-He.

You should know that Vāmana treats me with contempt. He forcibly took both the Sudharmā assembly house and the pārijāta flower from Svargaloka and brought them to the earth.

Text 20

gopālaiḥ kriyamānaṁ me
nyahan pūjāṁ cirantanīm
akhaṇḍaṁ khāṇḍvākhyaṁ me
priyaṁ dahitavān vanam

gopalaiḥ-by the cowherds; kriyamānam-performed; me-for me; nyahan-stopping; pujam-the worship; cirantanim-long-eṣṭablished; akhandam-the entire; khandava-Khandava; akhyam-named; me-to me; priyam-dear; dahitavan-burned; vanam-the forest.

He stopped the cowherds' traditional worship of me, and He burned to the ground the Khaṇḍava forest, which is so dear to me.

Text 21

trailokya-trāsa-kṛd-vṛtra-
vadhārthaṁ prārthitaḥ purā
audasinyaṁ bhajaṁs tatra
prerayām āsa māṁ param

trailokya-the three planetary systems; trasa-fear; kṛt-creating; vṛtra-of Vrtrasura; vadha-the killing; ārtham-for the purpose; prārthitaḥ-prayed; pura-formerly;

audasinyam-indifference; bhajan-manifesting; tatra-in that matter; prerayām āsa-sent; mām-me; param-then.

When I begged Him to kill the demon Vṛtra, who had terrified the three worlds, the Lord was not willing to do anything. He told me to kill the demon myself.

Text 22

utsadya mām avajñāya
madīyam amarāvatīm
sarvopari sva-bhavanaṁ
rācayām āsa nūtanam

utsadya-leaving; mām-me; avajñāya-treating with contempt; madīyam-my; amaravatim-city of Amaravati; sarva-everything; upari-above; sva-own; bhavanam-abode; racayām āsa-created; nutanam-new.

Treating me with contempt, He left my city of Amarāvatī and made a new home for Himself above all the worlds.

Text 23

ārādhana-balāt pitror
agrahāc ca purodhasaḥ
pūjāṁ svī-kṛtya naḥ sadyo
yaty adṛśyaṁ nijaṁ padam

aradhana-of the worship; balat-because of the power; pitroḥ-of my parents; agrahat-because of favor; ca-also; purodhasaḥ-to my priest Brhaspati; pujam-the worship; svi-kṛtya-accepting; naḥ-of us; sadyaḥ-at once; jāti-goes; ādṛśyam-beyond the range of sight; nijam-to His own; padam-abode.

At the time of His departure He only accepted my worship to show kindness to my priest Bṛhaspati and because my parents were also worshiping Him. Very quickly He left for His own abode, far beyond the range of my sight.

Text 24

punaḥ sa-tvaram āgatya
svārghya-svī-karaṇād vayam
anugrahyas tvayety ukto

'smān ādiśati vañcayan

punaḥ-again; sa-with; tvaram-speed; agatya-returning; sva-own; arghya-offering of arghya; svi-karaṇat-because of accepting; vayam-we; anugrahyaḥ-are honored; tvaya-by You; iti-thus; uktaḥ-addressed; asmān-us; ādisati-instructs; vañcayan-cheating.

When I said to Him, "We will be honored if You quickly return to accept our offerings of arghya," He cheated me by speaking this instruction:

Text 25

yāvan nāhaṁ samāyāmi
tāvad brahmā śivo 'thavā
bhavadbhiḥ pūjanīyo 'tra
matto bhinnau na tau yataḥ

yavat-as long as; na-not; aham-I; samayami-come; tavat-then; brahma-Brahmā; sivaḥ-Śiva; athava-or; bhavadbhiḥ-by you; pujaniyaḥ-should be worshipped; atra-here; mattaḥ-from Me; bhinnau-different; na-not; tau-they; yataḥ-because.

When I am not here you may worship Brahmā or Śiva, for they are not different from Me.

Text 26

eka-mūrtis trayo devā
viṣṇu-rudra-pitāmahāḥ
ity ādi śāstra-vacanaṁ
bhavadbhir vismṛtaṁ kim u

eka-one; murtiḥ-form; trayaḥ-the three; devaḥ-gods; viṣṇu-Viṣṇu; rudra-Śiva; pitamahaḥ-and Brahmā; iti-thus; ādi-beginning; sastra-of scripture; vacanam-the statement; bhavadbhiḥ-by you; vismṛtam-forgotten; kim-whether?; u-indeed.

Have you forgotten the words of scripture: "The one Supreme Lord has expanded into the three forms of Viṣṇu, Brahmā and Śiva"?

Text 27

vāso 'syāniyato 'smābhir
agamyo muni-durlabhaḥ
vaikuṇṭhe dhruvaloke ca
kṣirābdhau ca kadācana

vasaḥ-the residence; asya-of Him; aniyataḥ-is not always the same; asmābhiḥ-by us; agamya-unapproachable; muni-by the sages; durlabhaḥ-difficult to attain; vaikuṇṭhe-in Vaikuṇṭha; dhruvaloke-in Dhruvaloka; ca-and; kṣira-of milk; ābdhau-in the ocean; ca-also; kadācana-sometimes.

Neither I nor the sages can go to His abode. He does not stay for very long in any one place. Sometimes He stays in Vaikuṇṭha, sometimes in Dhruvaloka, and sometimes in the Kṣīrodaka Ocean.

Text 28

samprati dvārakāyāṁ ca
tatrāpi niyamo 'sti na
kadācit pāṇḍavāgāre
mathurāyāṁ kadācana

puryāṁ kadācit tatrāpi
gokule ca vanād vane
itthaṁ tasyāvaloko 'pi
durlabho naḥ kutaḥ kṛpā

samprati-at present; dvarakayam-in Dvaraka; ca-also; tatra api-nevertheless; niyamaḥ-always; asti-is; na-not; kadācit-sometimes; pāṇḍava-of the Pandavas; agare-in the palace; mathurayam-in Mathura; kadācana-sometimes; puryam-in the city; kadācit-sometimes; tatra api-nevertheless; gokule-in Gokula; ca-and; vanat-from forest; vane-to forest; ittham-in this way; tasya-of Him; avalokaḥ-the sight; api-even; durlabhaḥ-is difficult to attain; naḥ-to us; kutaḥ-where?; kṛpā-is the mercy.

Now He is at Dvārakā. But He does not always stay there. Sometimes He is in the palace of the Pāṇḍavas, sometimes in the city of Mathurā, and sometimes going from forest to forest in Gokula. In this way it is very difficult for us to see Him. Where is His mercy to us?

Text 29

parameṣṭhi-suta-śreṣṭha
kintu sva-pitaraṁ hareḥ

anugraha-padaṁ viddhi
    lakṣmīkānta-suto hi saḥ

parameṣṭhi-of Brahmā; suta-of the sons; śreṣṭha-O best; kintu-however; sva-you; pitaram-father; hareḥ-of Lord Kṛṣṇa; anugraha-of the mercy; padam-the object; viddhi-please know; lakṣmī-kanta-of Lord Nārāyaṇa, the husband of Lakṣmī; sutaḥ-the son; hi-indeed; saḥ-he.

O best son of Brahmā, know that your father is the actual object of Lord Kṛṣṇa's mercy. He is directly the son of Lord Nārāyaṇa, the husband of Lakṣmī.

Text 30

yasyaikasmin dine śakrā
    mādṛśāḥ syuś caturdaśa
manv-ādi-yuktā yasyāhas
    catur-yuga-sahasrakam

yasya-of whom; ekasmin-in one; dine-day; sakraḥ-Indras; mādṛśaḥ-like myself; suyaḥ-are; caturadasa-14; manu-Manus; ādi-beginning with; yuktaḥ-endowed; yasya-of whom; ahaḥ-the day; catuḥ-four; yuga-yugas; sahasrakam-a thousand.

Within his day, which lasts for one thousand catur-yugas, live 14 Manus and many Indras like myself.

Text 31

niśā ca tāvatītthaṁ yā-
    ho-rātrāṇāṁ śata-trayī
ṣaṣṭy-uttarā bhaved varṣaṁ
    yasyāyus tac chataṁ smṛtam

nisa-the night; ca-also; tavati-in the same way; ittham-in this way; ya-which; ahaḥ-of days; ratraṇam-and of nights; sata-hundred; trayi-three; sasti-sixty; uttara-and; bhavet-is; varṣam-one year; yasya-of whom; ayuḥ-the life; tat-that; satam-one hundred; smṛtam-is described in the Smṛti-sastra.

His night is as long as his day, 360 such days and nights are his one year, and 100 such years is the span of his life. This is the description of Smṛti-śāstra.

Text 32

lokānāṁ loka-palānām
    api sraṣṭādhikāra-daḥ
pālakaḥ karma-phala-do
    rātrau saṁharakaś ca saḥ

lokānām-of all living entities; loka-palānām-and of the demigods who rule over planets; api-also; srasta-creation; adhikara-and authority; daḥ-giving; palakaḥ-the protector; karma-of action; phala-the fruits; daḥ-giving; ratrau-at night; saṁharakaḥ-the cause of dissolution; ca-also; saḥ-he.

He creates both the ordinary living entities and the demigods who rule over planets, and he gives them each a specific sphere where they may act. He protects them, gives them the fruits of their work, and, on the arrival of his night, destroys them all.

Text 33

sahasra-śirṣā yal-loke
    sa mahā-puruṣaḥ sphuṭam
bhuñjāno yajña-bhāgaughaṁ
    vasaty ānanda-daḥ sadā

sahasra-thousands; sirsa-of heads; yat-of whom; loke-on the planet; saḥ-He; mahā-puruṣaḥ-the Maha-puruṣa; sphutam-is manifested; bhunjanaḥ-eating; yajña-of sacrifice; bhaga-of shares; augham-the multitude; vasati-resides; ānanda-bliss; daḥ-giving; sadā-always.

The thousand-headed Maha-puruṣa incarnation of the Lord always stays on Brahmā's planet, eating a great multitude of sacrificial offerings and giving transcendental bliss to all.

Text 34

itthaṁ yukti-sahasraiḥ sa
    śrī-kṛṣṇasya kṛpāspadam
kiṁ vaktavyaṁ kṛpā-pātram
    iti kṛṣṇaḥ sa eva hi

ittham-in this way; yukti-of reasons; sahasraiḥ-with thousands; saḥ-he; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; kṛpā-of mercy; aspadam-the object; kim-what?; vaktavyam-need be said; kṛpā-of mercy; pātram-the object; iti-thus; kṛṣṇaḥ-Kṛṣṇa; saḥ-he; eva-certainly; hi-indeed.

In this way I have given thousands of reasons to consider Brahmā the object of Lord Kṛṣṇa's mercy. What more need I say? Brahmā is himself an empowered incarnation of Lord Kṛṣṇa.

Text 35

tac chruti-smṛti-vākyebhyaḥ
prasiddhaṁ jñāyate tvayā
anyac ca tasya māhātmyaṁ
tal-lokānām api prabho

tat-this; śruti-of the Sruti-sastra; smṛti-and Smṛti-sastra; vakyebhyaḥ-from the statements; prasiddham-famous; jñāyate-is known; tvaya-by you; anyat-other; ca-also; tasya-of him; mahātmyam-the glory; tat-lokānām-of the residents of his planet; api-also; prabho-O lord.

This fact is celebrated in the words of both Sruti and Smṛti śāstras. My lord, you know this fact and many other glories of both Brahmā and those who reside on his planet.

Text 36

śrī-parīkṣid uvāca

indrasya vacanaṁ śrutvā
sādhu bhoḥ sādhv iti bruvan
tvāravān brahmaṇo lokaṁ
bhagavān nārado gataḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; indrasya-of Indra; vacanam-the statement; śrutva-having heard; sādhu-well done!; bhoḥ-Oh!; sādhu-well done!; iti-thus; bruvan-saying; tvara-van-quick; brāhmaṇaḥ-of Brahmā; lokam-to the planet; bhagavan-lord; nāradaḥ-Nārada; gataḥ-went.

Śrī Parīkṣit said: When he heard Indra's words, Lord Nārada said, "Well done! Oh, well done!" and then quickly traveled to the planet of Brahmā.

Text 37

yajñānāṁ mahatāṁ tatra
brahmarṣibhir anāratam
bhaktyā vitāyamānānāṁ
praghoṣaṁ dūrato 'śṛṇot

yajñānām-of Vedic sacrifices; mahatam-great; tatra-there; brahma-rsibhiḥ-by the great sages; anaratam-continually; bhaktyā-with devotion; vitayamānānām-being performed; praghosam-the sound; dūrataḥ-from a distance; aśṛṇot-heard.

From a distance Nārada heard the sounds of great sages continually, and with great devotion, performing a series of great Vedic sacrifices.

Text 38

dadarśa ca tatas teṣu
prasannaḥ parameśvaraḥ
mahā-puruṣa-rūpeṇa
jāta-maṇḍala-maṇḍitaḥ

dadarśa-saw; ca-also; tataḥ-then; tesu-among them; prasannaḥ-pleased; parama-īśvaraḥ-the Supreme Personality of Godhead; mahā-puruṣa-of the Maha-puruṣa; rūpena-in the form; jāta-maṇḍala-maṇḍitaḥ-with locks of matted hair.

Then among them he saw the blissful Supreme Personality of Godhead in His mahā-puruṣa form, His hair matted.

Text 39

sahasra-mūrdhā bhagavān
yajña-mūrtiḥ śriyā saha
āvirbhūyādadād bhagān
ānandayati yājakān

sahasra-thousand; murdha-heads; bhagavan-the Supreme Lord; yajña-murtiḥ-the deity of sacrifices; śriya-the goddess of fortune; saha-with; avirbhuya-manifesting; adadat-accepting; bhagan-the offerings; ānandayati-pleases; yajakan-the offerers of sacrifice.

Accompanied by the goddess of fortune, the thousand-headed Supreme Lord of all sacrifices was pleasing the performers of sacrifice by accepting their offerings.

Text 40

padmayoneḥ praharṣārthaṁ
    dravya-jātaṁ niveditam
sahasra-pāṇibhir vaktra-
    sahaśreṣv arpayan adan

padmayoneḥ-of Brahmā; praharṣa-of the happiness; ārtham-for the purpose; dravya-jātam-substances; niveditam-offered; sahasra-a thousand; panibhiḥ-with hands; vaktra-of mouths; sahasresu-into thousands; arpayan-placing; adan-eating.

Taking the offerings in thousands of hands, and placing them in thousands of mouths, the Supreme Lord, in order to please Brahmā, ate the offerings.

Text 41

dattveṣṭān yajamānebhyo
    varān nidrā-gṛhaṁ gataḥ
lakṣmī-samvāhyamānāṅghrir
    nidrām ādatta līlayā

dattva-giving; iṣṭan-desired; yajamanebhyaḥ-to the performers of sacrifice; varan-benedictions; nidra-gṛham-to His bedroom; gataḥ-gone; lakṣmī-by Lakṣmī; samvahyamāna-being massaged; aṅghriḥ-whose feet; nidram-sleep; adatta-accepted; līlaya-happily.

The Lord offered to the performers of sacrifices all the benedictions they requested. He then retired to His bedroom, and, as the goddess of fortune massaged His feet, He happily fell asleep.

Text 42

tad-ājñayā ca yajñeṣu
    niyujyarṣīn nijātmajān
brahmāṇḍa-kārya-caryārthaṁ
    svaṁ dhiṣṇyaṁ vidhir āgataḥ

tat-of him; ajñāya-by the order; ca-also; yajñesu-in sacrifices; niyujya-engaging; rsin-sages; nija-his own; ātmajan-sons; brahmāṇḍa-of the universe; karya-the affairs; carya-to perform; ārtham-for the purpose; svam-to his own; dhiṣṇyam-abode; vidhiḥ-Brahmā; gataḥ-went.

Brahmā ordered the sages, who were his sons, to perform sacrifces, and then, to tend to his duties in managing the universe, Brahmā left for his own abode.

Text 43

parameṣṭhy āsane tatra
sukhāsīnaṁ nija-prabhoḥ
mahima-śravaṇākhyāna-
paraṁ sāsrāṣṭa-netrakam

parameṣṭhi-Brahmā; asane-on his throne; tatra-there; sukha-comfortably; asinam-seated; nija-prabhoḥ-of his Lord; mahima-of the glories; sravana-hearing; akhyana-the narrations; param-devoted; sa-with; asra-tears; asta-in his eight; netrakam-eyes.

As Brahmā comfortably sat on his throne and intently heard the recitation of the glories of his Lord, the Personality of Godhead, tears came to his eight eyes.

Text 44

vicitra-paramaiśvarya-
samāgrī-pariṣevitam
sva-tātaṁ nārado 'bhyetya
praṇamyovāca daṇḍavat

vicitra-wonderful; parama-great; aiśvarya-opulence; samagri-assembled; parisevitam-served; sva-own; tatam-to his father; nāradaḥ-Nārada; abhyetya-approaching; praṇamya-offering obeisances; uvāca-spoke; danda-a stick; vat-like.

Approaching his father, who was served by a host of wonderful opulences, Nārada fell down like a stick to offer respects and said:

Text 45

śrī-nārada uvāca

bhavān eva kṛpā-pātraṁ
dhruvaṁ bhagavato hareḥ
prajāpati-patir yo vai
sarva-loka-pitāmahaḥ

śrī-nāradaḥ-Śrī Nārada; uvāca-said; bhavan-your lordship; eva-certainly; kṛpā-of mercy; pātram-the object; dhruvam-certainly; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-Lord Hari; prājapati-of the Prājapatis; patiḥ-the master; yaḥ-who; vai-indeed; sarva-of all; loka-living entities; pitamahaḥ-the grandfather.

Śrī Nārada said: You are certainly the object of Lord Hari's mercy. You are the master of the Prajāpatis and the grandfather of all living entities.

Text 46

ekaḥ sṛjati pātay atti
bhuvanāni caturdaśa
brahmāṇḍasyeśvaro nityaṁ
svayambhūr yaś ca kathyate

ekaḥ-alone; sṛjati-create; pati-maintain; atti-destroy; bhuvanāni-worlds; catudasa-fourteen; brahmāṇḍasya-of the universe; īśvaraḥ-the master; nityam-eternally; svayam-bhuḥ-self-born; yaḥ-who; ca-also; kathyate-is described.

You alone create, maintain, and destroy the fourteen worlds. You are eternally the master of the universe. It is said that you are parentless and self-born.

Text 47

sabhāyāṁ yasya vidyante
mūrtimanto 'rtha-bodhakaḥ
yac-catur-vaktrato jātaḥ
purāṇa-nigamādayaḥ

sabhayam-in the assembly; yasya-of whom; vidyante-are; murtimantaḥ-personified; ārtha-the purpose of life; bodhakaḥ-revealing; yat-of whom; catuḥ-four; vaktrataḥ-from the mouths; jātaḥ-born; purāṇa-Purāṇas; nigama-Vedas; adayaḥ-beginning.

Born from your four mouths, the Personified Vedas, Purāṇas, and other scriptures that reveal the goal of life, stay in your assembly-house.

Text 48

yasya lokaś ca niśchidra-
sva-dharmācara-niṣṭhayā
madādi-rahitaiḥ sadbhir
labhyate śata-janmabhiḥ

yasya-of whom; lokaḥ-the planet; ca-also; nischidra-faultless; sva-own; dharma-duties; acara-performance; niṣṭhaya-with faith; mada-unrestrained passion; ādi-beginning with; rahitaiḥ-without; sadbhiḥ-by saintly persons; labhyate-is attained; sata-with a hundred; janmabhiḥ-births.

The saintly sages, who are free from lust and all other vices, attain your planet after faithfully and faultlessly performing their prescribed duties for a hundred births.

Text 49

yasyopari na vartate
brahmāṇḍe bhavanaṁ param
loko nārāyaṇasyāpi
vaikuṇṭhākhyo yad-antare

yasya-of which; upari-above; na-not; vartate-is; brahmāṇḍe-in the universe; bhavanam-abode; param-superior; lokaḥ-the planet; narayanasya-of Lord Nārāyaṇa; api-even; vaikuṇṭha-Vaikuṇṭha; akhyaḥ-named; yat-which; antare-within.

In this universe no place is superior to your abode. Even Lord Nārāyaṇa's planet named Vaikuṇṭha exists only within your realm.

Text 50

yasmin nityaṁ vaset sākṣād
mahā-puruṣa-vigrahaḥ
sa padmanābho yajñānāṁ
bhagān aśnan dadāt phalān

yasmin-in which; nityam-eternally; vaset-resides; sākṣāt-directly; mahā-puruṣa-of the Maha-puruṣa; vigrahaḥ-in the form; saḥ-He; padma-nabhaḥ-the lotus-naveled Supreme Lord; yajñānām-of the sacrifices; bhagan-the offerings; asnan-eating; dadat-giving; phalan-the fruits.

Eating the offerings of sacrifice, and granting the fruits of their sacrifices to His

worshipers, the Supreme Personality of Godhead, in His form of the Mahā-puruṣa, eternally resides in your abode.

Text 51

paramānveṣaṇāyāsair
    yasyoddeśo 'pi na tvayā
puro prāptaḥ paraṁ dṛṣṭas
    tapobhir hṛdi yaḥ kṣaṇam

parama-great; anvesana-for searching; ayasaiḥ-with efforts; yasya-to whom; uddeśaḥ-in relation; api-even; na-not; tvaya-by you; puraḥ-in the presence; prāptaḥ-attained; param-after; dṛṣṭaḥ-seen; tapobhiḥ-with austerities; hṛdi-in the heart; yaḥ-who; kṣaṇam-for a moment.

At first you made a great endeavor to find the Supreme Personality of Godhead, but you could not find Him. Then, by performing austerities you were able to see Him for a moment in your heart.

Text 52

tat satyam asi kṛṣṇasya
    tvam eva nitarāṁ priyaḥ
aho nūnaṁ sa eva tvaṁ
    līlā-nānā-vapur-dharaḥ

tat-this; satyam-the truth; asi-are; kṛṣṇasya-of Lord Kṛṣṇa; tvam-you; eva-certainly; nitaram-greatly; priyaḥ-dear; aho-ah!; nunam-certainly; saḥ-He; eva-certainly; tvam-you; lila-for pastimes; nan-various; vapuḥ-forms; dharaḥ-assuming.

The truth is that you are very dear to Lord Kṛṣṇa. Indeed, you are the Supreme Personality of Godhead, Kṛṣṇa, who assumes many different forms for His pastimes.

Text 53

śrī-parīkṣid uvāca

itthaṁ māhātmyam udgāyan
    vistarya brahmaṇo 'sakṛt
śakra-proktaṁ sva-dṛṣṭaṁ ca

bhaktyāsit taṁ naman muniḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; ittham-in this way; mahātmyam-the glorification; udgayan-chanting; vistarya-expanding; brāhmaṇaḥ-of Brahmā; asakṛt-repeatedly; sakra-by Indra; proktam-spoken; sva-by himself; dṛṣṭam-seen; ca-also; bhaktyā-with devotion; asit-was; tam-to him; naman-bowing down; muniḥ-the sage.

Śrī Parīkṣit said: Again and again singing Brahmā's glories, which Indra had described, and which he now personally saw, Nārada bowed down before Brahmā with great devotion.

Text 54

śṛṇvann eva sa tad-vākyaṁ
dāso 'smīti muhur vadan
catur-vaktro 'sta-karṇānāṁ
pidhāne vyagratāṁ gataḥ

śṛṇvan-listening; eva-certainly; saḥ-he; tat-of him; vakyam-to the words; dasaḥ-a servant; asmi-I am; iti-thus; muhuh; repeatedly; vadan-saying; catuḥ-four; vaktraḥ-mouths; asta-eight; karaṇam-ears; pidhane-covering; vyagratam-agitation; gataḥ-attained.

As he heard Nārada's words, Brahmā became very agitated. Covering his eight ears, through his four mouths he said, "I am only a servant," again and again.

Text 55

aśravya-śravaṇāj jātaṁ
kopaṁ yatnena dhārayan
sva-putraṁ nāradaṁ prāha
sākṣepaṁ catur-ānanaḥ

asravya-what should not be heard; sravanat-because of hearing; jātam-produced; kopam-anger; yatnena-with effort; dharayan-restraining; sva-to his own; putram-son; nāradam-Nārada; prāha-spoke; sa-with; akṣepam-censure; catuḥ-ananaḥ-four-faced Brahmā.

Restraining with great effort the anger these unbearable words created within him, four-faced Brahmā rebuked his son Nārada.

Text 56

śrī-brahmovāca

ahaṁ na bhagavān kṛṣṇa
iti tvaṁ kiṁ pramāṇataḥ
yuktitaś ca mayābhikṣṇaṁ
bodhito 'si na bālyataḥ

śrī-brahma-Śrī Brahmā; uvāca-said; aham-I; na-am not; bhagavan-the Supreme Personality of Godhead; kṛṣṇaḥ-Kṛṣṇa; iti-thus; tvam-you; kim-whether?; pramānataḥ-from the Vedic revelation; yuktitaḥ-from logic; ca-and; maya-from me; abhiksnam-repeatedly; badhitaḥ-understood; asi-you have; na-not; balyataḥ-since childhood.

Śrī Brahmā said: I am not the Supreme Personality of Godhead, Kṛṣṇa. From your earliest childhood have you not repeatedly learned this from the Vedic scriptures, from common-sense logic, and from my own explanations?

Text 57

tasya śaktir mahā-māyā
dāsīvekṣa-pathe sthitā
sṛjatīdaṁ jagat pāti
sva-guṇaiḥ saṁharaty api

tasya-of Him; śaktiḥ-the potency; mahā-maya-Maha-maya; dasi-a maidservant; iva-like; īkṣa-of the eyes; pathe-in the pathway; sthita-standing; sṛjati-creates; idam-this; jagat-material universe; pati-maintains; sva-own; guṇaiḥ-with the three modes of nature; saṁharati-destroys; api-also.

His potency is Mahā-māyā. In His eyes Mahā-māyā is like a maidservant who, employing the three modes of nature, creates, maintains, and destroys the material universe.

Text 58

tasya eva vayaṁ sarve 'py
adhīnā mohitās tayā
tan na kṛṣṇa-kṛpā-leśā-
syāpi pātram avehi mām

tasya-of that mahā-maya; eva-certainly; vayam-we; sarve-all; api-also; adhinaḥ-under the dominion; mohitaḥ-bewildered; taya-by her; tat-therefore; na-not; kṛṣṇa-of Lord Kṛṣṇa; kṛpā-of the mercy; lesasya-of a small portion; api-even; pātram-the object; avehi-you should know; mām-me.

All of us are bewildered by this Maha-maya. We are very firmly under her control. For this reason you should know that I have not received even a small portion of Lord Kṛṣṇa's mercy.

Texts 59 and 60

tān māyayaiva satataṁ
jagato 'haṁ guruḥ prabhuḥ
pitāmahaś ca kṛṣṇasya
nābhi-padma-samudbhavaḥ

tapasvy ārādhakas tasyety
ādyair guru-madair hataḥ
brahmāṇḍāvaśyakāpāra-
vyāparāmarṣa-vihvalaḥ

tat-of Him; mayaya-by the illusory potency; satatam-continually; jagataḥ-of the universe; aham-I am; guruḥ-the spiritual leader; prabhuḥ-the controller; pitamahaḥ-the grandfather; ca-also; kṛṣṇasya-of Lord Kṛṣṇa; nabhi-of the navel; padma-of the lotus; samudbhavaḥ-born; tapasvi-a great ascetic; aradhakaḥ-a great worshiper; tasya-of Him; iti-thus; adyaiḥ-beginning with; guru-great; madaiḥ-by illusions; hataḥ-destroyed; brahmāṇḍa-to the universe; avasyaka-essential; apara-endless; vyapara-with duties; amarṣa-with anger; vihvalaḥ-agitated.

I continually think: "I am the great spiritual leader, the supreme controller, and the grandfather of this universe. I was personally born from the lotus flower sprouted from the navel of Lord Kṛṣṇa. I am a performer of great austerities. I am a great devotee of Lord Kṛṣṇa." In this way Lord Kṛṣṇa's illusory potency Māyā destroys me with intense pride. In addition to that I am always angry, overwhelmed by the endless duties I must perform to maintain the universe.

Text 61

bhūta-prāyātma-lokīya-
nāśa-cintā-niyantritaḥ
sarva-grāsi-mahā-kālād

bhīto muktiṁ paraṁ vṛṇe

bhūta-birth; praya-and death; ātma-my; lokiya-of the world; nasa-destruction; cinta-niyantritaḥ-filled with anxiety; sarva-everything; grasi-devouring; mahā-great; kalat-of time; bhitaḥ-frightened; muktim-liberation; param-ultimate; vrne-I aspire.

I am anxious that someday my planet will be destroyed. Afraid of all-devouring time, I pray for ultimate liberation.

Text 62

tad-ārthaṁ bhagavat-pūjāṁ
kārayāmi karomi ca
āvāso jagad-īśasya
tasya vā na kva vidyate

tat-of this; ārtham-for the purpose; bhagavat-of the Supreme Lord; pujam-the worship; karayami-I cause to do; karomi-I personally perform; ca-also; avasaḥ-residence; jagat-isasya-of the master of the universe; tasya-of Him; va-or; na-not; kva-where?; vidyate-is.

Only for this purpose I worship the Supreme Personality of Godhead and I cause others to worship Him. (You may say that the Supreme Personality of Godhead personally resides on my planet, but I say:) Where does the Supreme Personality of Godhead not reside?

Text 63

veda-pravartanāyāsau
bhagaṁ gṛhṇāti kevalam
svayaṁ sampādita-preṣṭha-
yajñasyānugrahāya ca

veda-the Vedas; pravartanaya-to preach the message; asau-He; bhagam-the offerings; gṛhnati-accepts; kevalam-only; svayan-personally; sampādita-eṣṭablished; preṣṭha-most dear; yajñasya-sacrifice; anugrahaya-for the mercy; ca-and.

He personally accepts the sacrificial offerings here only to firmly establish the Vedic revelation and also to bestow mercy on the dear devotees who make offerings to Him. (He does not do it to bestow mercy on me.)

Text 64

vicārācārya buddhyasva
sa hi bhakty-eka-vallabhaḥ
kṛpāṁ tanoti bhakteṣu
nābhakteṣu kadācana

vicara-please consider; acarya-O spiritual master Nārada; buddhyasva-please understand; saḥ-He; hi-indeed; bhakti-of devotion; eka-only; vallabhaḥ-is fond; kṛpām-mercy; tanoti-gives; bhaktesu-to the devotees; na-not; abhaktesu-to the non-devotees; kadācana-at any time.

O Nārada Acārya, think for a moment. You should know that the Lord is pleased only by devotion. He gives His mercy only to the devotees, never to the non-devotees.

Text 65

bhaktir dure 'stu tasmin me
nāparādhā bhavanti cet
bahu-manye tad ātmānāṁ
nāham agaḥsu rudravat

bhaktiḥ-devotion; dure-far away; astu-is; tasmin-for Him; me-of me; na-not; aparadhaḥ-offenses; bhavanti-are; cet-if; bahu-manye-I consider highly; tat-that; ātmanam-myself; na-not; aham-I; agahsu-in sins; rudra-Śiva; vat-like.

I am very far from having any devotion to the Lord. If I somehow avoid offending Him I think I am doing very well indeed. The Lord does not forgive my offenses as He forgives the sins of Śiva.

Text 66

mad āpta-vara-jāto 'sau
sarva-lokopatāpakaḥ
hiraṇyakaśipur duṣṭo
vaiṣṇava-droha-tat-paraḥ

mat-from me; āpta-obtained; vara-benedictions; jātaḥ-manifested; asau-he; sarva-all; loka-the worlds; upatapakaḥ-tormenting; hiranyakasipuḥ-Hiranyakasipu; duṣṭaḥ-wicked; vaiṣṇava-to the Vaiṣṇavas; droha-tat-paraḥ-an enemy.

One time I gave benedictions to a demon named Hiraṇyakaśipu, who became an enemy of the devotees and proceeded to torment the entire world.

Text 67-70

śrīman-nṛsiṁha-rūpeṇa
prabhunā saṁhṛto yadā
tadāhaṁ sa-paīrvāro
vicitra-stava-pāṭavaiḥ

stuvan sthitvā bhayād dūre
'paṅga-dṛṣṭyāpi nādṛtaḥ
prahlādasyābhiśeke tu
vṛtte tasmin prasādataḥ

śanair upasṛto 'bhyārṇam
ādiṣṭo 'ham idaṁ ruṣā
maivaṁ varo 'surāṇāṁ te
pradeyaḥ padmasambhava

tathāpi rāvaṇādibhyo
duṣṭebhyo 'haṁ varān adam
rāvaṇasya tu yat karma
jihvā kasya gṛṇāti tat

śrīmat-nṛsiṁha-of Śrī Nṛsiṁha; rūpena-in the form; prabhuna-by the Lord; saṁhṛtaḥ-killed; yadā-when; tada-then; aham-I; sa-with; parivaraḥ-my associates; vicitra-wonderful; stava-with prayers; patavaiḥ-expert; stuvan-praying; sthitva-standing; bhayat-out of fear; dure-far away; apaṅga-sidelong; dṛṣṭya-with a glance; api-even; na-not; adrtaḥ-recognized; prahlādasya-of Prahlada; abhiseke-during the coronation ceremony; tu-indeed; vṛtte-performed; tasmin-in that; prasādataḥ-out of mercy; sanaiḥ-slowly; upasrtaḥ-approached; abhyarṇam-nearby; ādiṣṭaḥ-instructed; aham-I was; idam-this; rusa-with anger; ma-don't; evam-in this way; varaḥ-benediction; asuraṇam-to the demons; te-by you; pradeyaḥ-should be given; padmasambhava-O Brahmā, born from the lotus; tathā api-nevertheless; ravana-with Ravana; ādibhyaḥ-beginning; dustebhyaḥ-to many demons; aham-I; varan-many benedictions; adam-have given; ravanasya-of Ravana; tu-indeed; yat-which; karma-actions; jihva-the tongue; kasya-of whom?; grnati-can describe; tat-that.

When the Lord, in His form of Śrī Nṛsiṁha, killed that demon, I and my companions, staying far away out of fear, spoke many eloquent prayers to the Lord, but He refused to recognize us even with a momentary sidelong glance. Later, during the coronation ceremony of Mahārāja Prahlada, He kindly approached me and angrily ordered: "Do not give any more benedictions like this

to the demons!" In spite of this order I have since given many benedictions to Rāvaṇa and many other demons. Whose tongue has the power to describe the sins of Rāvaṇa?

Text 71

mayā dattādhikārāṇāṁ
 śakrādīnāṁ mahā-madaiḥ
sadā hata-vivekānāṁ
 tasminn agaṁsi saṁsmara

maya-by me; datta-given; adhikaraṇam-their posts; sakra-with Indra; ādīnām-beginning; mahā-great; madaiḥ-with pride; sadā-always; hata-destroyed; vivekānām-discrimination; tasmin-in this; agaṁsi-sins; saṁsmara-you may remember.

You may remember how I gave administrative posts to Indra and many others whose good sense became completely destroyed by their inflated pride.

Text 72

vṛṣṭi-yuddhādinendrasya
 govardhana-makhādiṣu
nandāharaṇa-vāṇīya-
 dhenv-ādānādināppateḥ

vṛṣṭi-rains; yuddha-battle; ādina-beginning with; indrasya-of Indra; govardhana-in the Govardhana; makha-sacrifice; ādisu-beginning with; nanda-of Nanda Mahārāja; aharaṇa-the kidnaping; vaniya-in the forest; dhenu-of the cows; adana-taking; ādina-beginning with; ap-pateḥ-of Varuna, the king of the waters.

Indra offended the Lord by showering incessant rains on the Govardhana sacrifice, by fighting with the Lord over the pārijāta flower, and in many other ways also. Varuṇa, the king of the waters, kidnaped Nanda Mahārāja, stole the cows from the forest, and committed many other offenses.

Text 73

yamasya ca tad-ācāryāt-
 maja-durmaraṇādinā
kuverasyāpi dusceṣṭa-
 śaṅkhacūḍā-kṛtādinā

yamasya-of Yamarāja; ca-also; tat-of Him; acarya-of the teacher; ātmaja-of the son; durmaraṇa-a terrible death; ādina-beginning with; kuverasya-of Kuvera; api-also; duscesṭa-wicked; sankhacuda-with Sankhacuda; ādina-beginning.

Yama terribly killed the son of the Lord's teacher, and Kuvera is partly responsible for the sins of his follower, the demon Śaṅkhacūḍa.

Text 74

adho loke tu daiteyā
vaiṣṇava-droha-kāriṇaḥ
sarpaś ca sahaja-krodha-
duṣṭā kāliya-bandhavaḥ

adhaḥ-in the lower; loke-worlds; tu-indeed; daiteyaḥ-the demons; vaiṣṇava-of the devotees; droha-karinaḥ-the enemies; sarpaḥ-the serpents; ca-also; sahaja-naturally; krodha-angry; duṣṭaḥ-wicked; kaliya-of Kaliya; bandhavaḥ-the relatives.

Also, in the lower worlds the demons and the angry serpents who are relatives of Kāliya-nāga have become enemies of the Vaiṣṇavas.

Text 75

sampraty api mayā tasya
svayaṁ vatsās tathārbhakāḥ
vṛndāvane pālyamāna
bhojane māyayā hṛtaḥ

samprati-now; api-even; maya-by me; tasya-of Him; svayam-personally; vatsaḥ-the calves; tathā-and; arbhakaḥ-boys; vrndavane-in Vrndavana; palyamānaḥ-being protected; bhojane-during lunch; mayaya-by my illusory potency; hṛtaḥ-were kidnaped.

When Kṛṣṇa stopped for lunch I used my illusory potency to kidnap the boys and calves personally protected by Him in Vṛndāvana.

Text 76

tato vīkṣya mahāścaryaṁ

bhīṭa stutvā namann api
dhṛṣṭo 'haṁ vañcitas tena
gopa-bālaka-līlayā

tataḥ-then; vīkṣya-seeing; mahā-a great; ascaryam-wonder; bhitaḥ-frightened; stutva-offering prayers; naman-bowing down; api-also; dhṛtaḥ-impudent; aham-I; vañcitaḥ-was cheated; tena-by Him; gopa-cowherd; balaka-of a boy; līlaya-by the pastimes.

Then I saw something very wonderful. Frightened, I bowed down before Him and offered prayers. I arrogantly offended Him, and He responded by cheating me with His pastimes of a cowherd boy.

Text 77

tasya svabhavikasyābja-
prasādekṣaṇa-mātrataḥ
iṣṭaḥ svaṁ bahu-manye sma
tat-priya-vraja-bhū gateḥ

tasya-of Him; svabhavikasya-by nature; ābja-lotus; prasāda-of mercy; īkṣaṇa-by a glance; ma trataḥ-only; iṣṭaḥ-desired; svam-own; bahu-manye sma-considered very great; tat-of Him; priya-dear; vrāja-of Vrāja; bhu-to the land; gateḥ-because of having gone.

Because I was able to enter His dearmost land of Vraja, and because I was able to obtain His merciful lotus glance, I thought that at that moment my life was all-perfect and all-successful.

Text 78

tatrātmānaś cira-sthityā-
parādhāḥ syur iti trasan
apasaraṁ kim anyais tan
nijāsaubhagya-varṇaṇaiḥ

tatra-there; ātmanaḥ-of myself; cira-by a long; sthitya- stay; aparadhaḥ-offenses; syuḥ-may be; iti-thus; trasan-fearing; apasaram-departure; kim-what is the need; tat-then; nija-own; asaubhagya-of misfortune; varṇaṇaiḥ-with narrations.

Fearing that I would commit many more offenses if I stayed, I left Vraja. What is the use of saying anything more about my misfortunes?

Text 79

atha brahmāṇḍa-madhye 'smin
    tādṛṅ nekṣe kṛpāspadam
viṣṇoḥ kintu mahādeva
    eva khyātaḥ sakheti yaḥ

atha-therefore; brahmāṇḍa-of the universe; madhye-in the midst; asmin-in this; tadrk-like this; na-not; īkṣe-I see; kṛpā-of mercy; aspadam-the object; viṣṇoḥ-of Lord Viṣṇu; kintu-however; mahadevaḥ-Śiva; eva-certainly; khyataḥ-is celebrated; sakha-the friend; iti-thus; yaḥ-who.

Śiva is famous as the personal friend of Lord Viṣṇu. In this universe I do not see anyone who is the object of the Lord's mercy as Śiva.

Text 80

yaś ca śrī-kṛṣṇa-padābja-
    rasenonmāditaḥ sadā
avadhīrita-sarvārtha-
    paramaiśvarya-bhogakaḥ

yaḥ-who; ca-also; śrī-kṛṣṇa-of Lord Śrī Kṛṣṇa; pada-feet; ābja-of the lotus flower; rasena-by the nectar; unmāditaḥ-intoxicated; sadā-always; avadhirita-rejected; sarva-all; ārtha-materialistic goals of life; parama-supreme; aiśvarya-power and opulence; bhogakaḥ-and many varieties of sense-pleasures.

Always intoxicated by the sweet nectar of Śrī Kṛṣṇa's lotus feet, Śiva has lost all interest in material goals, in supreme power and opulence, and in varieties of sense-pleasure.

Text 81

asmādṛśo viṣayino
    bhogāsaktān hasann iva
dhusturārkāsthi-mālā-dhṛg
    nagno bhasmānulepanaḥ

asmādṛśaḥ-like us; visayinaḥ-sense-enjoyers; bhoga-to sense-gratification; āsaktan-attached; hasan-laughing; iva-as if; dhustura-dhustura seeds; arka-arka leaves; asthi-of bones; mala-a garland; dhṛk-wearing; nagnaḥ-naked; bhasma-with

ashes; anulepanaḥ-anointed.

Eating Dhustura seeds and arka leaves, decorated with a garland of skulls, and his naked body smeared with ashes, Śiva laughs at materialists like myself, who are addicted to sense-pleasures.

Text 82

viprakīrṇa-jāta-bhara
unmatta iva ghūrṇate
tathā sva-gopanāsaktaḥ
kṛṣṇa-padābja-saucajam
gaṅgāṁ mūrdhni vahan harṣān
nṛtyaṁś ca layate jagat

viprakīrṇa-disheveled; jāta-matted hair; bharah unmattaḥ-a madman; iva-like; ghurnate-staggers about; tathā-then; sva-himself; gopana-concealing; āsaktaḥ-attached; kṛṣṇa-of Lord Kṛṣṇa; pada-feet; ābja-of the lotus; sauca-from the washing; jam-produced; gaṅgam-the Ganges River; murdhni-on his head; vahan-carrying; harṣat-out of happiness; nṛtyan-dancing; ca-also; layate-becomes destroyed; jagat-the universe.

Wearing matted locks of disheveled hair, and eager to conceal his actual nature, he staggers about like a madman. On his head he happily carries the Ganges, which has washed the lotus feet of Lord Kṛṣṇa. When he dances he destroys the universe.

Text 83

kṛṣṇa-prasādāt tenaiva
mādṛśam adhikāriṇām
abhiṣṭārpayituṁ muktis
tasya patnyāpi śakyate

kṛṣṇa-of Lord Kṛṣṇa; prasādat-because of the mercy; tena-by him; eva-certainly; mādṛśam-like us; adhikarinam-of the demigods; abhiṣṭa-desired; arpayitum-to be given; muktiḥ-liberation; tasya-of him; patnya-by the wife; api-even; sakyate-is able.

Lord Kṛṣṇa is so kind to him that not only does he have the power to grant the most valuable liberation to demigods like myself, but even his wife has that power.

Text 84

aho sarve 'pi te muktāḥ
śivaloka-nivāsinaḥ
muktās tat-kṛpayā kṛṣṇa-
bhaktāś ca kati nābhavan

aho-ah!; sarve-all; api-even; te-they; muktaḥ-are liberated; sivaloka-of Śivaloka; nivasinaḥ-the residents; muktaḥ-liberated; tat-of him; kṛpāya-by the mercy; kṛṣṇa-of Lord Kṛṣṇa; bhaktaḥ-devotees; ca-also; kati-how many?; na-not; abhavan-have become.

Ah! All the residents of Śivaloka are liberated souls. By Śiva's mercy how many of them are not only liberated, but are now pure devotees of Lord Kṛṣṇa?

Text 85

kṛṣṇāc chivasya bhedekṣā
mahā-doṣa-karī matā
ago bhagavatā svasmin
kṣamyate na śive kṛtam

kṛṣṇat-from Lord Kṛṣṇa; sivasya-of Śiva; bheda-of a difference; īkṣa-the sight; mahā-a great; dosa-fault; kari-doing; mata-is considered; agaḥ-sins; bhagavata-by the Supreme Personality of Godhead; svasmin-to Himself; kṣamyate-forgiven; na-not; sive-to Śiva; kṛtam-performed.

To consider Śiva different from Lord Kṛṣṇa is a great offense. The Supreme Personality of Godhead may forgive offenses committed to Him, but He does not forgive those committed against Śiva.

Text 86

śiva-datta-varonmattāt
tripureśvarato bhayāt
tathā vṛkāsurādeś ca
saṅkaṭaṁ paramaṁ gataḥ
śivaḥ samuddhṛto 'nena
harṣitaś ca vaco-'mṛtaiḥ

siva-by Śiva; datta-given; vara-a benediction; unmattat-maddened;

tripureśvarataḥ-from Tripurasura; bhayat-fearful; tathā-also; vrkasura-with Vrkasura; adeḥ-beginning; ca-also; saṅkatam-danger; paramam-great; gataḥ-attained; sivaḥ-Śiva; samuddhṛtaḥ-was rescued; anena-by Him; harṣitaḥ-pleased; ca-also; vacaḥ-with words; amṛtaiḥ-as sweet as nectar.

When Tripureśvara, Vṛkāsura, and other demons maddened by benedictions he gave them, placed Śiva in a very dangerous position, Lord Kṛṣṇa at once rescued him and comforted him with words as sweet as nectar.

Text 87

tad-antaraṅga-sad-bhaktyā
kṛṣṇena vaśa-vartinā
svayam ārādhyate cāsya
māhātmya-bhara-siddhaye

tat-of him; antaraṅga-confidential; sat-transcendental; bhaktyā-by devotion; kṛṣṇena-by Lord Kṛṣṇa; vasa-vartina-under the dominion; svayam-personally; aradhyate-is worshiped; ca-also; asya-of him; mahātmya-of the glory; bhara-of the abundance; siddhaye-for the perfection.

Conquered by the intimate love of His devotee, Lord Kṛṣṇa personally worships Śiva just to glorify him.

Texts 88 and 89

tiṣṭhatāpi svayaṁ sākṣāt
kṛṣṇenāmṛta-manthane
prajāpatibhir ārādhya
sa gaurī-prāṇa-vallabhaḥ

samānayya viṣaṁ ghoraṁ
pāyayitvā vibhūṣitaḥ
mahā-mahima-dhārābhir
abhiṣiktaś ca tat sphuṭam

tiṣṭhata-standing; api-also; svayam-personally; sākṣāt-directly; kṛṣṇaena-by Lord Kṛṣṇa; amṛta-of nectar; manthane-in the churning; prājapatibhiḥ-by the prajapatis; aradhya-worshiped; saḥ-he; gauri-of Gauri; prāṇa-to the life; vallabhaḥ-dear; samānayya-bringing; visam-the poison; ghoram-terrible; payayitva-causing to drink; vibhusitaḥ-decorated; mahā-great; mahima-of glory; dharabhiḥ-with streams; abhisiktaḥ-showered; ca-also; tat-that; sphutam-clearly.

Lord Kṛṣṇa personally asked Śiva to drink the terrible poison produced from the churning of nectar. In this way Śiva became worshiped by the Prajāpatis, and showered with streams of great glory.

Text 90

purāṇāny eva gāyanti
    dayālutvaṁ harer hare
jñāyate hi tvayāpy etat
    paraṁ ca smāryatāṁ mune

purāṇāni-the Purāṇas; eva-certainly; gayanti-sing; dayalutvam-the mercifulness; hareḥ-of Lord Hari; hare-to Śiva; jñāyate-is known; hi-indeed; tvaya-by you; api-also; etat-this; param-further; ca-also; smaryatam-should be remembered; mune-O sage.

The Purāṇas sing of the mercy of Lord Kṛṣṇa to Śiva. You know this already. O sage, please remember his glories.

Text 91

śrī-parīkṣid uvāca

guruṁ praṇamya taṁ gantuṁ
    kailāsaṁ girim utsukaḥ
ālakṣyoktaḥ punas tena
    sva-putraḥ putra-vatsale

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; gurum-to his spiritual master; praṇamya-offering obeisances; tam-to him; gantum-to go; kailasam-to Kailasa; girim-mountain; punaḥ-again; tena-by him; sva-putraḥ-his son; putra-to your son; vatsale-O affectionate one.

Śrī Parīkṣit said: O affectionate mother, Nārada offered obeisances to his spiritual master and was about to depart for Kailāsa Hill when Brahmā glanced at his son and said:

Text 92

śrī-brahmovāca

kuvereṇa purārādhya
bhaktyā rudro vaśī-kṛtaḥ
brahmāṇḍābhyantare tasya
kailāse 'dhikṛte girau

śrī-brahma-Śrī Brahmā; uvāca-said; kuvereṇa-by Kuvera; pura-formerly; aradhya-worshiped; bhaktyā-with devotion; rudraḥ-Śiva; vasi-kṛtaḥ-under the control; brahmāṇḍa-the material universe; abhyantare-within; tasya-of him; kailase-in Kailasa; adhikṛte-appointed; girau-on the mountain.

Śrī Brahmā said: Submissive to the loving service of Kuvera, Śiva resides in Kuvera's place on Mount Kailāsa in the material universe.

Text 93

tad-vidik-pāla-rūpena
tad-yogya-parivārakaḥ
vasaty āviskṛta-svalpa-
vaibhavaḥ sann umā-patiḥ

tat-of that; vidik-direction; pala-of the protector; rūpena-in the form; tat-for him; yogya-appropriate; parivarakaḥ-with associates; vasati-resides; aviskṛta-manifested; svalpa-small; vaibhavaḥ-opulence; san-being so; uma-patiḥ-Śiva, the husband of Uma.

Assuming the role of the protector of the northern direction, Śiva resides there, surrounded by his associates, and keeping very little material wealth.

Text 94

yathā hi kṛṣṇo bhagavān
mādṛśaṁ bhakti-yantritaḥ
mama loke svarādau ca
vasaty ucita-līlayā

yathā-as; hi-indeed; kṛṣṇaḥ-Kṛṣṇa; bhagavan-the Supreme Personality of Godhead; mādṛśam-of those like myself; bhakti-by devotion; yantritaḥ-controlled; mama-of me; loke-on the planet; svara-ādau-beginning with Svargaloka; ca-also; vasati-resides; ucita-appropriate; līlaya-with pastimes.

The Supreme Personality of Godhead Kṛṣṇa becomes conquered by the loving service of devotees like myself, and for this reason He resides on my planet, on Svargaloka, and in many other places as well, and enjoys suitable pastimes there. (In the same way Śiva resides in Kailāsa because of the devotion of Kuvera.)

Text 95

atha vayu-purāṇasya
matam etad bravīmy aham

śrī-mahādeva-lokas tu
saptāvaraṇato bahiḥ
nityaḥ sukhamayaḥ satyo
labhyas tat-sevakottamaiḥ

atha-now; vayu-purāṇasya-of the Vayu Purāṇa; matam-the opinion; etat-this; bravimi-speak; aham-I; śrī-mahadeva-of Śiva; lokaḥ-the planet; tu-indeed; sāpta-seven; avaraṇataḥ-the coverings; bahiḥ-outside; nityaḥ-eternal; sukhamayaḥ-full of bliss; satyaḥ-transcendental; labhyaḥ-attainable; tat-of him; sevaka-of servants; uttamaiḥ-by the best.

I quote the opinion of Vāyu Purāṇa:

"The planet of Śiva is beyond the seven-fold coverings of the material world. It is eternal, transcendental, and full of bliss. Only the greatest servants of Śiva may enter it."

Text 96

samāna-mahima-śrīmat-
parivāra-gaṇāvṛtaḥ
mahā-vibhūtimān bhāti
sat-paricchada-maṇḍitaḥ

smana-equal; mahima-splendor; śrīmat-and glory; parivara-of associates; gaṇa-by hosts; avṛtaḥ-surrounded; mahā-great; vibhūti-opulences; man-possessing; bhati-is manifested; sat-transcendental; paricchada-with garments and ornaments; maṇḍitaḥ-decorated.

In that place Śiva is decorated with splendid transcendental garments and ornaments. There He is the master of great powers and opulences, and there he is surrounded by many associates as splendid and glorious as he.

Text 97

śrīmat-saṅkarṣaṇaṁ svasmād
    abhinnaṁ tatra so 'rcayan
nijeṣṭa-devatatvena
    kiṁ vā nātanute 'dbhutam

śrīmat-full of all powers and opulences; saṅkarṣaṇam-Lord Saṅkarṣaṇa; svasmāt-than himself; abhinnam-not different; tatra-there; saḥ-he; arcayan-worshiping; nija-own; iṣṭa-worshipable; devatatvena-as the Deity; kim-whether?; va-or; na-not; atanute-manifests; adbhutam-wonder.

In that place, even though the two of them are not different, Śiva worships the supremely powerful and opulent Lord Saṅkarṣaṇa as his chosen Deity. Is this not very wonderful?

Text 98

tatra gantuṁ bhavān chaktaḥ
    śrī-śive śuddha-bhaktimān
abhigamya tam āśritya
    kṛpāṁ kṛṣṇasya paśyatu

tatra-there; gantum-to go; bhavan-you; śaktaḥ-are able; śrī-sive-for Śrī Śiva; suddha-pure; bhaktiman-devotee; abhogamya-approaching; tam-of him; asritya-taking shelter; kṛpām-the mercy; kṛṣṇasya-of Lord Kṛṣṇa; pasyatu-may see.

Because you are a pure devotee of Śiva you have the power to go there. Go, take shelter of Śiva, and see how he is the object of Lord Kṛṣṇa's mercy.

Text 99

śrī-parīkṣid uvāca

ity evaṁ śikṣito mataḥ
    śiva-kṛṣṇeti kīrtayan
nāradaḥ śivalokaṁ taṁ
    prayātaḥ kautukād iva

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; iti-thus; evam-in this way; sikṣitaḥ-instructed; mataḥ-O mother; siva-Śiva; kṛṣṇa-and Kṛṣṇa; iti-thus; kīrtayan-glorifying; nāradaḥ-Nārada; sivalokam-to Śivaloka; tam-to that place; prayataḥ-

went; kautukat-eagerly; iva-as if.

Śrī Parīkṣit said: O mother, instructed in this way, and chanting the holy names of Śiva and Kṛṣṇa, Nārada eagerly went to Śivaloka.

Chapter Three: Prapañcātīta (Beyond the Material World)

Texts 1-3

śrī-parīkṣid uvāca

bhagavantaṁ haraṁ tatra
bhāvāviṣṭatayā hareḥ
nṛtyantaṁ kīrtayantaṁ ca
kṛta-saṅkarṣaṇārcanam

bhṛśāṁ nandīśvarādīṁś ca
ślāghamānaṁ nijānugān
prītyā sa-jaya-śabdāni
gītā-vadyāni tanvataḥ

devīṁ comaṁ praśaṁsantaṁ
karatālīṣu kovidam
dūrād dṛṣṭvā munir hṛṣṭo
'namad vīnāṁ ninādayan

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; bhagavantam-Lord; haram-Śiva; tatra-there; bhava-with ecstatic love; aviṣṭataya-with the condition of being filled; hareḥ-for Lord Kṛṣṇa; nṛtyantam-dancing; kīrtayantam-glorifying; ca-also; kṛta-performed; saṅkarṣaṇa-of Lord Saṅkarṣaṇa; arcanam-worship; bhrsam-greatly; nandīśvara-with Nandīśvara; ādin-beginning; ca-and; ślāghamānam-praising; nija-his own; anugan-followers; prītya-with love; sa-with; jaya-of "victory!"; savdāni-sounds; gīta-singing; vadyāni-and instrumental music; tanvataḥ-manifesting; devim-the goddess; ca-also; umam-Uma; prasaṁsantam-praising; karatalisu-at playing the karatalas; kovindam-expert; dūrat-from far away; dṛṣṭva-seeing; muniḥ-the sage; hṛṣṭaḥ-jubilant; anamat-bowed down; vīnām-the vina; ninadayan-playing.

Seeing Lord Śiva who, rapt in love for Kṛṣṇa, was singing and dancing as He worshiped Lord Saṅkarṣaṇa, and who was also praising his followers, headed by Nandīśvara, as they were singing, playing musical instruments, and joyfully calling out, "Jaya! Jaya!", and who was also praising Goddess Umā as she was expertly playing the karatālas, the sage Nārada became happy, sounded his vīṇā and bowed

down to offer respect.

Text 4

paramānugṛhīto 'si
    kṛṣṇasyeti muhur muhuḥ
jagau sarvaṁ ca pitroktaṁ
    su-svaraṁ samakīrtayat

parama-the great; anugṛhītaḥ-object of mercy; asi-you are; kṛṣṇasya-of Lord Kṛṣṇa; iti-thus; muhuḥ-again; muhuḥ-and again; jagau-sang; sarvam-everything; ca-also; pitra-by his father Brahmā; uktam-said; su-with a melodious; svaram-voice; samakīrtayat-glorified.

Again and again Nārada sang, "You are the great object of Lord Kṛṣṇa's mercy!" Repeating his father's words, Nārada glorified Śiva in a melodious voice.

Texts 5 and 6

atha śrī-rudra-pādābja-
    reṇu-sparśana-kāmyayā
samīpe 'bhyagataṁ devo
    vaikuṇṭhasya priyaṁ munim

ākṛṣyāśliṣya sammattaḥ
    śrī-kṛṣṇa-rasa-dhārayā
bhṛśāṁ papraccha kiṁ bruṣe
    brahma-putreti sādaram

atha-then; śrī-rudra-of Lord Śiva; pada-feet; ābja-of the lotus; renu-the dust; sparsana-to touch; kamyaya-with a desire; samipe-near; abhyagatam-approached; devaḥ-the lord; vaikuṇṭhasya-of Lord Kṛṣṇa; priyam-the dear; munim-sage; akrisya-pulling; aslisya-embracing; sammattaḥ- intoxicated; śrī-kṛṣṇa-of Śrī Kṛṣṇa; rasa-of the nectar mellows of devotional love; dharaya-by the flooding stream; bhrsam- greatly; papraccha-asked; kim-what? bruse-are you saying; brahma-of Brahmā; putra-O son; iti-thus; sa-with; adaram- respect.

When, eager to touch the dust of Śrī Śiva's lotus feet, the sage dear to Kṛṣṇa approached him, the demigod, intoxicated by the flooding nectar stream of love for Śrī Kṛṣṇa, pulled the sage to him, embraced him, and respectfully said, "O son of Brahmā, what are you saying?"

Texts 7-9

tataḥ śrī-vaiṣṇava-śreṣṭha-
sambhāṣaṇa-rasāplutam
santyakta-nṛtya-kutukaṁ
mita-priya-janāvṛtam

pārvatī-prāṇa-nāthaṁ taṁ
vṛṣyāṁ vīrāsanena saḥ
āsīnaṁ prāṇaman bhaktyā
paṭhan rudra-sad-aṅgakam

jagadīśatva-māhātmya-
prakāśana-paraiḥ stavaiḥ
astaud vivṛtya tasmiṁś ca
jagau kṛṣṇa-kṛpā-bharam

tataḥ-then; śrī-vaiṣṇava-of the Vaiṣṇavas; śreṣṭha-with the best; sambhasana-conversation; rasa-with the nectar; aplutam-flooded; santyakta-abandoned; nṛtya-to dance; kutukam-eagerness; mita-with a few; priya-jana-intimate associates; avṛtam-surrounded; parvati-of Parvati; prāṇa-of the life; natham-the master; tam-him; vrsyam-on a seat of kusa grass; vira-asanena-in the yoga posture virasana; saḥ-he; asinam-seated; praṇaman- offering obeisances; bhaktyā-with devotion; pathan-reciting; rudra-sad-aṅgakam-prayers to Lord Śiva; jagadisatva-as the master of the universe; mahātmya- glorification; prakāśana-manifesting; paraiḥ-devoted; stavaiḥ-with prayers; astaut-prayed; vivirtya-manifesting; tasmin-in him; jagau-sang; kṛṣṇa-of Lord Kṛṣṇa; kṛpā-of the mercy; bharam-the abundance.

When, by conversing with Nārada, the best of Vaiṣṇavas, Śiva, who is the lord of Pārvatī's life, became plunged in the nectar of transcendental bliss, stopped his ecstatic dancing, retired with a few intimate associates, and sat in the vīrāsana yoga-posture on a kuśa-grass seat, with great devotion Nārada bowed down to offer respect to him and recited many prayers describing his glory as the master of the universe. Then he sang of Lord Kṛṣṇa's great mercy to Śiva.

Text 10

karṇau pidhāya rudro 'sau
sa-krodham avadad bhṛśām
sarva-vaiṣṇava-mūrdhānyo
viṣṇu-bhakti-pravartakaḥ

karṇau-his ears; pidhaya-covering; rudraḥ-Śiva; asau-he; sa-with; krodham-anger; avadat-said; bhrsam-great; sarva-of all; vaiṣṇava-vaiṣṇavas; murdhanyaḥ-the best; viṣṇu-to Lord Kṛṣṇa; bhakti-of devotion; pravartakaḥ-the preacher.

Covering his ears, Śiva, the best of all Vaiṣṇavas, the preacher of devotion for Lord Viṣṇu, very angrily said:

Text 11

na jātu jagad-īśo 'haṁ
nāpi kṛṣṇa-kṛpāspadam
paraṁ tad-dāsa-dāsānāṁ
sadānugraha-kāmukaḥ

na-not; jātu-at any time; jagat-of the universe; isaḥ-the master; aham-I am; na-not; api-also; kṛṣṇa-of Lord Kṛṣṇa; kṛpā-of the mercy; aspadam-the object; param-greatly; tat-of Him; dasa-of the servants; dasānām-of the servants; sadā-always; anugraha-the mercy; kamukaḥ-greedily desiring.

I have never been the master of the universe, and I am not the object of Lord Kṛṣṇa's mercy. I always yearn for the mercy of the servants of the servants of Lord Kṛṣṇa.

Text 12

śrī-parīkṣid uvāca

sambhrānto 'tha munir hitvā
kṛṣṇenaikyena tat-stutim
sāparādham ivātmānaṁ
manyamāno 'bravīc chanaiḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; sambhrantaḥ-bewildered; atha-then; muniḥ-the sage; hitva-abandoning; kṛṣṇena-with Lord Kṛṣṇa; aikyena-with equality; tat-stutim-that prayer; sa-with; aparadham-offense; iva-as if; ātmanam-himself; manyamānaḥ-considering; abravit-said; sanaiḥ-slowly.

Śrī Parīkṣit said: Bewildered, Nārada stopped his prayer of Śiva's identity with Kṛṣṇa. Thinking himself an offender, he slowly said:

Text 13

śrī-nārada uvāca

satyam eva bhavān viṣṇor
    vaiṣṇavānāṁ ca durgamam
nigūḍhāṁ mahima-śreṇiṁ
    vetti vijñāpayaty api

śrī-nāradaḥ-Śrī Nārada; uvāca-said; satyam-in truth; eva-certainly; bhavan-your lordship; viṣṇoḥ-of Lord Viṣṇu; vaiṣṇavānām-of the Vaiṣṇavas; ca-also; durgamam-the difficult to understand; nigūḍham-mystery; mahima-of glories; srenim-of the multitude; vetti-you understand; vijñāpayati-you explain to others; api-also.

Śrī Nārada said: Lord, in truth you both understand and preach the great mystery of the glories of Lord Viṣṇu and His devotees.

Text 14

ato hi vaiṣṇava-śreṣṭhair
    īṣyate tvad-anugrahaḥ
kṛṣṇaś ca mahimānaṁ te
    prīto vitanute 'dhikam

ataḥ-therefore; hi-indeed; vaiṣṇava-of Vaiṣṇavas; śreṣṭhaiḥ-by the best; isyate-is desired; tvat-of you; anugrahaḥ-the mercy; kṛṣṇaḥ-Kṛṣṇa; ca-also; mahimanam-the glory; te-of you; prītaḥ-pleased; vitanute-expands; adhikam-greatly.

For this reason the best of Vaiṣṇavas yearn for your mercy and Lord Kṛṣṇa Himself is pleased with you and wholeheartedly chants your glories.

Text 15

kati varāṁś ca kṛṣṇena
    varā vividha-mūrtibhiḥ
bhaktyā bhavantam ārādhya
    gṛhītaḥ kati santi na

kati-how many? varan-times; ca-also; kṛṣṇena-by Lord Kṛṣṇa; varaḥ-boons; vividha-various; murtibhiḥ-in forms; bhaktyā-with devotion; bhavantam-your lordship; aradhya-worshiping; gṛhītaḥ-took; kati-how many? santi-are; na-not.

How many times did Lord Kṛṣṇa, assuming many different forms, worship you with devotion? How many benedictions did He take from you?

Text 16

śrī-parīkṣid uvāca

iti śrutvā tu sahasā
dhairyaṁ kartum aśaknuvan
lajjito drutam utthāya
nāradasya mukhaṁ haraḥ
karābhyāṁ pidadhe dharṣṭyaṁ
mama tan na vader iti

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; iti-thus; śrutva-hearing; tu-indeed; sahasa-at once; dhairyam-peaceful; kartum-to make; asaknuvan-not able; lajjitaḥ-embarrassed; drutam-at once; utthaya-standing up; nāradasya-of Nārada; mukham-the mouth; haraḥ-Śiva; karabhyam-with both hands; pidadhe-covered; dharṣṭyam-impudent; mama-of me; tat-this; na-do not; vadeḥ-speak; iti-thus.

Śrī Parīkṣit said: Unable to remain peaceful while hearing these words, the embarrassed Śiva suddenly rose from his seat and with both hands covered Nārada's mouth. "Don't speak this reckless nonsense about me," he said.

Text 17

anantaram uvācoccaiḥ
sa-vismayam aho mune
durvitarkyataraṁ līlā-
vaibhavaṁ dṛśyatāṁ prabhoḥ

anantaram-afterwards; uvāca-he said; uccaiḥ-in a loud voice; sa-with; vismayam-wonder; aho-O; mune-sage; durvitarkya-inconceivable; lila-of transcendental pastimes; vaibhavam-the opulence; drsyatam-should be seen; prabhoḥ-of the Supreme Lord.

Struck with wonder, Śiva loudly said: O sage, you should see the inconceivable power and opulence of the Supreme Lord's transcendental pastimes!

Text 18

aho vicitra-gambhīra-
mahimābdhir mad-īśvaraḥ
vividheṣv aparadheṣu
nopekṣeta kṛteṣv api

aho-ah! vicitra-wonderful; gambhira-deep; mahima-of glory; abdhiḥ-an ocean; mat-my; īśvaraḥ-Lord; vividhesu-various; aparadhesu-in offenses; na-not; upekṣeta-is averse; kṛtesu-performed; api-even.

Ah! My Lord is a wonderful deep ocean of transcendental glory. Even though I have many times offended Him, He does not become averse to me.

Text 19

śrī-parīkṣid uvāca

paramānandito dhṛtvā
pādayor upaveśya tam
nāradaḥ parituṣṭāva
kṛṣṇa-bhakti-rasa-plutam

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; parama-ānanditaḥ-blissful; dhṛtva-holding; pādayoḥ-the feet; upavesya-making sit down; tam-him; nāradaḥ-Nārada; parituṣṭava-glorified; kṛṣṇa-for Lord Kṛṣṇa; bhakti-of devotion; rasa-by the nectar; plutam-plunged.

Śrī Parīkṣit said: Filled with bliss, Nārada touched Śiva's feet, made him sit down, and continued his glorification of Śiva, who is always plunged in the nectar of devotion to Lord Kṛṣṇa.

Text 20

śrī-nārada uvāca

nāparādhāvakāśas te
preyasaḥ kaścid acyute
kadācil loka-dṛṣṭyāpi
jāto nāsmin prakāśate

śrī-nāradaḥ-Śrī Nārada; uvāca-said; na-not; aparadha-of offenses; avakasaḥ-opportunity; te-of you; preyasaḥ-very dear; kaścit-something; acyute-to the infallible Supreme Personality of Godhead; kadācit-at any time; loka-of the world; dṛṣṭya-in the sight; api-even; jātaḥ-is manifested; na-not; asmin-to Him; prakāśate-

is manifested.

Śrī Nārada said: You are very dear to the infallible Supreme Personality of Godhead. You have never offended Him. In the eyes of the common people you may seem to have sometimes offended Him but He does not see any offense in you.

Texts 21-23

sva-bāhu-bala-dṛptasya
sādhūpadrava-kāriṇaḥ
māyā-baddhāniruddhasya
yudhyamānasya cakriṇā

hata-prāyasya bāṇasya
nija-bhaktasya putravat
pālitasya tvayā prāṇa-
rakṣārthaṁ śrī-hariḥ stutaḥ

sadyo hitvā svayaṁ prīto
dattvā nija-svarūpatām
bhavat-pārṣadatāṁ ninye
tāṁ durāpāṁ surair api

sva-own; bahu-of the arms; bala-of the strength; drptasya-proud; sādhu-to the saintly persons; upadrava-harm; karinaḥ-causing; maya-by mystic power; baddha-bound; aniruddhasya-Aniruddha; yudhyamānasya-being fought; cakrina-by Lord Kṛṣṇa, who wields the Sudarśana cakra; hata-killed; prayasya-almost; banasya-of Banasura; nija-own; bhaktasya-devotee; putra-a son; vat-like; palitasya-protected; tvaya-by you; prāṇa-life; rakṣa-protection; ārtham-for the purpose; śrī-hariḥ-Lord Hari; stutaḥ-offered prayers; sadyaḥ-at once; hitva-abandoning; svayam-Himself; prītaḥ-pleased; dattva-giving; nija-like His own; svarūpatam-the state of possessing a form; bhavat-of you; parṣadatam-the state of being an associate; ninye-attained; tam-that; durapam-difficult to attain; suraiḥ-by the demigods; api-even.

When a demon named Bāṇa, who was your devotee, who was very proud of the strength of his arms, and who brought many troubles to the saintly devotees, captured and bound Aniruddha with his mystic power, fought with Lord Kṛṣṇa, the holder of the cakra, was almost dead, and was saved by you, who prayed that his life be spared, Lord Kṛṣṇa at once stopped killing him, became pleased with him, gave him a form like His own, and made him your personal associate, a state even the demigods cannot attain.

Text 24

bhavāṁś ca vaiṣṇava-drohi-
gārgyādibhyaḥ su-duścaraiḥ
tapobhir bhajamānebhyo
nāvyalīkaṁ varaṁ dade

bhavan-your lordship; ca-also; vaiṣṇava-of the Vaiṣṇavas; drohi-enemies; gargya-Gargya; ādibhyaḥ-beginning with; su-very; duscaraiḥ-with difficult to perform; tapobhiḥ-penances; bhajamanebhyaḥ-worshiping; na-not; avyalikam-honest; varam-benediction; dade-gave.

When Gārgya and other enemies of the Vaiṣṇavas worshiped you with severe austerities, you granted them a clever benediction that proved to be no benediction at all.

Text 25

citraketu-prabhṛtayo
'dhiyo 'py aṁśāśritā hareḥ
nindakā yadyapi svasya
tebhyo 'kupyās tathāpi na

citraketu-with Citraketu; prabhṛtayaḥ-beginning; adhiyaḥ-unaware; api-even; aṁśa-asritaḥ-taken shelter; hareḥ-of Lord Kṛṣṇa; nindakaḥ-offenders; yadyapi-although; svasya-to you; tebhyaḥ-with them; akupyaḥ-not angry; tathā api-nevertheless; na-not.

Even though Citraketu and many others had offended you, because they took shelter of Lord Kṛṣṇa you were not at all angry with them.

Text 26

kṛṣṇasya prītaye tasmāc
chraiṣṭhyam apy abhivañchatā
tad-bhaktataiva cāturya-
viśeṣeṇārthitā tvayā

kṛṣṇasya-of Lord Kṛṣṇa; prītaye-for the pleasure; tasmāt-therefore; sraiṣṭhyam-the best; api-also; abhivañchata-desire; tat-of Him; bhaktata-the state of being a devotee; eva-certainly; caturya-viśeṣena-with great expertise; ārthita-begged; tvaya-by you.

You desire only the satisfaction of Lord Kṛṣṇa. You eloquently pray only to remain a pure devotee of Lord Kṛṣṇa.

Text 27

ato brahmādi-samprārthya-
mukti-dānādhikāritām
bhavate bhagavatyai ca
durgāyai bhagavān adāt

ataḥ-therefore; brahma-ādi-by the demigods headed by Brahmā; samprārthya-prayed for; mukti-of liberation; dana-the gift; adhikaritam-the proprietor; bhavate-to you; bhagavatyai-to the goddess; ca-and durgayai-Durga; bhagavan-the Supreme Personality of Godhead; adat-gave.

For this reason the Supreme Personality of Godhead gave to you and goddess Durgā the power to grant the liberation prayed for by Brahmā and the demigods.

Text 28

aho brahmādi-duṣprāpe
aiśvarye saty apīdṛśe
tat sarvaṁ sukham apy ātmyam
anādṛtyāvadhūtavat

aho-ah! brahma-for Brahmā; ādi-and the other demigods; dusprāpe-difficult to attain; aiśvarye-power and opulence; sati-being so; api-even; īdṛśe-like this; tat-that; sarvam-all; sukham-happiness; api-even; ātmyam-of the self; anadrtya-neglecting; avadhuta-a great saint who does not care for things of this world; vat-like.

Living as an ascetic, you have a low opinion of all the happiness found in your power and opulence, which is greater than that of Brahmā and all the demigods.

Text 29

bhāvāviṣṭaḥ sadā viṣṇor
mahonmāda-gṛhītavat
ko 'nyaḥ patnyā samaṁ nṛtyed
gaṇair api dig-ambaraḥ

bhava-with ecstatic love; aviṣṭaḥ-filled; sadā-always; viṣṇoḥ-for Lord Viṣṇu; mahā-great; unmada-madness; gṛhīta-accepted; vat-like; kaḥ-who? anyaḥ-else; patnya-his wife; samam-with; nṛtyet-would dance; gaṇaiḥ-with many associates; api-even; dik-with the directions; ambaraḥ-as his clothing.

Who else, filled with ecstatic love for Lord Viṣṇu, and clothed in only the ten directions, would dance as a madman with his wife and friends?

Text 30

dṛṣṭo 'dya bhagavad-bhakti-
lāmpaṭya-mahimādbhutaḥ
tad bhavān eva kṛṣṇasya
nityaṁ parama-vallabhaḥ

dṛṣṭaḥ-seen; adya-today; bhagavat-for the Supreme Personality of Godhead; bhakti-for devotional service; lampatya-overwhelming desire; mahima-of the glory; adbhutaḥ-wonderful; tat-therefore; eva-certainly; kṛṣṇasya-of Lord Kṛṣṇa; nityam-eternally; parama-greatly; vallabhaḥ-beloved.

Today I have seen the wonderful glory of your intense desire to attain pure devotional service to the Supreme Personality of Godhead. This desire has made you eternally very dear to Lord Kṛṣṇa.

Text 31

āḥ kiṁ vācyānavacchinnā
kṛṣṇasya priyatā tvayi
tvat-prasādena bahavo
'nye pi tat-priyatāṁ gataḥ

aḥ-ah! kim what is the use? vacya-of saying anything more; avacchinna-boundless; kṛṣṇasya-of Lord Kṛṣṇa; priyata-the sate of being dear; tvayi-in you; tvat-of you; prasādena-by the mercy; bahavaḥ-many; anye-others; tat-to Him; priyatam-the state of being dear; gataḥ-have attained.

What more can I say? You are very dear to Lord Kṛṣṇa, and by your mercy many others have also become dear to Him.

Text 32

pārvatyāś ca prasādena
bahavas tat-priyāḥ kṛtāḥ
tattvābhijñā viśeṣeṇa
bhavator iyam eva hi

parvatyaḥ-of Parvati; ca-also; prasādena-by the mercy; bahavaḥ-many; tat-to Him; priyaḥ-dear; kṛtaḥ-have become; tattva-the truth; abhijñā-understanding; viśeṣena-specifically; bhavatoḥ-of you both; iyam-this; eva-certainly; hi-indeed.

By Pārvatī's mercy also many have become dear to Lord Kṛṣṇa. She knows very perfectly the truth about you both (Śiva and Kṛṣṇa).

Text 33

kṛṣṇasya bhaginīvaiṣā
sneha-pātraṁ sadāmbikā
ata eva bhavān ātmā-
rāmo 'py etām apekṣate

kṛṣṇasya-of Lord kṛṣṇa; bhagini-the sister; iva-like; asa-she; sneha-of affection; pātram-the object; sadā-always; ambika-Parvati; atah eva-therefore; bhavam-you; ātma-aramaḥ-very advañced in spiritual life; api-also; etam-her; apekṣate-respect.

Lord Kṛṣṇa loves her as if she were His own sister. For this reason, even though you are very renounced and advanced in spiritual life, you have great respect for her.

Text 34

vicitra-bhagavan-nāma-
saṅkīrtana-kathotsavaiḥ
sademaṁ rāmayan viṣṇu-
jana-saṅga-sukhaṁ bhajet

vicitra-wonderful; bhagavat-of the Supreme Personality of Godhead; nama-of the holy names; sankīrtana-glorification; katha-topics; utsavaiḥ-with festivals; sadā-always; imam-her; ramayan-pleasing; viṣṇu-jana-of a pure devotee of Lord Viṣṇu; saṅga-of the association; sukham-the happiness; bhajet-you attain.

You please her by always chanting the wonderful glories of the Supreme Lord's holy names and pastimes. In this way you attain the happiness of associating with a pure devotee of Lord Viṣṇu.

Text 35

śrī-parīkṣid uvāca

tato maheśvaro mātas
trāpāvanamitānanaḥ
nāradaṁ bhagavad-bhaktam
avadad vaiṣṇavāgraṇīḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tataḥ-then; maheśvaraḥ-Śiva; mataḥ-O mother; trapa-with embarrassment; avanamita-bowed; ananaḥ-whose head; nāradam-to Nārada; bhagavat-of the Supreme Personality of Godhead; bhaktam-a devotee; avadat-spoke; vaiṣṇava-of Vaiṣṇavas; agraniḥ-the best.

Śrī Parīkṣit said: O mother, then Śiva, the best of the Vaiṣṇavas, his head bowed with embarrassment, said to the great devotee Nārada:

Text 36

śrī-maheśa uvāca

aho bata mahat kaṣṭāṁ
tyakta-sarvābhimāna he
kvāhaṁ sarvābhimanānāṁ
mūlaṁ kva tvādṛśeśvaraḥ

śrī-mahesaḥ-Śrī Śiva; uvāca-said; aho bata-alas! mahat-a great; kastam-calamity; tyakta-abandoned; sarva-all; abhimana-pride; he-O; kva-where? aham-am I; sarva-of all; abhimanānām-pride; mulam-the root; kva-where? tvādṛśa-like of you; īśvaraḥ-the master.

Śrī Śiva said: Alas! Alas! O completely prideless Nārada, who am I, the root of all pride, in comparison to your master, Kṛṣṇa?

Text 37

lokeśo jñāna-do jñānī
mukto mukti-prado 'py aham

bhakto bhakti-prado viṣṇor
    ity ādy-ahaṅkriyāvṛtaḥ

loka-of the world; isaḥ-the master; jñāna-of knowledge; daḥ-the giver; jñāni-filled with knowledge; muktaḥ-liberated; mukti-of liberation; pradaḥ-the giver; api-also; aham-I; bhaktaḥ-a pure devotee; bhakti-of pure devotional service; pradaḥ-the giver; viṣṇoḥ-of Lord Viṣṇu; iti-thus; ādi-beginning with; ahankriya-with false-ego; avṛtaḥ-filled.

I think that I am the master of the world, the supreme teacher, the omniscient philosopher, liberated, the giver of liberation, a pure devotee of Lord Viṣṇu, and the giver of pure devotion to others. In this way I am filled with pride.

Text 38

sarva-grāsa-kare ghore
    mahā-kāle samāgate
vilajje 'śeṣa-saṁhāra-
    tamasaṁ sva-prayojanāt

sarva-everything; grasa-devouring; ghore-terrible; mahā-great; kale-when the time; samagate-has arrived; vilajje-I become embarrassed; aśeṣa-of everything; saṁhara-annihilation; tamasam-darkness of ignorance; sva-prayojanat-out of necessity.

When the terrible time for devouring the entire world comes, I am ashamed of my duty to destroy everything in the darkness of ignorance.

Text 39

mayi nārada varteta
    kṛpā-leśo 'pi ced dhareḥ
tada kiṁ pārijātoṣā-
    haraṇādau mayā raṇaḥ

mayi-to me; nārada-O Nārada; varteta-is; kṛpā-of mercy; lesaḥ-a small fragment; api-even; cet-if; hareḥ-of Lord Kṛṣṇa; tada-then; kim-whether? pārijāta-for the Pārijāta flower; usa-for Usa; haraṇa-the kidnaping; ādau-beginning with; maya-by me; raṇaḥ-battle.

Nārada, if I had received even a small particle of Lord Kṛṣṇa's mercy, would I have been willing to fight with Him over the pārijāta flower, over Uṣā's kidnaping,

and over so many other things?

Text 40

kiṁ māṁ ārādhayed dāsaṁ
    kim etac cādiśet prabhuḥ
svāgamaiḥ kalpitais tvaṁ ca
    janān mad-vimukhān kuru

kim-whether; mām-me; aradhayet-would worship; dasam-a servant; kim-whether? etat-this; ca-and; ādiset-would have ordered; prabhuḥ-the Lord; sva-agamaiḥ-with the Vedic literatures; kalpitaiḥ-invented; tvam-you; ca-also; janan-the people; mat-to Me; vimukhan-averse; kuru-make.

Would He worship His own servant? Would the Lord have ordered me: "With a philosophy of your own invention make everyone averse to Me"?

Text 41

avayor mukti-dātṛtvaṁ
    yad bhavān stauti hṛṣṭavat
tac cāti-daruṇaṁ tasya
    bhaktānāṁ śruti-duḥkhadam

avayoḥ-of us; mukti-of liberation; datrtvam-the state of being the givers; yat-which; bhavan-your lordship; stauti-glorifies; hṛṣṭavat-with joy; tat-that; ca-also; ati-very; darunam-terrible; tasya-of that; bhaktānām-of the devotees; śruti-to the ears; duhkha-pain; dam-giving.

You happily glorify us both as givers of liberation, but the very terrible liberation we give brings pain to the devotees' ears.

Text 42

tat kṛṣṇa-pārṣada-śreṣṭha
    ma māṁ tasya dayāspadam
viddhi kintu kṛpā-sāra-
    bhājo vaikuṇṭha-vāsinaḥ

tat-therefore; kṛṣṇa-of Lord Kṛṣṇa; parṣada-of the associates; śreṣṭha-O best; ma-do not; mām-to me; tasya-of Him; daya-of the mercy; aspadam-the object;

viddhi-please know; kintu-however; kṛpā-of mercy; sara-of the best; bhajaḥ-the possessors; vaikuṇṭha-of Vaikuṇṭha; vasinaḥ-the residents.

O best of Lord Kṛṣṇa's associates, don't think I am the object of His mercy. Know that the residents of Vaikuṇṭha are the actual objects of His very great mercy.

Text 43

yaiḥ sarvaṁ tṛṇavat tyaktvā
bhaktyārādhya priyaṁ harim
sarvārtha-siddhayo labdhvā-
paṅga-dṛṣṭyāpi nādṛtaḥ

yaiḥ-by whom; sarvam-everything; trna-a blade of grass; vat-like; tyaktva-renouncing; bhaktyā-with devotion; aradhya-worshiping; priyam-their beloved; harim-Lord Kṛṣṇa; sarva-all; ārtha-material benefits; siddhayaḥ-and mystic perfections; labdhva-attaining; apaṅga-sidelong; dṛṣṭya-with a glance; api-even; na-not; adrtaḥ-respected.

Renouncing everything material as if it were only a clump of grass, with great devotion they worship their beloved Lord Kṛṣṇa. If all material benefits and yogic perfections come before them, they will not look at them, even from the corner of their eye.

Text 44

tyakta-sarvābhimānā ye
samasta-bhaya-varjitam
vaikuṇṭhaṁ sac-cid-ānandaṁ
guṇātītaṁ padaṁ gatāḥ

tyakta-abandoned; sarva-all; abhimanaḥ-pride; ye-those who; samasta-all; bhaya-of fear; varjitam-free; vaikuṇṭham-Vaikuṇṭha; sat-eternal; cit-full of knowledge; ānandam-and full of bliss; guṇa-the three modes of material nature; atitam-beyond; padam-the abode; gataḥ-attained.

They who are free of all pride may go to that realm of Vaikuṇṭha, which is beyond the three modes of material nature, free of all fear, eternal, and full of transcendental knowledge and bliss.

Text 45

tatra ye sad-cid-ānanda-
dehāḥ parama-vaibhavam
samprāptuṁ sac-cid-ānandaṁ
hari-sārṣṭiṁ ca nābhajan

tatra-there; ye-those who; sat-eternal; cit-full of knowledge; ānanda-and full of bliss; dehaḥ-whose bodies; parama-transcendental; vaibhavam-opulence; samprāptum-to attain; sat-eternal; cit-full of knowledge; ānandam-and full of bliss; hari-with Lord Hari; sarstim-equal opulence; ca-and; na-not; abhajan-they have worshiped.

Their forms already eternal and full of knowledge and bliss, the devotees there do not worship Lord Kṛṣṇa to attain eternity, knowledge, bliss, or opulence equal to His.

Text 46

harer bhaktyā paraṁ prītā
bhaktān bhaktiṁ ca sarvataḥ
rakṣanto vardhayantaś ca
sañcaranti yadṛcchayā

hareḥ-to Lord Kṛṣṇa; bhaktyā-by devotional service; param-greatly; prītaḥ-pleased; bhaktan-the devotees; bhaktim-the devotional service; ca-also; sarvataḥ-in all circumstances; rakṣaṇtaḥ-protecting; vardhayantaḥ-increasing; ca-also; sañcaranti-move about; yadrcchaya-at will.

Happy with devotional service to the Lord, protecting the devotees and preaching devotional service, they travel as they wish.

Text 47

muktān upahasantīva
vaikuṇṭhe satataṁ prabhum
bhajantaḥ pakṣi-vṛkṣādi-
rūpaiḥ vividha-sevayā

muktan-the souls who have attained impersonal liberation; upahasanti-mocking; iva-as if; vaikuṇṭhe-in Vaikuṇṭha; satatam-eternally; prabhum-the Lord; bhajantaḥ-worshiping; pakṣi-of birds; vrkṣa-and trees; ādi- beginning with; rūpaiḥ-

in different forms; vividha-various; sevaya-with services.

As, in the forms of birds, trees, and other creatures, They eternally serve the Supreme Lord in many ways in the realm of Vaikuṇṭha, they seem to mock the souls merged in impersonal liberation.

Text 48

kamalā-lālyamānāṅghri-
kamalaṁ moda-vardhanam
sampaśyanto hariṁ sākṣād
ramante saha tena ye

kamala-by the goddess of fortune; lalyamāna-massaged; aṅghri-feet; kamalam-lotus; moda-transcendental bliss; vardhanam-increasing; sampasyantaḥ-seeing; harim-Lord Hari; sākṣāt-directly; ramante-enjoy blissful pastimes; saha-with tena-Him; ye-those who.

They gaze at the delightful Supreme Lord Hari, whose lotus feet are massaged by the goddess of fortune. They enjoy blissful pastimes in His company.

Text 49

aho kāruṇya-mahima
śrī-kṛṣṇasya kuto 'nyataḥ
vaikuṇṭhaloke ye 'jasraṁ
tadīyeṣu ca rājate

aho-ah! kāruṇya-of mercy; mahima-the glory; śrī-kṛṣṇasya-of Lord Kṛṣṇa; kutaḥ-where? anyataḥ-else; vaikuṇṭhaloke-in Vaikuṇṭhaloka; ye-who; ajasram-eternally; tadīyesu-on His devotees; ca-also; rājate-is manifested.

The great glory of Lord Kṛṣṇa's mercy is eternally granted to the residents of Vaikuṇṭhaloka. Where else may that mercy be placed?

Text 50

yasmin mahā-madāśrāntaṁ
prabhoḥ sankīrtanādibhiḥ
vicitrām antarā bhaktiṁ

nāsty anyat prema-vāhinīm

yasmin-in which; mahā-great; mada-with bliss; asrantam- without cessation; prabhoḥ-of the Lord; sankīrtana- glorification; ādibhiḥ-beginning with; vicitram-wonderful; antara-except; bhaktim-for pure devotional service; na-not; asti-is; anyat-anything else; prema-of pure love; vahinim-the flowing river.

In that place is only a wonderful, blissful, eternal flowing stream of pure love for the Lord and sankīrtana and a host of devotional activities. In that place there is not anything other than this.

Text 51

aho tat-paramānanda-
rasābdher mahimādbhutaḥ
brahmānandas tulāṁ nārhet
yat-kanārdhāṁśakena ca

aho-ah! tat-of that; parama-transcendental; ānanda-of bliss; rasa-of the nectar; abdheḥ-of the ocean; mahima-of the glory; adbhutaḥ-the wonder; brahma-of impersonal Brahmān; ānandaḥ-the bliss; tulam-equality; na-does not; arhet-attain; yat-of which; kana-of a small fraction; ārdha-of half; aṁśakena-of a small fraction; ca-also.

Ah! The happiness of impersonal Brahmān does not equal even a very small portion of half a drop of the great wonder that is the glory of that nectar ocean of the bliss of pure devotion.

Text 52

sa vaikuṇṭhas tadīyaś ca
tatratyam akhilaṁ ca yat
tad eva kṛṣṇa-pādābja-
para-premānukampitam

saḥ-this; vaikuṇṭhaḥ-Vaikuṇṭha; tadīyaḥ-the residents; ca-also; tatratyam-there; akhilam-everything; ca-also; yat-which; ta-that; eva-certainly; kṛṣṇa-of Lord Kṛṣṇa; pada-of the feet; ābja-lotus; para-the supreme; prema-of love; anukampitam-the object of mercy.

Vaikuṇṭha, its residents, and everything within it are the greatest object of the transcendental love and mercy of Lord Kṛṣṇa's lotus feet.

Text 53

tādṛk kāruṇya-pātrāṇāṁ
 śrīmad-vaikuṇṭha-vāsinām
matto 'dhikataras tat-tan-
 mahimā kiṁ nu varṇyatām

tadrk-like this; kāruṇya-of mercy; pātraṇam-of the objects; śrīmat-full of transcendental opulences; vaikuṇṭha-of Vaikuṇṭha; vasinam-of the residents; mattaḥ-than me; adhikataraḥ-much greater; tat-tat-various; mahima-glory; kim-what? nu-indeed; varnyatam-may be said to describe.

The glory of the opulent residents of Vaikuṇṭha, who are all the objects of Lord Kṛṣṇa's mercy, is much greater than any glory I may possess. How will it be possible for me to describe their glory?

Text 54

pañca-bhautika-dehā ye
 martyaloka-nivāsinaḥ
bhagavad-bhakti-rasikā
 namasyā mādṛśāṁ sadā

pañca-of the five; bhautika-material elements; dehaḥ-who possess bodies; ye-those who; martyaloka-of the earthly planets; nivasinaḥ-the residents; bhagavat-to the Supreme Personality of Godhead; bhakti-of pure devotional service; rasikaḥ-who are expert in relishing the nectar mellows; namasyaḥ-should be offered obeisances; mādṛśam-by those like myself; sadā-always.

People like myself should also always bow down to offer respect to they who, although they live in the earthly planets, and although they possess material bodies made of the five elements, are expert at always tasting the nectar mellows of pure devotional service to the Supreme Personality of Godhead.

Text 55

śrī-kṛṣṇa-caraṇāmbhojār-
 pitātmāno hi ye kila
tad-eka-prema-labhāśā-
 tyaktārtha-jana-jīvanāḥ

śrī-kṛṣṇa-of Lord Śrī Kṛṣṇa; caraṇa-feet; ambhoja-at the lotus; arpita-placed; ātmanaḥ-themselves; hi-indeed; ye-who; kila-certainly; tat-for Him; eka-sole; prema-of love; labha-attainment; asa-with the desire; tyakta-abandoned; ārtha-wealth; jana-followers; jīvanaḥ-and life.

They have placed themselves at the lotus feet of Lord Kṛṣṇa. Hoping to attain pure love for Lord Kṛṣṇa, they have renounced wealth, followers, and the whole sphere of material life.

Text 56

aihikāmūṣmikāśeṣa-
sādhya-sādhana-nispṛhāḥ
jāti-varṇāśramācāra-
dharmādhīnatva-pāragāḥ

aihika-in this life; amusmika-or in the next life; aśeṣa-all; sādhya-material goals; sādhana-and the means to attain them; nisprhaḥ-without desire; jāti-birth; varṇa-asrama-of the varṇasrama institution; acara-activities; dharma-on the rituals of materialistic religion; adhinatva-being under the control; para-to the fārther shore; gaḥ-gone.

They do not care for material activities or material goals either in this life or the next. They have crossed to the farther shore of varṇāśrama duties based on the circumstances of birth.

Text 57

ṛṇa-trayādi-nirmuktā
veda-mārgāti-gā api
hari-bhakti-balāvegād
akutaścid bhayaḥ sadā

rna-debts; traya-three; ādi-beginning with; nirmuktaḥ-free; veda-of the Vedas; marga-the path; ati-beyond; gaḥ-one; api-also; hari-to Lord Kṛṣṇa; bhakti-of devotional service; bala-of the power; avegat-because of the force; akutascit-from no source; bhayaḥ-fears; sadā-always.

Because of the power of their pure devotional service to Lord Hari they are free from the three debts, they have crossed beyond the path of the Vedas, and they are eternally free from all fear.

Text 58

nānyat kim api vāñchanti
tad-bhakti-rasa-lampaṭāḥ
svargāpavarga-narakeṣv
api tulyārtha-darśinaḥ

na-not; anyat-anything else; kim api-something; vañchanti-desire; tat-to Him; bhakti-of pure devotional service; rasa-the nectar; lampataḥ-yearning; svarga-Svargaloka; apavarga-liberation; narakesu-and in the hellisḥ planets; api-even; tulya-ārtha-equality; darśinaḥ-seeing.

They do not desire anything in this world. They only yearn for the nectar of pure devotional service. They see heaven, hell and liberation to be the same.

Text 59

bhagavān iva satyaṁ me
ta eva parama-priyāḥ
parama-prārthanīyāś ca
mama taiḥ saha saṅgamaḥ

bhagavan-the Supreme Personality of Godhead; iva-like;satyam-in truth; me-to me; te-they; eva-indeed; parama-supremely; priyaḥ-dear; parama-the ultimate object; prārthaniyaḥ-of my prayers; mama-of me; taiḥ-them; saha-with; saṅgamaḥ-association.

In truth, to me they are as dear as the Supreme Personality of Godhead Himself. I pray that I may always have their company.

Text 60

nāradāham idaṁ mānye
tādṛśānāṁ yataḥ sthitiḥ
bhavet sa eva vaikuṇṭha-
loko nātra vicāraṇā

nārada-O Nārada; aham-I; idam-this; manye-think; tādṛśānām-of devotees like this; yataḥ-because; sthitiḥ-the residence; bhavet-is; saḥ-that; eva-certainly; vaikuṇṭhalokaḥ-Vaikuṇṭhaloka; na-not; atra-here; vicaraṇa-doubt.

Nārada, I think that wherever devotees like this live is already Vaikuṇṭhaloka. Of this I have no doubt.

Text 61

kṛṣṇa-bhakti-sudhā-pānād
deha-daihika-vismṛteḥ
teṣāṁ bhautika-dehe 'pi
sac-cid-ānanda-rūpatā

kṛṣṇa-to Lord Kṛṣṇa; bhakti-of pure devotional service; sudha-of the nectar; panat-from drinking; deha-of the body; daihika-and things in relation to the body; vismṛteḥ-forgetfulness; tesam-of them; bhautika-material; dehe-in the body; api-even; sat-eternal; cit-full of knowledge; ānanda-and full of bliss; rūpata-the state of having a form.

Because they drink the nectar of pure devotional service to Lord Kṛṣṇa, and because they thus forget everything of the material body and the great host of things in relation to it, they have forms of eternity, knowledge, and bliss, even while they stay in bodies made of material elements.

Text 62

paraṁ bhagavatā sākaṁ
sākṣāt-krīḍā-paramparaḥ
sadānubhavituṁ tair hi
vaikuṇṭho 'pekṣyate kvacit

param-after; bhagavata-the Supreme Lord; sakam-with; sākṣāt-direct; krida-of pastimes; paramparaḥ-a series; sadā- always; anubhavitum-to directly experience; taiḥ-by them; hi-indeed; vaikuṇṭhaḥ-Vaikuṇṭha; apeksyate-is waited; kvacit-sometime.

They patiently wait for the time when they will enter Vaikuṇṭha to enjoy transcendental pastimes with the Supreme Personality of Godhead Himself.

Text 63

ato hi sarve tatratyā
mayoktāḥ sarvato 'dhikāḥ
dayā-viśeṣa-viṣayāḥ

kṛṣṇasya parama-priyāḥ

ataḥ-therefore; hi-indeed; sarve-all; tatratyaḥ-in this; maya-by me; uktaḥ-described; sarvataḥ-in all respects; adhikaḥ-better; daya-of mercy; viśeṣa-specific; visayaḥ-the objects; kṛṣṇasya-of Lord Kṛṣṇa; parama-very; priyaḥ-dear.

The devotees I have described are all my superiors. They are very dear to Lord Kṛṣṇa. They are the special object of His mercy.

Text 64

śrī-pārvaty uvāca

tatrāpi śrīr viśeṣeṇa
prasiddhā śrī-hari-priyā
tādṛg vaikuṇṭha-vaikuṇṭha-
vāsinām īśvarī hi sā

śrī-parvati-Śrīmati Parvati; uvāca-said; tatra-in this; api-also; sriḥ-Lakṣmī-devi; viśeṣena-specifically; prasiddha-celebrated; śrī-hari-to Lord Hari; priya-dear; tadrk-in this way; vaikuṇṭha-of Vaikuṇṭha; vaikuṇṭha-vasinam-and of the residents of Vaikuṇṭha; īśvari-the queen; hi-indeed; sa-she.

Śrī Pārvatī said: Of these devotees Lakṣmī-devi is the most dear to Lord Hari. She is the queen of Vaikuṇṭha and its residents.

Text 65

yasyāḥ kaṭākṣa-pātena
loka-pāla-vibhūtayaḥ
jñānaṁ viraktir bhaktiś ca
sidhyanti yad-anugrahāt

yasyaḥ-of whom; katakṣa-patena-by the sidelong glance; loka-pala-of the demigods who rule over the various planets; vibhūtayaḥ-the powers and opulences; jñānam-knowledge; viraktiḥ-renunciation; bhaktiḥ-devotional service; ca-and; sidhyanti-become perfect; yat-of whom; anugrahat-because of the mercy.

By her sidelong glance one may attain powers and opulences like the demigods who rule of the various planets. By her mercy one may attain perfect knowledge, renunciation, and devotional service.

Text 66

yā vihāyādareṇāpi
    bhajamānān bhavādṛśān
vavre tapobhir ārādhya
    nirapekṣaṁ ca tat priyam

ya-who; vihaya-abandoning; adareṇa-with reverence; bhajamānan-worshiping; bahavdrsan-like yourself; vavre-chooses; tapobhiḥ-with severe austerities; aradhya-worshiping; nirapekṣam-indifferent; ca-also; tat-that; priyam-her beloved.

Even though many sages like yourself worship her with great reverence, she ignores you all, and chooses her beloved Lord Nārāyaṇa instead. Even though Nārāyaṇa is indifferent to her, she worships Him and performs severe austerities to please Him.

Text 67

karoti vasatiṁ nityaṁ
    yā ramye tasya vakṣasi
pati-vratottamaśeṣa-
    vatareṣv anuyāty amum

karoti-does; vasatim-residence; nityam-eternally; ya-who; ramye-delightful; tasya-of Him; vakṣasi-on the chest; pati-vrata-who has taken a vow to be always faithful to her husband; aśeṣa-in all; avataresu-incarnations; anuyati-follows; amum-Him.

She eternally resides on His handsome chest. A faithful wife, she follows her husband in all His incarnations.

Texts 68 and 69

śrī-parīkṣid uvāca

tataḥ parama-harṣena
    kṣobhitātmālapān muniḥ
jaya śrī-kamalā-kānta
    he vaikuṇṭha-pate hare

jaya vaikuṇṭha-loketi
tatratya jayateti ca
jaya kṛṣṇa-priye padme
vaikuṇṭhādhīśvarīty api

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tataḥ-then; parama-with great; harṣena-happiness; ksobhita-agitated; ātma-at heart; alapat-said; muniḥ-the sage; jaya-all glories; śrī-kamala-kanta-O husband of Lakṣmī; he-O; vaikuṇṭha-of Vaikuṇṭha; pate-O master; hare-O Hari; jaya-all glories; vaikuṇṭhaloka-O Vaikuṇṭhaloka; iti-thus; tatratyaḥ-O residents of Vaikuṇṭha; jayata-all glories; iti-thus; ca-also; jaya-all glories; kṛṣṇa-of Lord Kṛṣṇa; priye-O beloved; padme-Lakṣmī; vaikuṇṭha-of Vaikuṇṭha; adhīśvari-O queen; iti-this; api-also.

Śrī Parīkṣit said: His heart trembling with great happiness, Nārada Muni called out, "O husband of Lakṣmī, glory to You! O master of Vaikuṇṭha, O Lord Hari, glory to You! O realm of Vaikuṇṭha, glory to you! O residents of Vaikuṇṭha, glory to you! O Lakṣmī, O beloved of Lord Kṛṣṇa, O queen of Vaikuṇṭha, glory to you!"

Text 70

athābhinandanāyāsyā
vaikuṇṭhe gantuṁ utthitaḥ
abhipretya hareṇoktaḥ
kare dhṛtvā nivārya saḥ

atha-then; abhinandanaya-to meet; asyaḥ-Lakṣmī; vaikuṇṭhe-to Vaikuṇṭha; gantum-to go; utthitaḥ-arisen; abhipretya-approaching; hareṇa-by Śiva; uktaḥ-addressed; kare-the hand; dhṛtva-taking; nivarya-stopping; saḥ-he.

Nārada rose to go to Vaikuṇṭha and meet Lakṣmī. Understanding his plan, Śiva took his hand, stopped him, and said:

Text 71

śrī-maheśa uvāca

kṛṣṇa-priyajanālokot-
sukatā-vihata-smṛte
na kiṁ smarasi yad bhūmau
dvārakāyāṁ vasaty asau

śrī-mahesaḥ-Śrī Śiva; uvāca-said; kṛṣṇa-priyajana-the beloved of Lord Kṛṣṇa; utsukata-eagerness; vihata-ruined; smṛte-whose memory; na-not; kim-whether?

smarasi-you remember; yat-which; bhumau-on the earth; dvarakayam-in Dvaraka; vasati-resides; asau-He.

Śrī Śiva said: "O sage whose memory is defeated by the wish to meet Lord Kṛṣṇa's beloved, do you not remember that the Lord is now lives in Dvārakā on the earth?"

Text 72

rukmiṇī sā mahā-lakṣmīḥ
kṛṣṇas tu bhagavān svayam
tasyā aṁśāvatārā hi
vāmanādi-samīpataḥ

rukmini-Rukmini; sa-she; mahā-lakṣmīḥ-Maha-lakṣmī; kṛṣṇaḥ-Kṛṣṇa; tu-indeed; bhagavān svayam-the original Supreme Personality of Godhead; tasyaḥ-of her; aṁśa-avataraḥ-the plenary portions; hi-indeed; vāmana-Lord Vāmana; ādi-beginning with; samipataḥ-near.

Lord Kṛṣṇa is the original Supreme Personality of Godhead and Rukmiṇī is the goddess of fortune, Mahā-lakṣmī, whose plenary portions are the consorts of Lord Vāmana and the other incarnations of the Lord.

Text 73

sampūrṇā paripūrṇasya
lakṣmīr bhagavataḥ sadā
niṣevate padāmbhoje
śrī-kṛṣṇasyaiva rukmiṇī

sampurna-the original; paripurnasya-of the original; lakṣmīḥ-goddess of fortune; bhagavataḥ-of the Personality of Godhead; sadā-eternally; nisevate-serves; pada-feet; ambhoje-the two lotus flowers; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; rukmini-Rukmini.

Rukmiṇī, the original goddess of fortune, eternally serves the two lotus feet of Lord Kṛṣṇa, the original Personality of Godhead.

Text 74

tasmād upaviśa brahman
    rahasyaṁ paramaṁ śanaiḥ
karṇe te kathayāmy ekaṁ
    parama-śraddhayā śṛṇu

tasmāt-therefore; upavisa-please sit down; brahman-O brāhmaṇa; rahasyam-secret; paramam-a great; sanaiḥ-slowly; karne-in the ear; te-of you; kathayami-I shall speak; ekam-one; parama-with great; sraddhaya-faith; śṛṇu-please listen.

O brāhmaṇa, sit down, and I will whisper a great secret in your ear. Please listen with great faith.

Text 75

tvat-tātato mad-garuḍāditaś ca
    śriyo 'pi kāruṇya-viśeṣa-pātram
prahlāda eva prathito jagatyāṁ
    kṛṣṇasya bhakto nitarāṁ priyaś ca

tvat-of you; tatataḥ-than the father; mat-than me; garuda-āditaḥ-than the other devotees headed by Garuda; śriyaḥ- than the goddess of fortune; api-even; kāruṇya-of mercy; viśeṣa-the specific; pātram-the object; prahlādaḥ-Prahlāda; eva-certainly; prathitaḥ-is celebrated; jagatyam-in the universe; kṛṣṇasya-of Lord Kṛṣṇa; bhaktaḥ-the devotee; nitaram-very; priyaḥ-dear; ca-and.

Prahlāda, whose fame as a great devotee is spread throughout the entire universe, is more dear to Lord Kṛṣṇa than your father, than me, than Garuḍa and all the other devotees, and even than the goddess of fortune herself.

Text 76

bhagavad-vacanāni tvaṁ
    kiṁ nu vismṛtavān asi
adhītāni purāṇeṣu
    ślokam etam na kiṁ smareḥ

bhagavat-of the Supreme Personality of Godhead; vacanāni-the words; tvam-you; kim-whether? nu-indeed; vismṛtavan-forgotten; asi-you have; adhitāni-remembered; purānesu-in the Purāṇas; slokam-verse; etam-this; na-not; kim-whether? smareḥ-you remember.

Have you forgotten the words of the Supreme Personality of Godhead? Do you

not remember this verse in the Purāṇas (Śrīmad-Bhagavatam 9.4.64):

Text 77

nāham ātmānam āśāse
    mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikiṁ brahman
    yeṣāṁ gatir ahaṁ parā

na-not; aham-I; ātmanam-transcendental bliss; asase-desire; mat-bhaktaiḥ-with My devotees; sādhubhiḥ-with the saintly persons; vina-without them; śriyam-all My six opulences; ca-also; atyantikim-the supreme; brahman-O brāhmaṇa; yesam-of whom; gatiḥ-destination; aham-I am; para-the ultimate.

"O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences."

Text 78

mad-ādi-devatā-yonir
    nija-bhakta-vinoda-kṛt
śrī-mūrtir api sā yogyā
    nāpekṣyā ko hi nautu tān

mat-with me; afi-beginning; devata-yoniḥ-the demigods; nija-own; bhakta-to the devotees; vinoda-happiness; kṛta-creating; śrī-murtiḥ-the form of the Supreme Personality of Godhead; api-also; sa-that; yogya-suitable; na-not; apeksya-to be desired; kaḥ-who? hi-indeed; nautu-may glorify; tan-them.

Neither I, all the demigods, or even His own transcendental forms are as pleasing to Him as His dear devotees. Who can properly glorify the devotees?

Text 79

tatrāpy aśeṣa-bhaktānām
    upamānatayoditaḥ
sākṣād-bhagavataivāsau
    prahlādo 'tarkya-bhagyavān

tatra api-nevertheless; aśeṣa-of all; bhaktānām-the devotees; upamānataya-by comparison; uditaḥ-spoken; sākṣāt-bhagavata-by the Supreme Personality of

Godhead Himself; prahlādaḥ-Prahlāda; atarkya-inconceivable; bhagyavan-fortunate.

The Supreme Personality of Godhead Himself proclaims that the inconceivably fortunate Prahlāda is the most fortunate of all the devotees.

Text 80

tasya saubhāgyam asmābhiḥ
sarvair lakṣmyāpy anuttamam
sākṣād dhiraṇyakaśipor
anubhūtaṁ vidāraṇe

tasya-of him; saubhagyam-the good fortune; asmābhiḥ-by us; sarvaiḥ-all; laksmya-by the goddess of fortune; api-also; anuttamam-incomparable; sākṣāt-directly; hiranyakasipoḥ-of Hiranyakasipu; anubhūtam-perceived; vidarane-in the ripping apart.

When Hiraṇyakaśipu was ripped apart by the Lord, Lakṣmī-devī and all of us were able to see directly the incomparable good fortune of Prahlāda.

Text 81

punar punar varān ditsur
viṣṇur muktiṁ na yācitaḥ
bhaktir eva vṛtā yena
prahlādaṁ taṁ namāmy aham

punaḥ-again; punaḥ-and again; varan-benedictions; ditsuḥ-wishing to give; viṣṇuḥ-Lord Viṣṇu; muktim-liberation; na-not; yacitaḥ-was requested; bhaktiḥ-pure devotional service; eva-certainly; vṛta-was chosen; yena-by whom; prahlādam-Prahlāda; tam-to him; namami-offer respectful obeisances; aham-I.

Although Lord Viṣṇu wished to give him a host of benedictions one after another, Prahlāda never asked for liberation. He only wished for pure devotional service. I bow down to offer my respects to him.

Texts 82-84

maryādā-laṅghakasyāpi
    gurv-ādeśākṛto mune
asampanna-sva-vāg-jāla-
    satyātantasya yad baleḥ

dvāre tādṛg avasthānaṁ
    tuccha-dāna-phalaṁ kim u
rakṣaṇaṁ duṣṭa-bāṇasya
    kiṁ nu mat-stava-kāritam

kevalaṁ tan-mahā-preṣṭha-
    prahlāda-prīty-apekṣayā
kiṁ brūyāṁ param atrāste
    gaurī lakṣmyāḥ priyā sakhī

maryadā-the rules of propriety; laṅghakasya-transgressing; api-even; guru-of his spiritual master; adeśa-the order; akṛtaḥ-not performing; mune-O sage; asampanna-not fulfilled; sva-own; cak-of words; jala-of the network; satya-truthfulness; tantasya-faded; yat-because; baleḥ-of Bali Mahārāja; dvare-at the door; tadrk-like this; avasthanam-the station; tuccha-insignificant; dana-of a gift; phalam-the result; kim-whether? u-indeed; rakṣaṇam-the protection; duṣṭa-of the demon; banasya-Bana; kim-whether? nu-indeed; mat-of me; stava-by the prayers; karitam-performed; kevalam-only; tat-to Him; mahā-very; preṣṭha-dear; prahlāda-of Prahlāda; prīti-pleasure; apekṣaya-in relation; kim-what? bruyam-shall I say; param-further; atra-here; aste-stays; gauri-Parvati; laksmyaḥ-of Lakṣmī; priya-the dear; sakhi-friend.

Bali Mahārāja jumped over the rules of propriety, disobeyed the order of his spiritual master, and was unable to keep his own promise. Did Lord Viṣṇu become his doorkeeper as a reward for Bali's very insignificant gift? Did the Lord protect the demon Bāṇa because of my prayers? The Lord became Bali's doorkeeper and protected Bāṇa only to please His dear devotee Prahlāda. Shall I say any more about this? After all, Lakṣmī's friend Pārvatī is here.

Note: Śiva hints that Pārvatī may become offended if Prahlāda is glorified at the expense of her friend Lakṣmī.

Text 85

tad gatvā sutale śīghraṁ
    vardhayitvāśiṣaṁ gaṇaiḥ
prahlādaṁ svayam āśliṣya
    mad-āśleṣāvaliṁ vadeḥ

tat-then; gatva-having gone; sutale-to Sutalaloka; sighram-quickly; vardhayitva-congratulating; asisam-of words of blessing; gaṇaiḥ-with a host; prahlādam-Prahlāda; svayam-personally; aslisya-embracing; mat-from me; aslesa-of embraces; avalim-a series; vadeḥ-please speak;

Quickly go now to Sutalaloka. Speak many words of blessing to Prahlāda, embrace him, and tell him that I also embrace him again and again.

Text 86

aho na sahate 'smākaṁ
praṇāmaṁ saj-janāgraṇīḥ
stutiṁ ca mā pramādi syāt
tatra cet sukhaṁ icchasi

aho-ah!; na-not; sahate-will tolerate; asmākam-of us; praṇamam-the obeisances; sat-jana-of saintly devotees; agraniḥ-the best; stutim-words of praise; ca-also; ma-don't; pramādi-making a mistake; syat-may be; tatra-there; cet-if; sukham-happiness; icchasi-you wish.

Prahlāda, the best of the devotees, will not tolerate our bowing down before him. Also, if you wish to remain happy, do not make the mistake of praising him.

Chapter Four: Bhakta (The Devotees)

Text 1

śrī-parīkṣid uvāca

śrutvā mahāścaryam iveśa-bhāṣitaṁ
prahlāda-sandarśana-jāta-kautukaḥ
hṛd-yānataḥ śrī-sutale gato 'cirād
dhāvan praviṣṭaḥ puram āsuraṁ muniḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; śrutva-hearing; maha-the very; āścaryam-wonderful; iva-as if; isa-by Śiva; bhāṣitam-words spoken; prahlāda-Prahlāda; sandarśana-to see; jāta-was born; kautukaḥ-a great desire; hṛt-yanahtaḥ-by the mystic power of being able to go anywhere one wishes withini a moment; śrī-sutale-on Sutalaloka; gataḥ-gone; acirat-in a moment; dhavan-flying; praviṣṭaḥ-entered; puram-the city; asuram-of the Asuras; muniḥ-the sage.

Śrī Parīkṣit said: After hearing these very wonderful words of Lord Śiva, Nārada Muni became eager to see Prahlāda. By mystic power the sage, within a moment, flew to Sutalaloka and entered the city of the Asuras.

Text 2

tāvad vivikte bhagavat-padāmbuja-
premṇollasad-dhyāna-visakta-cetasā
śrī-vaiṣṇavāgryeṇa samīkṣya dūrataḥ
protthāya vipraḥ praṇato 'ntikaṁ gataḥ

tavat-then; vivkte-in a secluded place; bhagavat-of the Supreme Lord; pada-feet; ambuja-lotus; premṇā-with love; ullasat-manifest; dhyana-meditation; visakta-attached; cetasa-whose mind; śrī-vaiṣṇava-agryena-by the best of Vaiṣṇavas; samīkṣya-seen; durataḥ-from far away; protthaya-rising; vipraḥ-the brahmaṇa; praṇataḥ-offered obeisances; antikam-near; gataḥ-gone.

At that moment Prahlāda, the best of devotees, was sitting in a secluded place, his mind rapt in loving meditation on the lotus feet of the Supreme Personality of Godhead. When he saw Nārada in the distance, Prahlāda at once stood up, and when the brahmaṇa Nārada approached him, Prahlāda bowed down to offer his respects.

Text 3

pīṭhe prayatnād upaveṣito 'yaṁ
pūjāṁ purāvad vidhinārpyamānam
sambhrānta-cetāḥ parihṛtya varṣān
harṣāsram āśleṣa-paro 'vadat tam

pithe-on a seat; prayatnat-with great effort; upaveṣitaḥ-seated; ayam-he; pūjām-worship; pura-before; vat-as; vidhina-with elaborate ritual; arpyamānam-being offered; sambhrantaḥ-overwhelmed; cetaḥ-whose heart; parihṛtya-embracing; varṣan-showering; harṣa-of joy; asram-tears; āśleṣa-to embraces; paraḥ-devoted; avadat-spoke; tam-to him.

Prahlāda carefully seated Nārada on a throne and began to worship him with elaborate, ancient ritual. Agitated at heart, Nārada suddenly embraced Prahlāda. Showering many tears of joy, and embracing him again and again, Nārada said to Prahlāda:

Text 4

śrī-nārada uvāca

dṛṣṭaś cirāt kṛṣṇa-kṛpā-bharasya
    pātraṁ bhavān me sa-phalaḥ śramo 'bhūt
ābālyato yasya hi kṛṣṇa-bhaktir
    jātā viśuddhā na kuto 'pi yāsīt

śrī-nāradaḥ-Śrī Nārada; uvāca-said; dṛṣṭaḥ-seen; cirat-from a very long time; kṛṣṇa-of Lord Kṛṣṇa; kṛpā-of mercy; bharasya-of the great; abundance; patram-the object; bhavan-your lordship; me-of me; sa-phalaḥ-fruitful; sramaḥ-the great effort; abhūt-has been; a-since; balyataḥ-childhood; yasya-of whom; hi-indeed; kṛṣṇa-for Lord Kṛṣṇa; bhaktiḥ-devotion; jāta-manifested; viśuddha-pure; na-not; kutah api-anywhere else; ya-which; asit-is.

Śrī Nārada said: Now, after a very long time, I am able to see your lordship. Now the great trouble I took to come here has borne its fruit. You are the object of the great mercy of Lord Kṛṣṇa. Since earliest childhood you have possessed a devotion for Lord Kṛṣṇa so pure it cannot be seen in any other person.

Text 5

yayā sva-pitrā vihitāḥ sahasram
    upadravā dāruṇa-vighna-rūpāḥ
jitās tvayā yasya tavānubhāvāt
    sarve 'bhavān bhāgavatā hi daityāḥ

yasya-of whom; sva-own; pitra-by the father; vihitaḥ-placed; sahasram-a thousand; upadravaḥ-troubles; daruna-terrible; vighna-obstructions; rūpaḥ-in the forms; jitaḥ-conquered; tvaya-by you; yasya-of whom; tava-of you; ānubhavat-by the direct perception; sarve-all; abhavan-have become; bhagavataḥ-devotees; hi-indeed; daityaḥ-the demons.

When your own father tried to torture and kill you in a thousand ways, you thwarted all his attempts. By your influence all the demons have now become devotees.

Text 6

kṛṣṇāviṣṭo yo 'smṛtātmeva matto
    nṛtyan gāyan kampamāno rudaṁś ca

lokān sarvān uddharan saṁsṛtibhyo
    viṣṇor bhaktiṁ harṣayām āsa tanvan

kṛṣṇa-by Kṛṣṇa; aviṣṭaḥ-entered; yaḥ-who; asmrta-forgetful; ātma-in mind; iva-as of; mattaḥ-a madman; nrtyan-dancing; gayan-singing; kampamānaḥ-trembling; rudan-crying; ca-and; lokan-the people; sarvan-all; uddharan-delivering; samsrtibhyaḥ-from the cycle of repeated birth and death; viṣṇoḥ-to Lord Viṣṇu; bhaktim-devotional service; harṣayām āsa-delighted; tanvan-giving.

Rapt in thoughts of Lord Kṛṣṇa, you appear like a madman singing, dancing, trembling, and crying. You rescue everyone from the cycle of repeated birth and death. You give them pure devotional service for Lord Viṣṇu. In this way you fill them with transcendental bliss.

Text 7

kṛṣṇenāvirbhūya tīre mahābdheḥ
    svāṅke kṛtvā lalito mātṛvad yaḥ
brahmeśādīn kurvato 'pi stavaughaṁ
    padmāṁ cānādṛtya sammānito yaḥ

kṛṣṇena-by Lord Kṛṣṇa; avirbhuya-appearing; tire-on the shore; mahā-of the great; abdheḥ-ocean; sva-own; aṅke-on the lap; kṛtva-placing; lalitaḥ-affectionate; matr-a mother; vat-like; yaḥ-who; brahma-Brahmā; isa-and Śiva; ādin-beginning with; kurvataḥ-doing; api-even; svata-of prayers; augham-a flood; padmam-Laksmi; ca-also; anadrtya-ignoring; sammanitaḥ-worshiped; yaḥ-who.

Lord Kṛṣṇa appeared on the shore of the great ocean, placed you on His lap, and caressed you as a mother. Although Brahmā, Śiva, and all the demigods were reciting many prayers, and although the goddess of fortune was worshiping Him, He ignored them all.

Text 8

vitrastena brahmaṇā prārthito yaḥ
    śrīmat-pādāmbhoja-mūle nipatya
tiṣṭhann utthāpyottamāṅge karābjaṁ
    dhṛtvāṅgeṣu śrī-nṛsiṁhena līḍhaḥ

vitrastena-frightened; brahmaṇa-by Brahmā; prārthitaḥ-prayed to; yaḥ-who; śrīmat-splendid; pada-feet; ambhoja-lotus; mule-at the base; nipatya-falling; tiṣṭhan-standing; utthapya-picking up; uttama-aṅge-on the head; kara-hand; ābjam-lotus; dhṛtva-holding; aṅgesu-on the limbs; śrī-nṛsiṁhena-by Lord

Nṛsiṁha; lidhaḥ-licked.

Although frightened Brahmā offered prayers from far away, you approached the Lord and fell down before His splendid lotus feet. Lord Nṛsiṁha then picked you up, placed His lotus hand on your head, and licked your body.

Text 9

yaś citra-citrāgraha-cāturī-cayair
utsṛjyamānaṁ hariṇā paraṁ padam
brahmādi-samprārthyam upekṣya kevalaṁ
vavre 'sya bhaktiṁ nija-janma-janmasu

yaḥ-who; citra-wonderful; citra-wonderful; agraha-with determination; caturi-with expertness; cayaiḥ-with an abundance; utsrjyamānam-being offered; harina-by Lord Hari; param-the supreme; padam-abode; brahma-ādi-by the demigods headed by Brahmā; samprārthyam-prayed for; upekṣya-ignoring; kevalam-only; vavre-chose; asya-of Him; bhaktim-pure devotional service; nija-own; janma-in birth; janmasu-after birth.

With great eloquence and very wonderful persistence, Brahmā and the other demigods repeatedly pray for liberation and entrance in the transcendental realm. When Lord Hari offered that liberation to you as a gift, you ignored His offer and prayed only for pure devotional service birth after birth.

Text 10

yaḥ sva-prabhu-prītim apekṣya paitṛkaṁ
rājyaṁ svayaṁ śrī-narasiṁha-saṁstutau
samprārthitāśeṣa-janoddhṛtīcchayā
svī-kṛtya tad-dhyāna-paro 'tra vartate

yaḥ-who; sva-own; prabhu-of the Lord; pritim-the satisfaction; apekṣya-in relation to; paitrkam-of your father; rājyam-the kingdom; svayam-own; śrī-narasimha-to Lord Nṛsiṁha; samstutau-in the prayers; samprārthita-prayed for; aśeṣa-of all; jana-living entities; uddhṛti-for the deliverance; icchaya-with the desire; svī-kṛtya-accepting; tat-on Him; dhyana-to meditation; paraḥ-devoted; atra-here; vartate-remain.

In order to please your Lord, and because in your prayers to Lord Nṛsiṁha you prayed for the deliverance of all living entities, you accepted from Him the kingdom of your father. That is why you remain here, rapt in meditation on your

Lord.

Text 11

yaḥ pīta-vaso-'ṅghri-saroja-dṛṣṭyai
    gacchan vanaṁ naimiṣakaṁ kadācit
nārāyaṇenāhava-toṣitena
    proktas tvayā hanta sadā jito 'smi

yaḥ-who; pita-vasaḥ-of the Supreme Lord Narayana, who wears yellow garments; aṅghri-feet; saroja-lotus; dṛṣṭyai-to see; gacchan-going; vanam-to the forest; naimisakam-Naimisaranya; kadācit-one time; nārāyaṇena-by Lord Narayana; ahava-tositena-pleased; proktaḥ-said; tvaya-by you; hanta-indeed; sadā-always; jitaḥ-defeated; asmi-I am.

One time, as you were going to Naimiṣāraṇya forest to see the lotus feet of Lord Nārāyaṇa, who wears yellow garments, you accidentally met Him on the path. He challenged you to a fight, and when He was finally pleased by your strength in battle, He declared: "I am always defeated by you."

Note: This pastime is narrated in the Vāmana Purāṇa.

Text 12

śrī-parīkṣid uvāca

evaṁ vadan nārado 'sau
    hari-bhakti-rasārṇavaḥ
tan-narma-sevako nṛtyan
    jitam asmābhir ity araut

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; evam-in this way; vadan-speaking; nāradaḥ-Nārada; asau-he; hari-to Lord Hari; bhakti-of pure devotional service; rasa-of the nectar; arṇavaḥ-the ocean; tan-of Him; narma-the confidential; sevakaḥ-servant; nrtyan-dancing; jitam-defeated; asmabhiḥ-by us; iti-thus; araut-called out.

As he spoke these words, Nārada became plunged in the nectar ocean of pure devotional love for Lord Hari. Nārada, the confidential servant of the Lord, danced and called out, "We have defeated Him!"

Text 13

śrī-nārada uvāca

bho vaiṣṇava-śreṣṭha jitas tvayeti kiṁ
vacyaṁ mukundo balināpi nirjitaḥ
pautreṇa daiteya-gaṇeśvareṇa te
samrakṣito dvāri tava prasādataḥ

śrī-nāradaḥ-Śrī Nārada; uvāca-said; bhoḥ-O; vaiṣṇava-of Vaiṣṇavas; śreṣṭha-best; jitaḥ-defeated; tvaya-by you; iti-thus; kim-what? vacyam-may be said; mukundaḥ-Lord Mukunda; balina-by Bali Mahārāja; āpi-also; nirjitaḥ-was defeated; pautrena-by the grandson; daiteya-of the demons; gana-of the hosts; īśvarena-by the king; te-of yours; samrakṣitaḥ-protected; dvari-at the gate; tava-of you; prasādataḥ-because of the mercy.

Śrī Nārada said: O best of the Vaiṣṇavas, the Supreme Personality of Godhead was defeated by you! What more need I say? It was because of your mercy that Lord Mukunda was defeated by your grandson Bali, the king of the demons, and became a guard standing at Bali's gate.

Text 14

itaḥ prabhṛti kartavyo
nivāso niyato 'tra hi
mayābhibhūya dakṣādi-
śāpaṁ yuṣmat-prabhāvataḥ

itaḥ prabhṛti-from now on; kartavyaḥ-should be done; nivasaḥ-residence; niyataha-eternal; atra-here; hi-indeed; maya-by me; abhibhuya-defeated; dakṣa-ādi-by Dakṣa and others; sapam-the curse; yusmat-of you; prabhāvataḥ-by the power.

From now on I shall always stay here. Your power has enabled me to counteract the curses of Dakṣa and many others.

Note: Dakṣa and others cursed Nārada always to travel, unable to stay for long in any one place.

Text 15

śrī-parīkṣid uvāca

sva-ślāgha-sahanāśakto
    lajjāvanamitānanaḥ
prahlādo nāradaṁ natvā
    gauravad avadac chanaiḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; sva-of himself; ślāgha-the praise; sahana-to tolerate; asaktaḥ-unable; lajja-with embarrassment; avanamita-bowed; ananaḥ-whose head; prahlādaḥ-Prahlāda; nāradam-to Nārada, natva-bowing down; gauravat-out of reverence; avadat-said; sanaiḥ-slowly.

Śrī Parīkṣit said: Unable to bear hearing himself praised, Prahlāda lowered his head in embarrassment. He bowed down before Nārada and slowly and respectfully said:

Text 16

śrī-prahlāda uvāca

bhagavān śrī-guro sarvaṁ
    svayam eva vicaryatām
bālyena sambhavet kṛṣṇa-
    bhakter jñānam api sphuṭam

śrī-prahlādaḥ-Śrī Prahlāda; uvāca-said; bhagavan-O lord; śrī-guro-O spiritual master; sarvam-everything; eva-certainly; vicaryatam-should be considered; balyena-from childhood; sambhavet-may be; kṛṣṇa-to Lord Kṛṣṇa; bhakteḥ-of devotional service; jñānam-knowledge; api-even; sphutam-was manifested.

Śrī Prahlāda said: O my lord, O my spiritual master, please consider how it was that in my childhood I learned about pure devotional service to Lord Kṛṣṇa.

Texts 17 and 18

mahatām upadeśasya
    balād bodhottame sati
harer bhaktau pravṛttānāṁ
    mahima-padakāni ca

vighnānabhibhavo bāle-
    sūpadeśaḥ sad-īhitam
arta-prāṇi-dayā mokṣān

anaṅgī-karaṇādi ca

mahatām-of great souls; upadesasya-of the instruction; balat-by the strength; bodha-of knowledge; uttame-in the greatest; sati-when manifested; hareḥ-to Lord Hari; bhaktau-in devotional service; pravṛttānām-of those engaged; mahima-padakani-glories; ca-and; vighna-by troubles; anabhibhavaḥ-not being defeated; balesu-to children; upadesaḥ-instruction; sat-the truth; ihitam-spoken; arta-to the distressed; praṇi-living entities; daya-compassion; mokṣan-liberation; anaṅgi-karaṇa-non-acceptance; ādi-beginning with; ca-and.

When a person is instructed by great pure devotees of Lord Hari, he naturally becomes glorious. He is never defeated by any obstacles, he has the power to preach the truth of spiritual life even to children, he is compassionate to the suffering conditioned souls, and he easily rejects impersonal liberation and all other material benedictions.

Text 19

kṛṣṇasyānugraho 'py ebhyo
nānumīyeta sattamaiḥ
sa cāvirbhavati śrīmann
adhikṛtyaiva sevakam

kṛṣṇasya-of Lord Kṛṣṇa; anugrahaḥ-mercy; api-also; ebhyaḥ-from these things; na-not; anumiyeta-may be understood; sattamaiḥ-by the great souls; saḥ-it; ca-also; avirbhati-becomes manifested; śrīman-O lord; adhikṛtya-in relation; eva-certainly; sevakam-to the servant of the Lord.

The great souls know that these things are not the real signs of Lord Kṛṣṇa's mercy. O noble one, Lord Kṛṣṇa's mercy is given only to those who engage in devotional service.

Text 20

hanumad-ādi-vat tasya
kāpi sevā kṛtāsti na
paraṁ vighnākule citte
smaraṇaṁ kriyate mayā

hanumat-Hanumān; ādi-beginning with; vat-like; tasya-of Him; ka api-something; seva-service; kṛta-performed; asti-is; na-not; param-greatly; vighna-with troubles; akule-troubled; citte-in the heart; smaraṇam-remembrance; kriyate-is done; maya-by me.

I never rendered direct service to the Lord as Hanumān and many others did. I simply meditated on the Lord when my heart was troubled.

Text 21

yan mad-viṣayakaṁ tasya
lalanādi praśasyate
mānyate māyikaṁ tat tu
kaścil līlayitaṁ paraḥ

yat-which; mat-to me; visayakam-in relation; tasya-of Him; lalana-affectionate caress; ādi-beginning with; prasasyate-is glorified; manyate-consider; mayikam-a feature of the Lord;s illusory potency; tat-that; tu-indeed; kascit-some; lilayitam-the Lord's pastime; paraḥ-others.

You may praise the Lord's affectionately embracing me, but some say that embrace was only a feature of the Lord's illusory potency, and others think it was only a pastime of the Lord.

Text 22

svabhāvikaṁ bhāvadṛk ca
mānye svapnādi-vat tv aham
satyaṁ bhavatu vāthāpi
na tat-kāruṇya-lakṣaṇam

svabhavikam-natural; bhavadrk-like yourself; ca-also; manye-consider; svapna-a dream; ādi-beginning with; vat-like; tu-indeed; aham-I; satyam-truth; bhavatu-it may be; va-or; atha api-nevertheless; na-not; tat-of Him; karunya-of mercy; lakṣaṇam-the sign.

Great souls like yourself may consider the Lord's embracing me to be a sign of His genuine love. For myself, I consider it like a dream, or, even if it is true, it is not a sign of the Lord's mercy to me.

Text 23

vicitra-sevā-dānaṁ hi
hanumat-prabhṛtiṣv iva

prabhoḥ prasādo bhakteṣu
    mataḥ sadbhir na cetarat

vicitra-wonderful; seva-of service; danam-the gift; hi-certainly; hanumat-Hanumān; prabhṛtisu-beginning with; iva-like; prabhoḥ-of the Lord; prasādaḥ-mercy; bhaktesu-to the devotees; mataḥ-is considered; sadbhiḥ-by the saintly persons; na-not; ca-and; itarat-otherwise.

Saintly persons consider that the wonderful gift of direct devotional service the Lord gave to Hanumān and other devotees to be His real kindness. They do not consider anything else to be the display of the Lord's mercy.

Text 24

śrīman-nṛsiṁha-līlā ca
    mad-anugrahato na sā
sva-bhakta-devatā-rakṣaṁ
    pārṣada-dvaya-mocanam

śrīmat-nṛsiṁha-of Śrī Nṛsiṁha; lila-the pastime; mat-to me; anugrahataḥ-out of mercy; na-not; sa-it; sva-own; bhakta-devotee; devata-demigods; rakṣam-the protection; parṣada-eternal associates; dvaya-the pair; mocanam-deliverance.

Lord Nṛsiṁha's pastimes were not performed to show mercy to me. They were meant for the protection of the devotee demigods and the deliverance of the Lord's two eternal associates (Jaya and Vijaya).

Text 25

brahma-tat-tanayādīnāṁ
    kartuṁ vāk-satyatām api
nija-bhakti-mahattvaṁ ca
    samyag darśayituṁ param

brahma-of Brahmā; tat-of him; tanaya-of the sons; ādinam-beginning with; kartum-to make; vak-of the words; satyatam-truthfulness; api-also; nija-to Himself; bhakti-of pure devotional service; mahattvam-the glory; ca-also; samyak-completely; darśayitum-to reveal; param-great.

They were meant to establish the truthfulness of the words of Brahmā and his sons the Kumāras. They were meant to show the great glory of pure devotional service.

Text 26

paramākiñcana-śreṣṭha
    yadaiva bhagavān dadau
rājyaṁ mahyaṁ tadā jñātaṁ
    tat-kṛpāluś ca no mayi

parama-akiñcana-of great saints who have taken a vow of poverty; śreṣṭha-O best; yada-when; eva-certainly; bhagavan-the Lord; dadau-gave; rājyam-a kingdom; mahyam-to me; tada-then; jñātam-understood; tat-that; kṛpāluḥ-merciful; ca-and; na-not; u-certainly; mayi-to me.

O best of the great saints who have taken a vow of poverty, when the Lord gave me a kingdom I could understand that He was not merciful to me.

Text 27

taṁ bhraṁsayāmi sampadbhyo
    yasya vañchāmy anugraham
ity ādyaḥ sākṣiṇas tasya
    vyahārā mahatām api

tam-him; bhraṁsayami-I cause to fall; sampadbhyaḥ-from material opulence; yasya-of whom; vañchami-I desire; anugraham-mercy; iti-thus; adyaḥ-beginning with; sakṣinaḥ-witnesses; tasya-of that; vyaharaḥ-the words; mahatām-of the great devotees; api-also.

The Lord has said (Śrīmad-Bhagavatam 10.27.16): "When I desire to show mercy to someone I take away his material wealth and opulence." The instructions of the great devotees also bear witness to these words of the Lord.

Text 28

paśya me rājya-sambandhād
    bandhu-bhṛtyādi-saṅgataḥ
sarvaṁ tad-bhajanaṁ līnaṁ
    dhig dhiṅ māṁ yan na rodimi

paśya-look; me-of me; rājya-of the kingdom; sambandhat-because of the connection; bandhu-of friends and relatives; bhṛtya-of servants; ādi-beginning with; saṅgataḥ-because of contact; sarvam-all; tat-of Him; bhajanam-devotional

activities; linam-disappeared; dhik-fie! dhik-fie! mām-on me; yat-because; na-not; rodimi-I cry.

Look at me! I am so absorbed in ruling my kingdom and so much surrounded by friends, relatives, and servants, that I have now completely given up the worship of the Lord! Fie on me! Fie! I do not even lament for my own misfortune!

Text 29

anyathā kiṁ viśālāyāṁ
prabhunā viśrutena me
punar-jāti-svabhāvaṁ taṁ
prāptasyeva raṇo bhavet

anyathā-otherwise; kim-why? visalayam-in Visala-tirtha; prabhuna-with the Lord; viśrutena-glorious; me-of me; punaḥ-again; jati-birth; svabhavam-nature; tam-that; prāptasya-attained; iva-as if; raṇaḥ-battle; bhavet-would be.

If this were not so then why would I, who am trapped in this world of repeated birth and death, have personally fought with the glorious Supreme Personality of Godhead at Viśāla-tīrtha?

Text 30

ātma-tattvopadeśeṣu
duṣpāṇḍityamayāsuraiḥ
saṅgān nādyāpi me śuṣka-
jñānāṁśo 'pagato 'dhamaḥ

ātma-of spiritual life; tattva-of the truth; upadeśeṣu-in the instructions; duspanditya-maya-miseducated; asuraiḥ-with the demons; saṅgat-because of the association; na-not; adya-today; āpi-even; me-of me; suska-dry; jñāna-of knowledge; aṁśaḥ-a fragment; apagataḥ-has left; adhamaḥ-wretched.

When I preached the truth of spiritual life I mingled with many miseducated demons, and by their association I became infected with a host of dry, non-devotional theories. Even today not a single wretched fragment of those false theories has left me.

Text 31

kuto ataḥ śuddha-bhaktir me
yayā syāt karuṇā prabhoḥ
dhyāyan bāṇasya daurātmyaṁ
tac-cihnaṁ niścinomi ca

kutaḥ-where? ataḥ-then; śuddha-pure; bhaktiḥ-devotion; me-of me; yaya-by which; syat-may be; karuna-the mercy; prabhoḥ-of the Lord; dhyayan-meditating; banasya-of Bana; daurātmyam-on the misdeeds; tat-of that; cihnam-the sign; niscinomi-I consider.

By pure devotion one attains the mercy of the Lord. What pure devotion do I have? As I meditate on the misdeeds of Bāṇa I can see the clear signs of my own lack of devotion.

Text 32

baddhvā samrakṣya tasyātra
rodhanāyāsty asau baleḥ
dvārīti śrūyate kvāpi
na jāne kutra so 'dhunā

baddhva-binding; samrakṣya-protecting; tasya-of him; atra-here; rodhanaya-for obstructing; asti-is; asau-He; baleḥ-of Bali; dvari-at the door; iti-thus; śruyate-is heard; kva api-somewhere; na-not; jane-I know; kutra-where? saḥ-He; adhunā-now.

I have heard that the Lord bound Bali, imprisoned him, and now stands at the door to prevent his escape. What is his fate now? I do not know.

Text 33

kadācit kārya-gatyaiva
dṛśyate rāvaṇādi-vat
durvāsasekṣito 'traiva
viśvāsāt tasya darśane

kadācit-one time; karya-gatya-accepting the duty of gatekeeper; eva-certainly; drsyate-was seen; ravana-by Ravana; ādi-beginning; vat-like; durvasasa-by Durvasa; īkṣitaḥ-seen; atra-here; eva-certainly; visvasat-out of faith; tasya-of Him; darśane-in the sight.

Rāvaṇa and others have seen the Lord there as the gatekeeper, and Durvāsā has also seen Him. From devotional faith the sight of the Lord is obtained.

Text 34

yasya śrī-bhagavat-prāptāv
utkaṭecchā yato bhavet
sa tatraiva labhetāmuṁ
na tu vāso 'sya lābha-kṛt

yasya-of whom; śrī-bhagavat-of the Supreme Personality of Godhead; prāptau-in the attainment; utkata-intense; iccha-desire; yataḥ-because; bhavet-may be; saḥ-he; tatra-in that place; eva-certainly; labheta-may attain; amum-Him; na-not; tu-indeed; vasaḥ-residence; asya-of Him; labha-tha attainment; kṛt-doing.

One who yearns to attain the Lord may attain Him in any place. He need not travel to the Lord's abode.

Text 35

prākaṭyena sadātrāsau
dvāre varteta cet prabhuḥ
kiṁ yāyaṁ naimiṣaṁ dūraṁ
draṣṭuṁ taṁ pīta-vāsasam

prakatyena-by manifestation; sadā-always; atra-here; asau-He; dvare-at the gate; varteta-remains; cet-if; prabhuḥ-the Lord; kim-why? yayam-should I go; naimisam-to Naimisaraṇya; duram-far away; drastum-to see; tam-Him; pita-vasasam-the Supreme Lord, who is dressed in yellow garments.

If the Lord always stays at Bali's gate, then why did I travel so far to Naimiṣāraṇya to see Him, the Lord who wears yellow garments?

Text 36

bhavatād bhavataḥ prasādato
bhagavat-sneha-vijṛmbhitaḥ kila
mama tan-mahimā tathāpy aṇur
nava-bhakteṣu kṛpā-bharekṣayā

bhavatat-there may be; bhavataḥ-of you; prasādataḥ-from the mercy; bhagavat-the Supreme Personality of Godhead; sneha-of love; vijrmbhitaḥ-the awakening;

kila-indeed; mama-of me; tat-of that; mahima-the glory; tathā api-nevertheless; anuḥ-very small; nava-the newer; bhaktesu-among the devotees; kṛpā-of mercy; bhara-of the abundance; īkṣaya-by the sight.

By your lordship's mercy the Supreme Personality of Godhead may have some affection for me. Still, the glory of that affection is very insignificant in comparison to the great mercy received by even the newest devotees.

Text 37

nirupādhi-kṛpārdra-citta he
bahu-daurbhāgya-nirūpaṇena kim
tava śug-jananena paśya tat-
karuṇaṁ kimpuruṣe hanumati

nirupadhi-boundless; kṛpā-with mercy; ardra-melting; citta-whose heart; he-O; bahu-great; daurbhagya-misfortune; nirupanena-of describing; kim-what is the need? tava-of you; suk-of unhappiness; jananena-the cause; paśya-look; tat-of Him; karunam-at the mercy; kimpuruṣe-on the Kimpuruṣa; hanumati-Hanumān.

O lord whose heart melts with limitless mercy, why should I make you suffer by describing my own great misfortune? Better that you place your glance on the great mercy the Lord has given to the Kimpuruṣa Hanumān.

Text 38

bhagavann avadhehi mat-pitur
hananārthaṁ narasiṁha-rūpa-bhṛt
sahasāvirabhūn mahā-prabhur
vihitārtho 'ntaradhāt tadaiva saḥ

bhagavan-O lord; avadhehi-please know; mat-of me; pituḥ-of the father; hanana-of killing; artham-for the purpose; narasimha-of Nṛsiṁha; rūpa-a form; bhṛt-manifesting; sahasa-at once; avirabhūt-appeared; mahā-prabhuḥ-the Supreme Lord; vihita-fulfilled; arthaḥ-His purpose; antaradhat-disappeared; tada-then; eva-certainly; saḥ-He.

O lord, please know that when the Supreme Personality of Godhead appeared in His half-man half-lion form to kill my father, He very quickly did His work and then disappeared again.

Text 39

yathā-kāmam ahaṁ nāthaṁ
samyag draṣṭuṁ ca nāśakam
mahodadhi-taṭe 'paśyaṁ
tathaiva svapna-vat prabhum

yathā-as; kāmam-I desired; aham-I; nātham-the Lord; samyak-completely; drastum-to see; ca-also; na-not; asakam-was able; mahā-great; udadhi-of the ocean; tate-on the shore; apaśyam-I saw; tathā-in that way; eva-certainly; svapna-a dream; vat-like; prabhum-the Lord.

I was not able to see the Lord to my heart's content. On the shore of the great ocean I saw Him for only a moment. It was like a flickering dream.

Text 40

hanumāṁs tu mahā-bhāgyas
tat-sevā-sukham anvabhūt
su-bahūni sahasrāṇi
vatsarānām avighnakam

hanumān-Hanumān; tu-but; mahā-very; bhagyaḥ-fortunate; tat-of Him; seva-of the service; sukham-the happiness; anvabhūt-percieved; su-very; bahuni-many; sahasraṇi-thousands; vatsarānām-of years; avighnakam-without obstruction.

Hanumān was very fortunate. He was able to enjoy the happiness of directly serving the Lord for many thousands of years without obstruction.

Text 41

yo baliṣṭhatamo bālye
deva-vṛnda-prasādataḥ
samprāpta-sad-vara-vrato
jara-maraṇa-varjitaḥ

yaḥ-who; baliṣṭhatamaḥ-the strongest; balye-in childhood; deva-of demigods; vrnda-of the multitude; prasādataḥ-by the mercy; samprāpta-attained; sat-great; vara-of benedictions; vrataḥ-a multitude; jara-old-age; maraṇa-and death; varjitaḥ-without.

Even in his childhood he was extremely strong. By the mercy of the demigods he received many benedictions. He is always free from old-age and death.

Text 42

aśeṣa-trāsa-rahito
mahā-vrata-dharaḥ kṛtī
mahā-vīro raghupater
asādharaṇa-sevakaḥ

aśeṣa-of all; trasa-fear; rahitaḥ-without; mahā-great; vrata-of vows; dharaḥ-the holder; kṛti-saintly; mahā-a great; viraḥ-heroic fighter; raghu-pateḥ-of Lord Rāmacandra; asādharaṇa-the uncommon; sevakaḥ-servant.

He is completely fearless, a follower of austere vows, saintly, a heroic fighter, and the uncommon servant of Lord Rāmacandra.

Text 43

helā-vilaṅghitāgāḍha-
śata-yojana-sāgaraḥ
rakśo-rāja-pura-sthārta-
sītāśvāsana-kovidaḥ

hela-with contempt; vilaṅghita-jumped over; agadha-fathomless; sata-a hundred; yojana-eight miles; sagaraḥ-ocean; rakṣaḥ-of rakṣasas; raja-of the king; pura-in the palace; stha-staying; arta-distressed; sita-Sita; asvasana-comforting; kovidaḥ-expert.

He casually jumped over the fathomless, eight-hundred mile wide ocean. He expertly comforted the distressed Sītā captive in the palace of the king of rakṣasas.

Text 44

vairī-santarjako laṅkā-
dahako durga-bhañjakaḥ
sītā-vārtā-haraḥ svāmi-
gaḍhāliṅgana-gocaraḥ

vairi-the enemy; santarjakaḥ-rebuking; laṅka-Laṅka; dahakaḥ-burning; durga-the fortress; bhañjakaḥ-breaking; sita-of Sita; varta-the news; haraḥ-carrying; svami-by his master; gadha-a firm; alingana-embrace; gocaraḥ-in the field of

experience.

He taunted his enemy, burned Laṅkā, destroyed its fortifications, returned with news of Sītā, and was firmly embraced by his master.

Text 45

sva-prabhor vāhakaḥ śreṣṭhaḥ
śveta-cchatrika-pucchakaḥ
sukhāsana-mahā-pṛṣṭhaḥ
setu-bandha-kriyāgraṇīḥ

sva-of his; prabhoḥ-Lord; vahakaḥ-the carrier; śreṣṭhaḥ-the best; sveta-white; chatrika-as a parasol; pucchakaḥ-whose tail; sukha-a comfortable; asana-seat; mahā-his great; prsthaḥ-back; setu-of the bridge; bandha-in the building; kriya-in the activity; agraṇiḥ-the most important.

He was the great carrier of his master. His tail became a white parasol shading his master, and his broad back became a comfortable seat for his master. He was the leader of those engaged in building the bridge at Setubandha.

Text 46

vibhīṣaṇārtha-sampadī
rakśo-bala-vināśa-kṛt
viśālya-kariṇīm ausādhy-
ānayana-śaktimān

vibhisana-of Vibhisana; ārtha-the needs; sampadi-fulfilling; rakṣaḥ-of the rakṣasas; bala-the strength; vinasa-destruction; kṛt-doing; visalya-karininam-of Visalya-karini; ausādhi-the medicinal herb; anayana-bringing; sakti-great power; man-possessing.

He fulfilled the needs of Vibhīṣaṇa, broke the strength of the rakṣasas, and, with his great strength, brought the medicinal herb viśālya-kāriṇī.

Text 47

sva-sainya-prāṇa-daḥ śrīmat-
sānuja-prabhu-harṣakaḥ

gato vahanataṁ bhartur
    bhaktyā śrī-lakṣmaṇasya ca

sva-own; sainya-to the army; praṇa-life; daḥ-gave; śrīmat-the master of transcendental opulences; sa-with; anuja-His younger brother; prabhu-the Lord; harṣakaḥ-bringing happiness; gataḥ-attained; vahanatam-the state of being a carrier; bhartuḥ-of his master; bhaktya-with devotion; śrī-lakṣmaṇasya-of Śrī Lakṣmaṇa; ca-also.

He brought life again to the army. He greatly pleased both his master and his master's younger brother. He became the devoted carrier of both his master and Śrī Lakṣmaṇa.

Text 48

jaya-sampādakas tasya
    mahā-buddhi-parākramaḥ
sat-kīrti-vardhano rakśo-
    rāja-hantur nija-prabhoḥ

jaya-victory; sampadakaḥ-attaining; tasya-of Him; mahā-great; buddhi-intelligence; para-the others; akramaḥ-attacking; sat-transcendental; kīrti-glories; vardhanaḥ-expanding; rakṣaḥ-of the rakṣasas; raja-of the king; hantuḥ-of the killer; nija-his own; prabhoḥ-Lord.

With very intelligent tactics he attacked and defeated the enemy. He chanted the transcendental glories of his master, the killer of the rakṣasa king.

Text 49

sītā-pramodanaḥ svāmi-
    sat-prasādaika-bhājanam
ajñayāyātmeśvarasyātra
    sthito 'pi virahāsahaḥ

sita-to Sita; pramodanaḥ-bringing happiness; svami-of his master; sat-transcendental; prasāda-of mercy; eka-the sole; bhajanam-object; ajñāya-by the order; ātma-īśvarasya-of his master; atra-here; sthitaḥ-staying; api-even though; viraha-the separation; asahaḥ-is unbearable.

He brought great happiness to Sītā. He is the object of the great transcendental mercy of his master. Even though he is not able to bear separation from his master,

he remains in this world by His order.

Text 50

ātmānaṁ nitya-tat-kīrti-
    śravaṇenopdhārayan
tan-mūrti-pārśvatas tiṣṭhan
    rājate 'dyāpi pūrvavat

ātmānam-himself; nitya-continual; tat-of Him; kirit-of the glories; sravanena-by hearing; upadharayan-sustaining; tat-of Him; murti-of the Deity; parsvataḥ-by the side; tiṣṭhan-standing; rajate-is manifest; adya-today; api-even; pūrva-before; vat-as.

He sustains himself by always hearing the glories of his master. Even today he stands beside the transcendental Deity form of his master as he had always stood by Him in the past.

Text 51

svāmin kāpi-patir dāsya
    ity ādi vacanaiḥ khalu
prasiddho mahimā tasya
    dāsyam eva prabhoḥ kṛpā

svamin-O lord; kapi-of the monkeys; patiḥ-the lord; dasye-in service; iti-thus; ādi-beginning; vacanaiḥ-with words; khalu-certainly; prasiddhaḥ-celebrated; mahima-glory; tasya-of him; dasyam-service; eva-certainly; prabhoḥ-of the Lord; kṛpā-mercy.

My lord, the scriptures declare: "The monkey-king Hanumān attained perfection by serving the Supreme Lord." In this way Hanumān's glory is famous in this world. His service brought him the Lord's mercy.

Text 52

yadṛcchayā labdham api
    viṣṇor daśarathes tu yaḥ
naicchan mokṣaṁ vinā dāsyaṁ
    tasmai hanumate namaḥ

yadrcchaya-spontaneously; labdham-attained; api-even; viṣṇoḥ-from Lord

Viṣṇu; dasaratheḥ-the son of Mahārāja Dasaratha; tu-indeed; yaḥ-who; na-not; icchan-desiring; mokṣam-liberation; vina-without; dasyam-service; tasmai-to him; hanumate-Hanumān; namaḥ-I offer my respectful obeisances.

I offer my respectful obeisances to Hanumān. Even if it were to come to him of its own accord, he has no desire to accept any kind of liberation that would check his service to Lord Viṣṇu, the son of Mahārāja Daśaratha.

Text 53

mad-anuktaṁ ca māhātmyaṁ
tasya vetti paraṁ bhavān
gatvā kimpuruṣe varṣe
dṛṣṭvā taṁ modam āpnuhi

mat-by me; anuktam-unspoken; ca-also; māhātmyam-glory; tasya-of him; vetti-know; param-very well; bhavan-your lordship; gatva-going; kimpuruṣe varse-to Kimpuruṣa-varṣa; dṛṣṭva-seeing; tam-him; modam-happiness; apnuhi-please attain.

I have left much unsaid, still, your lordship knows his glorious position very well. Please go now to Kimpuruṣa-varṣa. See him and become happy.

Text 54

śrī-parīkṣid uvāca

aye mātar aho bhadram
aho bhadram iti bruvan
utpatyāsanataḥ khena
muniḥ kimpuruṣaṁ gataḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; aye-O; mataḥ-mother; aho-Oh; bhadram-auspicious; aho-Oh; bhadram-auspicious; iti-thus; bruvan-speaking; utpatya-rising; asanataḥ-from his seat; khena-by the sky; muniḥ-the sage; kimpuruṣam-Kimpuruṣa-varṣa; gataḥ-went.

Śrī Parīkṣit said: O mother, Nārada then exclaimed: “Ah! This is very auspicious! Ah! This is very auspicious!" He then rose from his seat, and traveled through outer space to Kimpuruṣa-varṣa.

Text 55

tatrāpaśyad dhanumantaṁ
    rāmacandra-padābjayoḥ
sākṣād ivārcana-rataṁ
    vicitrair vanya-vastubhiḥ

tatra-there; apaśyat-he saw; hanumāntam-Hanumān; rāmacandra-of Lord Rāmacandra; pada-feet; ābjayoḥ-at the lotus; sākṣāt-directly; iva-as if; arcana-to worship; ratam-devotedly engaged; vicitraiḥ-with wonderful; vanya-obtained in the forest; vastubhiḥ-substances.

There he saw Hanumān devotedly worshiping the lotus feet of the Deity of Lord Rāmacandra with wonderful offerings taken from the forest as if the Lord were directly present before him.

Text 56

gandharvādibhir ānandād
    gīyamānaṁ rasāyanam
rāmāyaṇaṁ ca śṛṇvantaṁ
    kampāśru-pulakācitam

gandharva-by the Gandharvas; ādibhiḥ-and others; ānandat-out of bliss; giyamānam-being sung; rasayanam-nectarean; ramayānām-Rāmayana; ca-also; śṛṇvantam-hearing; kampa-trembling; aśru-tears; pulaka-hairs standing erect; acitam-filled.

Hearing the nectarean story of the Rāmāyaṇa sung by the Gandharvas and other celestial singers, Hanumān became full of bliss. He trembled and shed tears. The hairs of his body stood erect.

Text 57

vicitrair divya-divyaiś ca
    gadya-padyaiḥ sva-nirmitaiḥ
stutim anyaś ca kurvāṇaṁ
    daṇḍavat praṇatir api

vicitraiḥ-with wonderful; divya-divyaiḥ-splendid; ca-also; gadya-in prose; padyaiḥ-and verse; sva-by himself; nirmitaiḥ-done; stutim-prayers; anyaiḥ-others; ca-also; kurvanam-doing; dandavat-like a stick; praṇatiḥ-falling down to offer

respects; api-also.

Hanumān was himself reciting many wonderful and splendid prayers in prose and verse, and he was also falling down like a stick to offer respectful obeisances to his Lord.

Text 58

cukrośa nārado modāj
jaya śrī-raghunātha he
jaya śrī-janakī-kānta
jaya śrī-lakṣmaṇāgraja

cukrosa-called out; nāradaḥ-Nārada; modat-in happiness; jaya-all glories; śrī-raghu-nātha-Lord of the Raghu dynasty; he-O; jaya-all glories; śrī-janaki-kanta-O husband of Sita; jaya-all glories; śrī-lakṣmaṇa-agraja-O elder brother of Lakṣmaṇa.

Nārada then jubilantly called out: O Lord of the Rāghavas, all glories to You! O husband of Sītā, all glories to You! O elder brother of Lakṣmaṇa, all glories to You!

Text 59

nijeṣṭa-svāmino nāma-
kīrtana-śruti-harṣitaḥ
utplutya hanumān dūrāt
kaṇṭhe jagrāha nāradam

nija-own; iṣṭa-worshipable; svaminaḥ-of the Lord; nama-of the holy names; kīrtana-of the glorification; śruti-by the hearing; harṣitaḥ-jubilant; utplutya-rising; hanumān-Hanumān; durat-from far away; kanthe-on the neck; jagraha-grasped; nāradam-Nārada.

Hanumān became filled with joy to hear the chanting of the holy names of his worshipable Lord. He at once jumped into the sky and embraced Nārada, placing his arms around his neck.

Text 60

tiṣṭhan viyaty eva muniḥ praharṣan
nṛtyan padābhyāṁ kalayan karābhyām
premāśru-dhārāṁ ca kapīśvarasya

prāpto daśāṁ kiñcid avocad uccaiḥ

tiṣṭhan-staying; viyati-in the sky; eva-certainly; muniḥ-the sage; praharṣat-out of joy; nrtyan-dancing; padabhyam-with his feet; kalayan-wiping away; karabhyam-with his hands; prema-of love; aśru-of tears; dharam-the stream; ca-alwo; kapi-īśvarasya-of the monkey-king Hanumān; prāptaḥ-attained; dasam-the state; kiñcit-something; avocat-said; uccaih-in a loud voice.

As he stood in the sky, Nārada Muni jubilantly danced moving his feet to and fro, and at the same time wiped away the stream of Hanumān's tears of ecstatic love with his hands. Filled with ecstatic love, Nārada loudly said:

Text 61

śrī nārada uvāca

śrīmān bhagavataḥ satyaṁ
tvam eva parama-priyaḥ
ahaṁ ca tat-priyo 'bhuvam
adya yat tvaṁ vyalokayam

śrī-nāradaḥ-Śrī Nārada; uvāca-said; śrīman-O noble sir; bhagavataḥ-of the Supreme Personality of Godhead; satyam-in truth; tvam-you; eva-certainly; indeed; parama-the most; priyaḥ-dear; aham-I; ca-also; tat-to Him; priyaḥ-dear; abhuvam-have become; adya-now; yat-because; tvam-you; vyalokayam-I have seen.

Śrī Nārada said: O noble sir, you are very dear to the Supreme Personality of Godhead. By seeing you I have now also become very dear to Him.

Text 62

śrī-parīkṣid uvāca

kṣaṇāt sva-sthena devarṣiḥ
praṇamya śrī-hanumatā
raghuvīra-praṇāmāya
samānītas tad-ālayam

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; kṣaṇat-in a moment; sva-sthena-in his own place; devarsiḥ-Devarsi Nārada; praṇamya-bowing down; śrī-hanumata-by Śrī Hanumān; raghu-vira-to Lord Rāmacandra, the hero of the Raghu dynasty; samanitaḥ-brought; tat-of Him; alayam-to the home.

Śrī Parīkṣit said: Within a moment Hanumān composed himself and then respectfully bowed down before Devarṣi Nārada. Then he took Nārada to the temple where he could bow down before Lord Rāmacandra, the hero of the Raghu dynasty.

Text 63

kṛtābhivandanas tatra
prayatnād upaveṣitaḥ
sampattiṁ prema-jāṁ citrāṁ
prāpto vīṇāśrito 'bravīt

kṛta-abhivandanaḥ-offered obeisances; tatra-there; prayatnat-with care; upaveṣitaḥ-offered a seat; sampattim-the great opulence; prema-from pure love; jam-born; citram-wonderful; prāptaḥ-attained; vina-aśritaḥ-sounding his vina; abravit-spoke.

Nārada Muni bowed down before the Deity and then sat in a seat carefully arranged by Hanumān. Nārada, wealthy with the wonderful opulence of pure devotional love, sounded his vīṇā and said:

Text 64

śrī-nārada uvāca

satyam eva bhagavat-kṛpā-bharas-
yāspadaṁ nirupmamaṁ bhavān param
yo hi nityam ahaho mahā-prabhoś
citra-citra-bhajanāmṛtārṇavaḥ

śrī-nāradaḥ-Śrī Nārada; uvāca-said; satyam-in truth; eva-certainly; bhagavat-of the Supreme Personality of Godhead; kṛpā-of mercy; bharasya-of the abundance; aspadam-the abode; nirupamam-incomparable; bhavan-your lordship; param-great; yaḥ-who; hi-indeed; nityam-eternally; ahaho-aha! mahā-prabhoḥ-of the Supreme Lord; citra-citra-ver wonderful; bhajana-of pure devotional service; āmṛta-of the nectar; arṇavaḥ-the ocean.

Śrī Nārada said: You are in truth the object of the incomparable great mercy of the Supreme Personality of Godhead. You are always plunged in the very wonderful nectar ocean of pure devotional service to the Supreme Lord.

Text 65

dāsaḥ sakhā vāhanam āsanaṁ dhvajaḥ
chātrāṁ vitānaṁ vyajanaṁ ca vandī
mantrī bhiṣag yodha-patiḥ sahāya-
śreṣṭho mahā-kīrti-vivardhanaś ca

dasaḥ-servant; sakha-friend; vahanam-carrier; asanam-sitting place; dhvajaḥ-flag; chatram-parasol; vitanam-awning; vyajanam-fan; ca-and; vandi-poet to offer prayers; mantri-advisor; bhisak-physician; yodha-patiḥ-commander-in-chief of the army; sahaya-of assistants; śreṣṭhaḥ-the best; mahā-great; kīrti-glory; vivardhanaḥ-increasing; ca-also.

You are the Lord's servant, friend, chariot, sitting place, flag, parasol, awning, fan, poet to offer prayers, counselor, military commander, and most helpful assistant. You always chant the Lord's transcendental glories.

Text 66

samarpitātmā parama-prasāda-bhṛt
tadīya-sat-kīrti-kathaika-jīvanaḥ
tad-aśritānanda-vivardhanaḥ sadā
mahattamaḥ śrī-garuḍādito 'dhikaḥ

samarpita-offered; ātma-yourself; parama-great; prasāda-mercy; bhṛt-possessing; takiya-of Him; sat-transcendental; kīrti-glories; katha-description; eka-sole; jīvanaḥ-life; tat-of Him; aśrita-taken shelter; ānanda-bliss; vivardhanaḥ-increasing; sadā-always; mahattamaḥ-glory; śrī-garuda-adi-taḥ-than those of Garuda and the other devotees; adhikaḥ-greater.

You have offered yourself to Lord Rāmacandra without any reservation. You are the object of His great mercy. The narration of His glories is your life and soul. You bring great transcendental bliss to the devotees who have taken shelter of Him. You are eternally more glorious than Garuḍa and all the other devotees of the Lord.

Text 67

aho bhavān eva viśuddha-bhaktimān
paraṁ na sevā-sukhato 'dhimanya yaḥ
imaṁ prabhuṁ vācaṁ udāra-śekharaṁ
jagāda tad-bhakta-gaṇa-pramodinīm

aho-ah: bhavan-your lordship; eva-certainly; viśuddha-pure bhakti-devotion; man-possessing; param-greater; na-not; seva-of service; sukhataḥ-than the happiness; adhimanya-considering; yaḥ-who; imam-this; prabhum-to the Lord; vacam-statement; udara-of those who are generous; sekharam-the crown; jagada-spoke; tat-of Him; bhakta-of the devotees; gana-of the hosts; pramodinim-bringing delight.

Because you are a pure devotee, and because you do not consider anything better than the happiness of pure devotional service, you spoke to the Supreme Lord, who is the crest jewel of all generous philanthropists, the following words, which bring great happiness to the devotees:

Text 68

bhava-bandha-cchide tasyai
spṛhayāmi na muktaye
bhavān prabhur ahaṁ dāsa
iti yatra vilupyate

bhava-of repeated birth and death; bandha-the bonds; chide-breaking; tasyai-for that; sprhayami-I desire; na-not; muktaye-liberation; bhavan-You; prabhuḥ-the master; aham-I; dasaḥ-the servant; iti-thus; yatra-where; vilupyate-is broken.

O Lord, You are the master, and I am Your servant. I do not desire any liberation from the bonds of repeated birth and death that will also break our relationship.

Text 69

śrī-parīkṣid uvāca

tato hanumān prabhu-pāda-padma-
kṛpā-viśeṣa-śravaṇendhanena
pradīpitādau virahāgni-tapto
rudan chucārto munināha santvitaḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tataḥ-then; hanumān-Hanumān; prabhu-of the Lord; pada-feet; padma-of the lotus; kṛpā-of mercy; viśeṣa-specific; sravanena-by hearing; indhanena-by the spark that ignites; pradipita-inflamed; adau-in the beginning; viraha-of separation; agni-by the fire; taptaḥ-burned; rudan-crying; suca-with grief; artaḥ-suffering; munina-by the sage; aha-said; santvitaḥ-comforted.

Śrī Parīkṣit said: For Hanumān, hearing this description of the great mercy of the Lord's lotus feet became a spark that ignited a great fire of the pain of separation from the Lord. Hanumān lamented and cried. Nārada Muni comforted him. Hanumān then said:

Text 70

śrī-hanumān uvāca

muni-varya kathaṁ śrīmad-
    rāmacandra-padāmbujaiḥ
hīnaṁ rodayase dīnaṁ
    naiṣṭhūrya-smaraṇena mām

śrī-hanumān-Śrī Hanumān; uvāca-said; muni-of sages; varya-O best; katham-why? śrīmat-rāmacandra-of Śrīman Rāmacandra; pada-feet; ambujaiḥ-lotus; hinam-without; rodayase-you cause to cry; dinam-poor; naiṣṭhurya-of cruelty; smaraṇena-by reminding; mām-me.

I am very unhappy because I no longer have the lotus feet of Lord Rāmacandra. O best of the sages, why do you make me cry by reminding me of His cruelty to me?

Text 71

yadi syaṁ sevako 'muṣya
    tadā tyajeya kiṁ haṭhāt
nītaḥ sva-dayitaḥ pārśvaṁ
    sugrīvādyaḥ sakoṣalaḥ

yadi-if; syam-I am; sevakaḥ-the servant; amusya-of Him; tada-the; tyajeya-would abandon; kim-why? hathat-forcibly; nitaḥ-brought; sva-own; dayitaḥ-dear friends; parsvam-to His side; sugriva-Sugriva; adyaḥ-beginning with; sa-with; kosalaḥ-the residents of Ayodhyā.

If I am His servant, then why did He abandon me when He took Sugrīva, the residents of Ayodhyā, and many other dear devotees to His side?

Text 72

sevā-saubhāgyato yaś ca
    mahā-prabhu-kṛto mahān
anugraho mayi snigdhair
    bhavadbhir anumīyate

seva-of devotional service; saubhagyataḥ-from the good fortune; yaḥ-which; ca-and; mahā-prabhu-by the Supreme Lord; kṛtaḥ-done; mahān-great; anugrahaḥ-mercy; mayi-to me; snigdhaiḥ-affectionate; bhavadbhiḥ-by you; anumiyate-is considered.

Because you are very affectionate to me you think that because I had the good fortune to serve the Supreme Lord directly, therefore He is very merciful to me.

Texts 73 and 74

so 'dhunā mathurā-puryām
    avatīrṇena tena hi
praduskṛta-nijaiśvarya-
    parakaṣṭhā-vibhūtinā

kṛtasyānugrahasyāṁśaṁ
    pāṇḍaveṣu mahātmasu
tulāyārhati no gantuṁ
    sumeruṁ mṛd-aṇur yathā

saḥ-that; adhunā-now; mathura-of Mathura; puryam-in the city; avatirnena-descended; tena-by Him; hi-indeed; praduskṛta-manifested; nija-own; aiśvarya-of opulence; para-akastha-the ultimate; vibhūtina-opulence; kṛtasya-done; anugrahasya-mercy; aṁśam-fragment; pāṇḍavesu-to the Pāṇḍavas; mahā-great; ātmasu-souls; tulaya-with equality; arhati-deserve; na-not; u-indeed; gantum-to go; sumerum-Mount Sumeru; mrt-of earth; anuḥ-a small portion; yathā-as.

Now the supremely opulent and powerful Lord has descended to Mathura City, where He gives His mercy to the great Pāṇḍavas. The mercy He gives to me cannot be compared to even the smallest fragment of that mercy. It is like a pebble compared to Mount Sumeru.

Text 75

sa yeṣāṁ bālyatas tat-tad-
    viśeṣāpad-gaṇeraṇat

dhairyaṁ dharmaṁ yaśo jñānaṁ
bhaktiṁ premāpy adarśayat

saḥ-He; yesam-of whom; balyataḥ-since childhood; tat-tat-viśeṣa-various; apat-of calamities; gana-multitudes; iraṇat-by sending; dhairyam-patience; dharmam-adherence to religious principles; yasaḥ-fame; jñānam-transcendental knowledge; bhaktim-pure devotion; prema-spiritual love; api-also; adarśayat-revealed.

By sending them so many troubles since their early childhood, the Lord has shown to the world their patience, adherence to religious principles, fame, transcendental knowledge, pure devotion, and spiritual love for the Supreme Personality of Godhead.

Text 76

sārathyaṁ pārṣadatvaṁ ca
sevanaṁ mantri-dūtate
vīrāsanānugamane
cakre stuti-natir api

sarathyam-driving the chariot; parṣadatvam-the state of being a companion; ca-and; sevanam-service; mantri-the state of being a counselor; dutate-the state of being a messenger; virasana-the state of being a guard; anugamane-the state of being a follower; cakre-did; stuti-prayers; natiḥ-obeisances; api-and.

The Supreme Personality of Godhead became their chariot-driver, companion, servant, counselor, messenger, guard, and follower. The Lord even offered prayers to them and bowed down before them.

Text 77

kiṁ va sa-sneha-kātaryāt
teṣāṁ nācarati prabhuḥ
sevā sakhyaṁ priyatvaṁ tad
anyonyaṁ bhāti miśritam

kim-what? va-or; sa-with; sneha-affection; kataryat-because of being overcome; tesam-for them; na-not; acarati-does; prabhuḥ-the Lord; seva-service; sakhyam-friendship; priyatvam-love; tat-that; anyonyam-mutual; bhati-manifested; miśritam-together.

The Supreme Lord is overcome with love for them. What will He not do for

them. He has become their servant, friend, and most affectionate well-wisher.

Text 78

yasya santata-vāsena
sā yeṣāṁ rājadhānikā
tapovanaṁ maharṣīṇām
abhūd vā sat-tapaḥ-phalam

yasya-of whom; santata-by continual; vasena-residence; sa-that; yesam-of whom; rajadhanika-the capitol; tapah-vanam-a sacred forest where sages perform austerities; maha-of the great; rsinam-sages; abhūt-became; va-or; sat-transcendental; tapaḥ-of austerities; phalam-the fruit.

Because the Lord always resides with them, their capitol has become like a sacred forest where great sages perform austerities. Residence in their capitol now brings the results of all austerities.

Text 79

śrī-parīkṣid uvāca

śṛṇvann idaṁ kṛṣṇa-padābja-lālaso
dvārāvatī-santata-vāsa-lampaṭaḥ
utthāya cotthāya mudāntarāntarā
śrī-nārado 'nṛtyad alaṁ sa-huṅkṛtam

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; śṛṇvan-hearing; idam-this; kṛṣṇa-of Lord Kṛṣṇa; pada-feet; ābja-lotus flower; lalasaḥ-yearning; dvaravati-in Dvārakā; santata-eternal; vasa-residence; lampataḥ-intensely eager; utthaya-rising; ca-and; uthhaya-rising; muda-with joy; antara-antara-in his heart; śrī-nāradaḥ-Śrī Nārada; anrtyat-danced; alam-greatly; sa-with hunkṛtam-calling out.

Śrī Parīkṣit said: As Śrī Nārada heard these words he yearned to reside eternally in Dvārakā and always stay by the lotus feet of Lord Kṛṣṇa. Nārada loudly shouted, rose again and again into the sky, and danced with joy in his heart.

Text 80

pāṇḍavānāṁ hanumāṁs tu
kathā-rasa-nimagna-hṛt
tan nṛtya-vardhitānandaḥ

prastutaṁ varṇayaty alam

pāṇḍavānām-of the Pāṇḍavas; hanumān-Hanumān; tu-indeed; katha-of the story; rasa-in the nectar; nimagna-plunged; hṛt-whose heart; tat-then; nrtya-of dancing; vardhita-increased; ānandaḥ-transcendental bliss; prastutam-the glory; varṇayati-describes; alam-greatly.

Hanumān became blissful by seeing Nārada dance. His heart plunged in the nectar of the Pāṇḍavas' story, Hanumān again and again described their glories.

Text 81

śrī-hanumān uvāca

teṣām āpad-gaṇā eva
sattamāḥ syuḥ su-sevitāḥ
ye vidhāya prabhuṁ vyagraṁ
sadyaḥ saṅgamayanti taiḥ

śrī-hanumān-Śrī Hanumān; uvāca-said; tesam-of them; apat-of calamities; ganaḥ-the multitudes; eva-certainly; sattamaḥ-excellent; syuḥ-are; su-nicely; sevitaḥ-served; ye-which; vidhaya-placing; prabhum-the Lord; vyagram-alarmed; sadyaḥ-at once; saṅgamayanti-cause to meet; taiḥ-by them.

Śrī Hanumān said: The host of calamities that befell the Pāṇḍavas were very auspicious for them. These calamities made Lord Kṛṣṇa anxious for the safety of the Pāṇḍavas, and at once brought Lord Kṛṣṇa into their company.

Text 82

are prema-parādhīna
vicārācāra-varjitaḥ
niyojāyātha taṁ dautye
sārathye 'pi mama prabhum

are-O; prema-of love; para-adhinaḥ-under the control; vicara-with proper consideration; acara-actions; varjitaḥ-without; niyojayathā-you engage; tam-Him; dautye-in being a messenger; sarathye-in being a chariot driver; api-and; mama-of me; prabhum-the Lord.

O Pāṇḍavas, you have become overpowered by love and no longer know how to do what is right. You have made my Lord into your messenger and chariot-driver.

Text 83

nūnaṁ re pāṇḍavā mantram
    ausāḍhaṁ vātha kiñcana
lokottaraṁ vijānīdhve
    mahā-mohana-mohanam

nunam-certainly; re-O; pāṇḍavaḥ-Pāṇḍavas; mantram-a magic spell; ausādham-a magic potion; va-or; atha-now; kiñcana-something; loka-uttaram-extraordinary; vijanidhve-you must know; mahā-very; mohana-mohanam-very powerful in enchantment.

O Pāṇḍavas, you must know a very powerful magic spell or possess a very powerful potion to bring others under your control.

Text 84

ity uktvā hanumān mataḥ
    pāṇḍaveya-yaśasvini
utplutyotplutya muninā
    muhur nṛtyati vākti ca

iti-thus; uktva-having spoken; hanumān-Hanumān; mataḥ-O mother; pāṇḍaveya-of the Pāṇḍavas; yasasvini-O possessor of fame; utplutya-jumping; utplutya-and jumping; munina-with the sage; muhuḥ-repeatedly; nrtyati-dances; vakti-speaks; ca-and.

O mother, O celebrated wife of Abhimanyu, after speaking these words, Hanumān began to jump again and again. For a long time he danced with Nārada Muni. Then he said:

Text 89

aho mahā-prabho bhakta-
    vātsalya-bhara-nirjita
karoṣy evam api svīya-
    cittākarṣaka-ceṣṭitā

aho-O; mahā-supreme; prabho-Lord; bhakta-to the devotees; vatsalya-of love; bhara-by an abundance; nirjita-overwhelmed; karosi-You act; evam-in this way;

api-also; sviya-of Your devotees; citta-the hearts; akarṣaka-attracting; cestita-whose actions.

O Supreme Personality of Godhead, O Lord overwhelmed with love for Your devotees, O Lord whose transcendental activities attract your devotees' hearts, this is the way You act.

Text 90

mamāpi paramaṁ bhāgyaṁ
pārthānāṁ teṣu madhyamaḥ
bhīmaseno māṁ bhrātā
kanīyān vayasā priyaḥ

māma-of me; api-also; paramam-supreme; bhagyam-good fortune; pārthānām-of the Sons of Kunti; tesu-among them; madhyamaḥ-the middle one; bhimasenaḥ-Bhimasena; mama-my; bhrata-brother; kaniyan-younger; vayasa-by age; priyaḥ-dear.

It is my great good fortune that in the middle of the sons of Kunti (the Pāṇḍavas) is my dear younger brother Bhīmasena.

Text 91

svāsṛ-dānādi-sakhyena
yaḥ samyāg anukampitaḥ
tena tasyārjunasyāpi
priyo mad-rūpavān dhvajaḥ

svasr-of the sister; dana-the gift; sakhyena-by friendship; yaḥ-who; samyak-greatly; anukampitaḥ-the object of mercy; tena-by Him; tasya-of him; arjunasya-of Arjuna; priyaḥ-dear; mat-of me; rūpa-the form; van-possessing; dhvajaḥ-the flag.

Out of kindness and friendship the Lord gave His own sister in marriage to Arjuna, who carries a flag whose insignia is a likeness of me.

Text 92

prabhoḥ priyatamānaṁ tu
prasādaṁ paramaṁ vinā
na sidhyati priyā sevā

dāsānāṁ na phalaty api

prabhoḥ-of the Lord; priyatamānam-of the most dear devotees; tu-indeed; prasādam-the mercy; paramam-great; vina-without; na-not; sidhyati-becomes perfect; priya-dear; seva-service; dasānām-of the servants; na-not; phalati-bears fruit; api-also.

Without the transcendental mercy of they who are very dear to the Lord, the loving service of the Lord's servants will not be successful. That service will not bear any good fruit.

Text 93

tasmād bhāgavata-śreṣṭha
prabhu-priyatamocitam
tatra no gamanaṁ teṣāṁ
darśanāśrayane tathā

tasmat-therefore; bhagavat-of devotees; śreṣṭha-O best; prabhu-to the Lord; priyatama-most dear; ucitam-it is proper; tatra-there; naḥ-of us; gamanam-going; tesam-of them; darśana-asrayane-for the sight; tathā-in that way.

O best of the devotees, O most dear favorite of the Lord, let us go there to see them.

Texts 94 and 95

ayodhyāyām tadānīṁ tu
prabhunāviṣkṛtaṁ na yat
mathuraika-pradeśe tad
dvārakāyāṁ pradarśitam

paramaiśvarya-mādhurya-
vaicitryaṁ vṛndaśo 'dhunā
brahma-rudrādi-dustarkyaṁ
bhakta-bhakti-vivardhanam

ayodhyāyam-in Ayodhyā; tadanim-then; tu-indeed; prabhuna-by the Lord; aviskṛtam-revealed; na-not; yat-what; madhura-eka-pradese-in the district of Mathura; tat-that; dvārakāyam-in Dvārakā; pradarśitam-revealed; parama-transcendental; aiśvarya-opulence; madhurya-sweetness; vaicitryam-wonder;

vrndasaḥ-in great abundance; adhunā-now; brahma-by Brahmā; rudra-and Śiva; ādi-by the demigods headed; dustarkyam-very difficult to understand; bhakta-of the devotees. bhakti-the devotion; vivardhanam-increasing.

The transcendental opulence, sweetness, and wonder that is very difficult for Brahmā, Śiva, and the other demigods to understand, that increases the love of the devotees, and that had not been revealed when the Lord appeared in Ayodhyā, is now displayed in Mathurā and Dvārakā.

Text 96

śrī-nārada uvāca

aḥ kim uktaṁ ayodhyāyāṁ
iti vaikuṇṭhato 'pi na
uttiṣṭhottiṣṭha tat tatra
gacchāvaḥ sa-tvaraṁ sakhe

śrī-nāradaḥ-Śrī Nārada; uvāca-said; aḥ-ah! kim-what? uktam-to speak; ayodhyāyam-in Ayodhyā; iti-thus; vaikuṇṭhataḥ-than Vaikuṇṭha; api-even; na-not; uttiṣṭha-rise; uttiṣṭha-rise; tat-therefore; tatra-there; gacchavaḥ-let us go; sa-with; tvaram-haste; sakhe-O friend.

Śrī Nārada said: This sweetness and opulence is not manifested even in Vaikuṇṭha, what to speak of Ayodhyā. Rise!Rise! Friend, let us quickly go there.

Text 97

śrī-parīkṣid uvāca

atha kṣaṇaṁ niśaśvāsa
hanumān dhairya-sāgaraḥ
jagāda nāradaṁ natvā
kṣaṇaṁ hṛdi vimṛṣya saḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; atha-then; kṣaṇam-for a moment; nisasvasa-sighed; hanumān-Hanumān; dhairya-of gravity; sagaraḥ-an ocean; jagada-said; nāradam-to Nārada; natva-bowing down; kṣaṇam-for a moment; hṛdi-in his mind; vimrsya-reflecting; sa-he.

At that moment Hanumān became as grave as the ocean. He reflected within himself for a moment, sighed, bowed down, and then said to Nārada:

Text 98

śrī-hanumān uvāca

śrīman-mahā-prabhos tasya
    preṣṭhānām api sarvathā
tatra darśana-sevārthaṁ
    prayānaṁ yuktam eva naḥ

śrī-hanumān-Śrī Hanumān; uvāca-said; śrīmat-mahā-prabhoḥ-of the Supreme Personality of Godhead; tasya-of Him; preṣṭhanam-of the most dear devotees; api-also; sarvatha-in all respects; tatra-there; darśana-the sight; seva-service; artham-for the purpose; prayanam-the journey; yuktam-is proper; eva-certainly; naḥ-for us;

Śrī Hanumān said: It is right for us to go to see and serve the most dear devotees of the Supreme Personality of Godhead.

Text 99

kintu tenādhunājasraṁ
    mahā-kāruṇya-mādhurī
yathā prakāśyamānas te
    gambhīrā pūrvato 'dhikā

kintu-however; tena-by Him; adhunā-now; ajasram-eternally; mahā-great; karunya-of mercy; madhuri-the sweetness; yathā-as; prakasyamāna-manifested; aste-is; gambhira-deep; pūrvataḥ-than previously; adhika-greater.

The sweetness of great mercy the Lord displays now is greater and more profound than what He had shown in the past.

Text 100

vicitra-līlā-bhaṅgī ca
    tathā parama-mohinī
munīnām apy abhijñānaṁ
    yayā syāt paramo bhramaḥ

vicitra-of wonderful; lila-pastimes; bhaṅgi-the waves; ca-also; tathā-in that way; parama-supremely; mohini-bewildering; muninam-of the great sages; api-even; abhijñānam-learned in transcendental knowledge; yaya-by which; syat-is;

paramaḥ-supreme; bhramaḥ-bewilderment.

The supremely charming and wonderful waves of the Lord's present transcendental pastimes have bewildered even the most learned and intelligent of the sages.

Text 101

aho bhavādṛśaṁ tāto
yato loka-pitāmahaḥ
veda-pravartakācāryo
mohaṁ brahmāpy avindata

aho-ah! bhavādṛśam-of those like yourself; tataḥ-the father; yataḥ-because; loka-of the material universe; pitamahaḥ-the grandfather; veda-the Vedas; pravartaka-preaching; acaryaḥ-the spiritual master; moham-bewilderment; brahma-Brahmā; api-even; avindata-attains.

Even Brahmā, the father of you and your exalted brothers, the grandfather of all the worlds, and the original teacher of the Vedas, is bewildered by these pastimes.

Text 102

vānarāṇām abuddhīnāṁ
mādṛśaṁ tatra kā kathā
vetsi tvam api tad-vṛttaṁ
tad viśaṅke 'parādhataḥ

vanarānām-of monkeys; abuddhinam-unintelligent; mādṛśam-like me; tatra-in this matter; ka-what? katha-may be said; vetsi-understand; tvam-you; api-also; tat-of Him; vṛttam-the actions; tat-therefore; visaṅke-I fear; aparadhataḥ-committing offenses.

If even he becomes bewildered, then what can be said about unintelligent monkeys like myself. You can easily understand the Lord's activities, but I fear I will commit an offense.

Text 103

astāṁ vanānya-bhāvānāṁ

dāsānāṁ paramā gatiḥ
prabhor vicitrā līlaiva
prema-bhakti-vivardhinī

astam-is; va-or; ananya-bhavānām-of those who have reposed all their love in the Lord and in no one else; dasānām-of the servants; parama-the supreme; gatiḥ-destination; prabhoḥ-of the Lord; vicitra-the wonderful; lila-transcendental pastimes; eva-indeed; prema-pure love; bhakti-devotional service; vivardhini-increasing.

The Lord's wonderful transcendental pastimes increase the love and devotion of the devotees. These pastimes are the final destination of they who repose all their love in the Lord alone and in no one else.

Texts 104-108

athāpi sahajāvyāja-
karuṇā-komalātmani
avakra-bhāva-prakṛtāv
ārya-dharma-pradarśake

eka-patnī-vrata-dhāre
sadā vinaya-vṛddhayā
lajjayāvanata-śrīmad-
vadane 'dho vilokane

jagad-rañjana-śīlāḍhye
'yodhyā-pura-purandare
mahā-rājādhirāje śrī-
sītā-lakṣmaṇa-sevite

bharata-jyāyasī preṣṭha-
sugrīve vānareśvare
vibhīṣaṇāśrite cāpa-
pāṇau daśarathātmaje

kauśalyā-nandane śrīmad-
raghunātha-svarūpiṇi
svasminn atyantikī prītir
mama tenaiva vardhitā

atha api-furthermore; sahaja-natural; avyaja-sincere; karuna-of mercy; komala-soft; ātmani-whose heart; avakra-honesty; bhava-nature; prakṛtau-nature; arya-dharma-piety; pradarśake-revealing; eka-one; patni-wife; vrata-vow; dhare-

manifesting; sadā-always; vinaya-of humbleness; vrddhaya-with an increase; lajjaya-with shyness; avanata-bowed; śrīmat-handsome; vadane-face; adhaḥ-downwards; vilokane-yes; jagat-the entire world; rañjana-delighting; sila-character; adhye-opulent; ayodhyā-of Ayodhyā; pura-of the city; pruandare-the monarch; mahā-raja-adhiraje-the greatest of kings; śrī-sita-by Śrīmati Sita-devi; lakṣmaṇa-and Lakṣmaṇa; sevite-served; bharata-of Bharata; jyayasi-the elder brother; preṣṭha-dear friend; sugrive-Sugriva; vanara-of the monkeys; īśvare-the monarch; vibhisana-of Vibhisana; aśrite-the shelter; capa-with a bow; panau-in hand; dasaratha-of Dasaratha; ātmaje-the son; kausalya-of Kausalya; nandane-the son; śrīmat-raghu-nātha-of the Lord of the Raghu dynasty; svarūpini-in the form; svasmin-in Himself; atyantiki-great; pritiḥ-love; mama-of me; tena-by this; eva-certainly; vardhita-increased.

I pray that for Lord Rāmacandra, whose heart is naturally soft with sincere compassion, who is honest and righteous, who has taken a vow to accept only one wife, whose face and eyes are always bowed down with great humility and shyness, whose good character delights the world, who is the monarch of Ayodhyā City, who is the greatest of all kings, who is served by Sītā and Lakṣmaṇa, who is the elder brother of Bharata, who is the dear friend of Sugrīva, who is the ruler of the monkeys, who is the shelter of Vibhīṣaṇa, who holds a bow in His hand, who is the son of Daśaratha and Kauśalyā, and who is the great king of the Raghu dynasty, may my devotional love always increase.

Text 109

tasmād atra vasāmy asya
tādṛg-rūpam idaṁ sadā
paśyan sākṣāt sa eveti
pibaṁs tac-caritāmṛtam

tasmat-therefore; atra-here; vasami-I shall reside; asya-of Him; tadrk-like this; rūpam-the transcendental form; idam-this; sadā-always; paśyan-seeing; sākṣāt-directly; saḥ-he; eva-certainly; iti-thus; piban-drinking; tat-of Him; carita-of the transcendental activities; āmṛtam-the nectar.

I shall simply stay here, gaze at the Deity form of Lord Rāma, and drink the nectar of His pastimes.

Texts 110 and 111

yadā ca māṁ kadāpy artham
uddiśya prabhur āhvayet

mahānukampayā kiñcid
    dātuṁ sevā-sukhaṁ param

kiṁ vā mad-viṣaya-sneha-
    preritaḥ prāṇato mama
rūpaṁ priyatamaṁ yat tat
    sandarśayitum īśvaraḥ

yada-when; ca-also; mām-me; kadā api-at some time; artham uddisya-for some purpose; prabhuḥ-the Lord; ahvayet-may call; mahā-great; anukampaya-with mercy; kiñcit-something; datum-to give; seva-of service; sukham-the happiness; param-traṇscendental; kim va-whether? mat-to me; visaya-in relation; sneha-by love; preritaḥ-impelled; praṇataḥ-than life; mama-of me; rūpam-the transcendental form; priyatamam-more dear; yat-which; tat-that; sandarasyitum-to reveal; īśvaraḥ-able.

When Lord (Kṛṣṇa), out of His great mercy, may call me to give me the great transcendental happiness of the opportunity to serve Him, will He, out of love for me, show me the form (of Lord Rāma) that is more dear to me than life?

Texts 112 and 113

tada bhaveyaṁ tatrāśu
    tvaṁ tu gacchādya pāṇḍavān
teṣāṁ gṛheṣu tat paśya
    paraṁ brahma narākṛti

svayam eva prasannaṁ yan
    muni-hṛd-vāg-agocaram
manoharataraṁ citra-
    līlā-mādhurimākaram

tada-then; bhaveyam-I shall be; tatra-there; asu-quickly; tvam-you; gaccha-please go; adya-now; pāṇḍavan-to the Pāṇḍavas; tesam-of them; gṛhesu-in the homes; tat-then; paśya-see; param brahma-the Supreme Brahmān; nara-akṛti-whose form is like that of a human being; svayam-personally; eva-certainly; prasannam-full of transcendental bliss; yat-who; muni-of the sages; hṛt-to the hearts; vak-and words; agocaram-beyond the raṅge of perception; manoharataram-very charming; citra-wonderful; lila-transcendental pastimes; madhurima-sweetness; akaram-the form.

When the Lord reveals Himself as Rāmacandra I shall go to Him at once. Now you please go to the Pāṇḍavas, and in their palace see the Supreme Brahman,

whose transcendental form is like that of a human being, who is full of transcendental bliss, who is beyond the touch of the words and thoughts of the sages, who is very charming, and who is a great jewel mine of the sweetnesses of wonderful transcendental pastimes.

Text 114

bṛhad-vrata-dharān asmāṁs
  taṁś ca gārhasthya-dharmiṇaḥ
samrājya-vyāpṛtan matvā
  māparādha-vṛto bhava

brhat-vrata-dharan-brahmacaris who have taken the great vow of celibacy; asman-us; tan-them; ca-also; garhasthya-dharminaḥ-householders; samrājya-with a kingdom; vyaprtan-busily engaged; matva-considering; ma-do not; aparadha-with offenses; vṛtaḥ-filled; bhava-become.

Don't become an offender, thinking "We are celibate brahmacārīs, and they are only householder kṣatriyas ruling a kingdom."

Text 115

niḥspṛhaḥ sarva-kāmeṣu
  kṛṣṇa-pādānusevayā
te vai parama-haṁsānāṁ
  ācāryārcya-padāmbujaḥ

niḥsprhaḥ-without desire; sarva-in all; kamesu-forms of material sense-gratification; kṛṣṇa-of Lord Kṛṣṇa; pada-the feet; anusevaya-by serving; te-they; vai-indeed; parama-haṁsānām-of the great devotees; acarya-by the spiritual masters; arcya-worshiped; pada-feet; ambujaḥ-lotus.

By serving the lotus feet of Lord Kṛṣṇa they have become free from all desire for material sense-gratification. Their lotus feet are worshiped by the leaders of the swan-like devotees.

Text 116

teṣāṁ jyeṣṭhasya samrājye
  pravṛttir bhagavat-priyāt
ato bahu-vidhā deva-

durlabhā rājya-sampadaḥ

tesam-of them; jyeṣṭhasya-of the eldest; samrājye-in the kingdom; pravṛttiḥ-engagement; bhagavat-of the Supreme Personality of Godhead; priyat-out of the pleasure; ataḥ-therefore; bahu-many; vidhaḥ-kinds; deva-for even the demigods; durlabhaḥ-difficult to obtain; rājya-of a kingdom; sampadaḥ-opulences.

The eldest Pāṇḍava, with the pleasure of the Supreme Personality of Godhead as his only motive, now rules the kingdom. He is the master of a great variety of royal opulences rare even among the demigods.

Text 117

rājasūyāśvamedhādi-
mahā-puṇyārjitas tathā
viṣṇulokādayo 'trāpi
jambudvīpādhirājatā

rajasuya-rajasuya-yajñas; asvamedha-asvamedha-yajñas; ādi-beginning with; mahā-great; punya-by piety; arjitaḥ-obtained; tathā-in that way; viṣṇuloka-with residence in Viṣṇuloka; adayaḥ-beginning; atra-here; api-also; jambudvipa-over the earth; adhirajata-sovereignty.

By amassing great pious credits in the performance of rājasūya-yajñas, aśvamedha-yajñas, and other religious rituals, he attained the spiritual world of Viṣṇuloka. Even within this material realm he became king of the entire earth.

Texts 118 and 119

trailokya-vyāpakaṁ svacchaṁ
yaśaś ca viṣayaḥ pare
surānāṁ spṛhaṇīyā ye
sarva-doṣa-vivarjitāḥ

kṛṣṇa-prasāda-janitāḥ
kṛṣṇa eva samarpitāḥ
nāśakan kam api prītiṁ
rājño janayituṁ kvacit

trailokya-throughout the three worlds; vyapakam-extended; svaccham-pure; yasaḥ-fame; ca-also; visayaḥ-opulences; pare-others; surānām-by the demigods; sprhaniyaḥ-desired; ye-which; sarva-all; dosa-of faults; vivarjitaḥ-free; kṛṣṇa-of

Lord Kṛṣṇa; prasāda-by the mercy; janitaḥ-produced kṛṣṇe-to Lord Kṛṣṇa; eva-certainly; samarpitaḥ-offered; na-not; asakan-have been able; kam api-anything; pritim-affection; rajñāḥ-of the king; janayitum-to create; kvacit-at all.

His pure fame is spread throughout the three worlds. His faultless royal opulences, envied by even the demigods, and granted to him by the mercy of Lord Kṛṣṇa, he has offered back to Lord Kṛṣṇa. These opulences were never able to actually please the king.

Text 120

kṛṣṇa-premāgni-dandāhya-
mānāntaḥkaraṇasya hi
kśud-agni-vikalasyeva
vāsaḥ srak-candanādayaḥ

kṛṣṇa-for Lord Kṛṣṇa; prema-of pure love; agni-by the fire; dandahyamāna-burning; antaḥkaraṇasya-whose heart; hi-indeed; ksut-of hunger; agni-by the fire; vikalasya-of one distressed; iva-like; vasaḥ-sweet fragrances; srak-flower garlands; candana-sandal; adayaḥ-beginning.

His heart is on fire with pure love for Lord Kṛṣṇa. He is like a man burning with hunger who cannot be pleased by sweet-scented flower-garlands, sandalwood, or perfume.

Text 121

aho kim apare śrīmad-
draupadī mahiṣī-varā
tādṛśā bhrātaraḥ śrīmad-
bhīmasenārjunādayaḥ

aho-ah! kim-what? apare-more; śrīmat-draupadī-Śrīmati Draupadī; mahisi-vara-his exalted queen; tādṛśaḥ-like him; bhrataraḥ-the brothers; śrīmat-bhimasena-Śrī Bhimasena; arjuna-Śrī Arjuna; adayaḥ-beginning with.

Ah, what more shall I say? Śrīmati Draupadī is his exalted queen. Śrī Bhimasena, Śrī Arjuna, and his other brothers are all as noble and exalted as he.

Text 122

na priyā deha-sambandhān
    na catur-varga-sādhanāt
paraṁ śrī-kṛṣṇa-pādābja-
    prema-sambandhataḥ priyāḥ

na-not; priyaḥ-are dear; deha-bodily; sambanddhat-because of relationship; na-not; catuh-varga-of the four goals of material life; sādhanat-because of the means; param-greatly; śrī-kṛṣṇa-of Lord Kṛṣṇa; pada-feet; ābja-lotus; prema-pure love; sambandhataḥ-because of contact; priyaḥ-dear.

They are not dear to him because of their bodily relation. They are not dear to him as assistants in the quest for material piety, wealth, sense-gratification, or liberation. They are dear to him because they love the lotus feet of Lord Kṛṣṇa.

Text 123

vānareṇa mayā teṣāṁ
    nirvaktuṁ śakyate kiyat
māhātmyaṁ bhagavān vetti
    bhavān evādhikādhikam

vanarena-by a monkey; maya-by me; tesam-of them; nirvaktum-to describe; sakyate-is able; kiyat-how much? māhātmyam-the glories; bhagavan-O lord; vetti-know; bhavan-you; eva-certainly; adhika-adhikam-very great.

I am a monkey. How can I describe their great glories? O lord, you know how great they are.

Chapter Five: Priya (The Dear Devotees)

Text 1

tataḥ śrī-nārado harṣa-
    bharākrāntaḥ sa-nartanam
kurudeśaṁ gato dhāvan
    rājadhānyāṁ praviṣṭavān

tataḥ-then; śrī-nāradaḥ-Śrī Nārada; harṣa-of happiness; bhara-by a great abundance; akrantaḥ-overcome; sa-with; nartanam-dancing; kurudesam-to Kurudesa; gataḥ-went; dhavan-running; rajadhanyam-the capital city; praviṣṭavan-

entered.

Dancing, and overcome with happiness, Nārada flew to Kurudeśa, where he quickly entered the capitol.

Texts 2-5

tāvat kasyāpi yāgasya
vipat-pātasya vā miṣāt
kṛṣṇam ānayya paśyāma
iti mantrayata svakaiḥ

dharma-rājena taṁ dvāri
tathā prāptaṁ mahā-munim
niśāmya bhrātṛbhir mātrā
patnībhiś ca sahotthitam

sa-sambhramaṁ dhāvatā tu
so 'bhigamya praṇamya ca
sabhām ānīya sat-pīṭhe
prayatnād upaveṣitaḥ

rajñā pūjārtham ānītaiḥ
pūrvavad dravya-sañcayaiḥ
mātas tvac-chvāsurān eva
sa-bhṛtyān arcayat sa tān

tavat-then; kasya api-of something; tagasya-of a sacrifice; vipat-patasya-of a calamity; va-or; misat-on the pretext; kṛṣṇa-Lord Kṛṣṇa; anayya-bringing; paśyamaḥ-we shall see; iti-thus; mantrayata-advising; svakaiḥ-with his associates; dharma-rajena-by Dharmaraja Yudhiṣṭhira; tam-him; dvari-at the entrañce; tathā-then; prāptam-attained; mahā-the great; munim-sage; nisamya-seeing; bhratrbhiḥ-brothers; matra-mother; patnibhiḥ-and wiveṣ; ca-and; saha-with; utthitam-risen; sa-with; sambhramam-haste; dhavata-running; tu-indeed; saḥ-he; abhigamya-approached; praṇamya-offering obeisances; ca-and; sabham-to the assembly; aniya-bringing; sat-pithe-on a throne; prayatnat-with care; upaveṣitaḥ-seated; rajñā-by the king; pūjā-worship; ārtham-for the purpose; anitaiḥ-brought; pūrva-vat-as before; dravya-sañcayaiḥ-with articles; mataḥ-O mother; tvat-your svasuran-fathers-in-law; eva-certainly; sa-with; bhṛtyan-their servants; arcayat-worshiped; saḥ-he; tan-them.

When Nārada Muni arrived at the door, Mahārāja Yudhiṣṭhira was saying to his relatives: "Let us arrange for either a grand Vedic sacrifice, or else a terrible

calamity. That will force Lord Kṛṣṇa to come here, and then we will be able to see Him." Seeing Nārada at the door, Mahārāja Yudhiṣṭhira, accompanied by his brothers, mother, and wives, at once stood up, hastily ran to him, greeted him, bowed down before him, brought him into the palace, carefully seated him on a grand throne, and brought various articles to worship him. O mother, Nārada then took the articles of worship and began himself to worship your fathers-in-law and their servants.

Text 6

hanumad-gaditaṁ teṣu
    kṛṣṇānugraha-vaibhavam
muhuḥ saṅkīrtayām āsa
    vīṇā-gītā-vibhūṣitam

hanumat-by Hanumān; gaditam-spoken; tesu-to them; kṛṣṇa-of Lord Kṛṣṇa; anugraha-of mercy; vaibhavam-the opulence; muhu-repeatedly; saṅkīrtayām āsa-glorified; vina-of the vina; gita-with the music; vibhūṣitam-decorated.

His words ornamented by vīṇā music, Nārada elaborately repeated Hanumān's description of Lord Kṛṣṇa's great mercy to the Pāṇḍavas.

Text 7

śrī-nārada uvāca

yūyaṁ nṛ-loke bata bhūri-bhāgā
    lokaṁ punānā munayo 'bhiyānti
yeṣāṁ gṛhān āvasatīti sākṣād
    gūḍhaṁ paraṁ brahma manuṣya-liṅgam

yuyam-all of you (the Pāṇḍavas); nr-loke-within this material world; bata-however; bhuri-bhagaḥ-extremely fortunate; lokam-all the planets; punanaḥ-who can purify; munayaḥ-great saintly persons; abhiyanti-almost always come to visit; yesam-of whom; gṛhan-the house; avasati-resides in; iti-thus; sākṣāt-directly; gudham-very confidential; param brahma-the Supreme Personality of Godhead; manusya-lingam-appearing just like a human being.

Nārada Muni said: My dear Mahārāja Yudhiṣṭhira, all of you [the Pāṇḍavas] are extremely fortunate, for the Supreme Personality of Godhead, Kṛṣṇa, lives in your palace just like a human being. Great saintly persons know this very well, and therefore they constantly visit this house.*

Texts 8 and 9

yo brahma-rudrādi-samādhi-durlabho
vedokti-tātparya-viśeṣa-gocaraḥ
śrīman-nṛsiṁhaḥ kila vāmanaś ca
śrī-rāghavendro 'pi yad-aṁśa-rūpaḥ

anye 'vatārāś ca yad-aṁśa-leśato
brahmādayo yasya vibhūtayo matāḥ
māyā ca yasyekṣaṇa-vartma-vartinī
dāsī jagat-sṛṣṭy-avananta-kāriṇī

yaḥ-who; brahma-by Brahmā; rudra-and Śiva; ādi-the demigods headed; samadhi-in the meditation; durlabhaḥ-difficult to attain; veda-of the Vedas; ukti-of the statements; tatparya-of the meaning; viśeṣa-the specific; gocaraḥ-object; śrīmat-nṛsiṁhaḥ-Śrī Nṛsiṁha; kila-indeed; vamanaḥ-Vamana; ca-and; śrī-raghvendraḥ-Śrī Rāmacandra; api-also; yat-of whom; aṁśa-of the plenary portions; rūpaḥ-the forms; anye-other; avatāraḥ-incarnations; ca-also; ya-of whom; aṁśa-of the portions; lesataḥ-from a portion; brahma-Brahmā; adayaḥ-beginning with; yasya-of whom; vibhūtayaḥ-the potencies; mataḥ-considered; maya-the illusory potency Maya; ca-also; yasya-of whom; īkṣaṇa-of the eyes; vartma-in the pathway; varyini-going; dasi-a maidservant; jagat-of the material universes; srsti-creation; avana-maintenance; anta-and destruction; karini-effecting.

Even Brahmā, Śiva, and the other great demigods can only rarely see Him in a trance of meditation. The words of the Vedas describe Him. Lord Nṛsiṁha, Vāmana, and Rāmacandra are His plenary portions, and the other incarnations are portions of His plenary portions. Brahmā and the other demigods are considered His potencies. The illusory potency, Māyā, who creates, maintains, and destroys the material universes, is a maidservant on the pathway of His glance.

Texts 10 and 11

yasya prasādaṁ dharaṇī-vilāpataḥ
kṣīroda-tīre vrata-niṣṭhayā sthitāḥ
brahmādayaḥ kañcana nālabhantas
stutvāpy upasthāna-parāḥ samāhitāḥ

brahmaṇaiva samādhau khe
jātam adhigataṁ hṛdi
yasya prakāśyatām ājñām

sukhitā nikhilāḥ surāḥ

yasya-of whom; prasādam-the mercy; dharaṇi-of the earth; vilapataḥ-from the lament; kṣira-oda-of the ocean of milk; tire-on the shore; vrata-niṣṭhaya-with firm faith; sthitaḥ-standing; brahma-adayaḥ-the demigods headed by Brahmā; kañcana-something; na-not; labhantah-attaining; stutva-reciting prayers; api-also; upasthana-paraḥ-worshiping; samahitaḥ-assembled; brahmaṇa-by Brahmā; eva-certainly; samadhau-in meditation; khe-in the sky; jātam-produced; adhigatam-understood; hṛdi-in the heart; yasya-of whom; prakasyatam-will be manifest; ajñām-the order; sukhitaḥ-jubilant; nikhila-all; suraḥ-the demigods.

Inspired by the lament of Mother Earth, Brahmā and the demigods went to the shore of the milk ocean and, although they faithfully worshiped the Lord with prayers, they could not obtain the Lord's mercy. Then the order of the Lord was manifested in the sky, and when Brahmā understood it in his own heart, all the demigods became happy.

Text 12

kasminn api prājña-varair vivikte
gargādibhir yo nibhṛtāṁ prakāśyate
nārāyaṇo 'sau bhagavān anena
samyaṁ kathañcil labhate na cāparaḥ

kasmin-api-somewhere; prajñā-varaiḥ-very intelligent; vivikte-in a secluded place; garga-ādibhiḥ-by Garga Muni and other sages; yaḥ-who; nibhṛtam-secretly; prakasyate-is revealed; nārāyaṇaḥ-Lord Narayana; asau-He is; bhagavan-the Personality of Godhead; anena-with Him; samyam-equality; kathancit-in any way; labhate-attains; na-not; ca-also; aparaḥ-someone else.

In a secluded place the very intelligent sages, headed by Garga Muni, secretly revealed that He is the Supreme Personality of Godhead, Lord Nārāyana, and no one is His equal.

Text 13

ataḥ śrī-madhu-puryāṁ yo
dīrgha-viṣṇur iti śrutaḥ
mahā-harir mahā-viṣṇur
mahā-nārāyaṇo 'pi ca

ataḥ-now; śrī-madhu-puryam-in the city of Mathura; yaḥ-who; dirgha-viṣṇuḥ-Dirgha Viṣṇu; iti-thus; śrutaḥ-heard; mahā-hariḥ-Maha Hari; mahā-viṣṇuḥ-Maha

Viṣṇu; mahā-nārāyaṇaḥ-Maha Narayana; api-and; ca-also.

Then He went to Mathurā City, where He became known as Dirgha-Viṣṇu, Mahā-Hari, Mahā-Viṣṇu, and Mahā-Nārāyaṇa.

Text 14

yasya prasādaḥ san mauna-
śānti-bhakty-ādi-sādhanaiḥ
prārthyo naḥ sa svayaṁ vo 'bhūt
prasanno vaśa-varty api

yasay-of whom; prasādaḥ-the mercy; san-being; mauna-of the sages; santi-peacefulness; bhakti-devotional service; ādi- beginning with; sādhanaiḥ-by spiritual practices; prarthyaḥ-prayed for; anaḥ-by us; saḥ-He; svayam-personally; vaḥ-before you; abhūt-has become; prasannaḥ-pleased; vasa-varti-under the control; api-even.

We pray that by spritual activities beginning with vows of silence, being peaceful, and engaging in devotional service, we may attain His mercy. You, however, have already pleased Him and brought Him under your control.

Text 15

aho śṛṇuta pūrvaṁ tu
keṣañcid adhikāriṇām
anena dīyamānābhūn
mokṣa-sthitir iyaṁ sadā

aho-ah! śṛṇuta-listen; pūrvam-previously; tu-indeed; kesancit-of some; adhikarinam-qualified; anena-by Him; diyamāna-given; abhūt-was; mokṣa-sthitiḥ-liberation; iyam-this; sadā-always.

Listen. Although in His previous incarnations He gave it to only a chosen few, this time He gives liberation to everyone.

Texts 16 and 17

kālanemir hiraṇyakśo

hiraṇyakaśipus tathā
rāvaṇaḥ kumbhakarṇaś ca
tathānye ghaṭitāḥ svayam

muktiṁ na nitā bhaktir na
dattā kasmaicid uttamā
prahlādāya paraṁ dattā
śrī-nṛsiṁhāvatārataḥ

kalanemiḥ-Kalanemi; hiraṇyakṣaḥ-Hiraṇyakṣa; hiraṇyakasipuḥ-Hiraṇyakṣipu; tathā-and; ravanaḥ-Ravana; kumbhakarṇaḥ-Kumbhakarṇa; ca-also; tathā-and; anye-others; ghatitaḥ-killed; svayam-by Him personally; muktim-liberation; na-not; nitaḥ-attained; bhaktiḥ-devotional service; na-not; datta-given; kasmaicit-to someone; uttama-the highest; prahlādaya-to Prahlāda; param-then; datta-given; ari-nṛsiṁha-of Lord Nṛsiṁha; avatārataḥ-from the incarnation.

Although Kālanemi, Hiraṇyākṣa, Hiraṇyakaśipu, Rāvaṇa, Kumbhakarṇa, and many other demons were personally killed by Him, they did not attain liberation. Pure devotional service was not given to any of them. Devotional service was given only to the demon Prahlāda during the advent of Lord Nṛsiṁha.

Text 18

hanumān jāmbavān śrīmān
sugrīvo 'tha vibhīṣaṇaḥ
gūho daśaratho 'py ete
nūnaṁ katipaye janāḥ

raghunāthāvatāre 'smāc
chuddhāṁ bhaktiṁ tu lebhire
viśuddhasya tu kasyāpi
premṇo vārtāpi na sthitā

hanumān-Hanumān; jambavan-Jāmbavan; śrīman-Śrī; sugrivaḥ-Sugriva; atha-then; vibhisanaḥ-Vibhisana; guhaḥ-Guha; dasarathaḥ-Dasaratha; api-and; ete-they; nunam-indeed; katipaye-some; janaḥ-persons; raghunātha-of Lord Rāmacandra; avatāre-in the advent; asmat-from Him; śuddham-pure; bhaktim-devotional service; tu-indeed; lebhire-attained; viśuddhasya-pure; tu-indeed; kasya api-of something; premṇāḥ-love; varta-the description; api-even; na-not; sthita-is manifest.

Although Śrī Hanumān, Jāmbavān, Sugrīva, Vibhīṣaṇa, Guha, Daśaratha, and a few others attained pure devotional service from Him, during the advent of Lord Rāmacandra there was not even the briefest mention of the highest stage of pure love of God.

Text 19

idānīṁ bhavadīyena
mātuleyena no kṛtaḥ
muktā bhaktās tathā śuddha-
prema-sampūritāḥ kati

idanim-now; bhavadīyena-of you; matuleyena-by the maternal cousin; naḥ-of you; kṛtaḥ-done; muktaḥ-liberated; bhaktaḥ-devotees; tathā-and; śuddha-pure; prema-love of God; sampuritaḥ-flooded; kati-some.

Now your maternal cousin Kṛṣṇa has caused many to become liberated. Many He has given pure devotional service, and many He has filled with pure love of God.

Text 20

ātmanā māritā ye ca
ghaṭitā vārjunādibhiḥ
narakārhaś ca daiteyās
tan-mahimnāmṛtaṁ gatāḥ

ātmana-by Himself; maritaḥ-killed; ye-who; ca-also; ghatitaḥ-killed; va-or; arjuna-ādibhiḥ-by Arjuna or the other associates of the Lord; naraka-for hell; arhaḥ-deserving; ca-also; daiteyaḥ-demons; tat-of Him; mahimna-by the glory; āmṛtam-immortality; gataḥ-attained.

Demons killed by Lord Kṛṣṇa, by Arjuna, or by the Lord's associates, although they deserved to go to hell, attained a glorious liberation.

Text 21

tapo-japa-jñāna-para
munayo ye 'rtha-sādhakāḥ
viśvāmitro gautamaś ca
vaśiṣṭho 'pi tathā pare

taṁ kurukṣetra-yātrāyāṁ
gatvā kṛṣṇa-prasādataḥ
bhaktitaḥ prārthyatāṁ prāpyā-

bhāvaṁs tad-bhakti-tat-parāḥ

tapaḥ-austerity; japa-chanting of mantras; jñāna-pursuit of knowledge; paraḥ-devoted; munayaḥ-sages; ye-who; ārtha-the goal of life; sādhakaḥ-seeking; visvamitraḥ-Visvamitra; gautamaḥ-Gautama; ca-and; vasiṣṭhaḥ-Vasiṣṭha; api-and; tathā-in that way; pare-others; tam-Him; kurukṣetra-to Kurukṣetra; yatrayam-in the journey; gatva-going; kṛṣṇa-of Lord Kṛṣṇa; prasādataḥ-from the mercy; bhaktitaḥ-from devotion; prārthyatam-prayed for; prāpya-attaining; abhavan-became; tat-to Him; bhakti-on pure devotional service; tat-paraḥ-intent.

Viśvāmitra, Gautama, Vaśiṣṭha, and many other sages intently performing austerities, chanting mantras, and seeking knowledge, went to Kurukṣetra and by Lord Kṛṣṇa's mercy came to desire only pure devotional service. They all became pure devotees.

Text 22

sthāvarāś ca tamo-yoni-
gatās taru-latādayaḥ
śuddha-sāttvika-bhāvāptyā
tat-prema-rasa-varṣiṇaḥ

sthavaraḥ-immobile; ca-also; tamaḥ-in the darkness of ignorance; yoni-in forms of life; gataḥ-gone; taru-trees; lata-and vines; adayaḥ-beginning with; śuddha-pure; sattvika-bhava-ecstatic love; aptya-by the attainment; tat-for Him; prema-of love; rasa-by the nectar; varsinaḥ- .

Even trees, vines and other immobile living entities in forms of life darkened by ignorance have now attained pure ecstatic love for Lord Kṛṣṇa. Now they are all nourished by the nectar rains of pure love for Him.

Texts 23 and 24

he kṛṣṇa-bhrātaras tasya
kiṁ varṇyo 'pūrva-darśitaḥ
rūpa-saundarya-lāvaṇya-
mādhuryāścaryatā-bharaḥ

apūrvatvena tasyaiva
yo vismaya-vidhāyakaḥ
tathā līlā guṇāḥ prema
mahimā keli-bhūr api

he-O; kṛṣṇa-of Lord Kṛṣṇa; bhrataraḥ-cousins; tasya-of Him; kim-how; varṇyaḥ-may be described; apūrva-never before; darśitaḥ-revealed; rūpa-saundarya-lavanya-handsomeness; madhurya-sweetness; āścaryata-wonderfulness; bharaḥ-abundance; apūrvatvena-because of being unprecedented; tasya-of Him; eva-indeed; yaḥ-which; vismaya-wonder; vidhayakaḥ-causing; tathā-in that way; lila-transcendental pastimes; gunaḥ-qualities; prema-love; mahima-glory; keli-of pastimes; bhuḥ-the place; api-also.

O cousins of Lord Kṛṣṇa, how can I describe the great, never-seen-before wonder of the sweetness of the handsomeness of His transcendental form? His pastimes, qualities, love, glory, and pastime-places are unprecedented and wonderful.

Text 25

mānye 'trāvatariṣyan na
svayam evam asau yadi
tadāsya bhagavattaiva-
bhaviṣyat prakaṭā na hi

manye-I think; atra-here; avatariṣyan-had descended; na-not; svayam-personally; evam-in this way; asau-He; yadi-if; tada-then; asya-of Him; bhagavatta-divinity; eva-certainly; abhaviṣyat-would have been; prakata-manifest; na-not; hi-indeed.

I think that if He had not descended to this world, the fact that He is the Supreme Personality of Godhead would not have been revealed.

Text 26

idānīṁ paramāṁ kaṣṭhāṁ
prāptābhūt sarvataḥ sphuṭā
viśiṣṭa-mahima-śreṇi-
mādhurī-citritācitā

idanim-now; paramam-the ultimate; kastham-limit; prāpta-attained; abhūt-has; sarvataḥ-in all respects; sphuta-manifested; visiṣṭa-specific; mahima-glories; sreni-multitude; madhuri-sweetness; citrita-wonder; acita-filled.

The great wonder of His sweetness and glory is now displayed to its fullest perfection.

Text 27

kṛṣṇasya karuṇā-kathās tu dūre
    tasya prakāśyo bata nigraho 'pi
kaṁsādayaḥ kāliya-pūtanādyā
    baly-ādayaḥ prāg api sākṣiṇo 'tra

kṛṣṇasya-of Lord Kṛṣṇa; karuna-of mercy; katha-the description; astu-may be; dure-far away; tasya-of Him; prakasyaḥ-may be revealed; bata-indeed; nigrahaḥ-conflict; api-even; kaṁsa-with Kaṁsa; adayaḥ-beginning; kaliya-with Kaliya; putana-and Putana; adyaḥ-beginning; bali-with Bali; adayaḥ-beginning; prak-previously; api-also; sakṣinaḥ-witnesses; atra-in this.

Let the description of Lord Kṛṣṇa's kindnesses stay far away. His mercy is shown even in His fighting. Kaṁsa, Kāliya, Pūtanā, Bali, and a host of others bear witness to this.

Text 28

śrī-parīkṣid uvāca

iti pragāyan rasanāṁ munir nijām
    aśikṣayan mādhava-kīrti-lampaṭām
aho pravṛttāsi mahattva-varṇane
    prabhor apīti sva-radair vidaśya tām

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; iti-thus; pragayan-singing; rasanam-to the tongue; muniḥ-the sage; nijam-own; asikṣayat-instructed; madhava-of Lord Kṛṣṇa; kīrti-for the glorification; lampatam-greedy; aho-aha! pravṛtta-engaged; asi-you are; mahattva-of the glory; varṇane-in the description; prabhoḥ-of the Lord; api-even; iti-thus; sva-own; radaiḥ-with teeth; vidasya-biting; tam-it.

Śrī Parīkṣit said: After singing these words, Nārada Muni instructed his tongue, which was greedy for Lord Kṛṣṇa's glories: "Aha! You are chanting the glories of the Lord!" Nārada then bit the tongue with his teeth.

Note: Nārada feels he is not qualified to say anything about Lord Kṛṣṇa.

Text 29

rasane te mahad-bhāgyam
    etad eva yad īhitam
kiñcid uccārayer eṣāṁ
    tat-priyāṇāṁ sva-śaktitaḥ

rasane-O tongue; te-of you; mahat-the great; bhagyam-good fortune; etat-this; eva-certainly; yat-that; ihitam-was spoken; kiñcit-something; uccarayeḥ-please speak; esam-of them; tat-priyānām-of the dear devotees; sva-own; saktibhiḥ-by the potencies.

O tongue, you are very fortunate to have spoken these words. Now, as much as you are able, please glorify the dear devotees of the Lord.

Text 30

mahānubhāvā bhavatāṁ tu tasmin
    pratisvakaṁ yaḥ priyatā-viśeṣaḥ
bhavatsu tasyāpi kṛpā-viśeṣo
    dhṛṣṭena nīyeta sa kena jihvām

mahā-anubhava-O great souls; bhavatam-for you; tu-indeed; tasmin-in this; pratisvakam-each; yaḥ-which; priyata-affection; viśeṣaḥ-specific; bhavatsu-to you; tasya-of Him; api-also; kṛpā-mercy; viśeṣaḥ-specific; dhrstena-bold; niyeta-may be brought; saḥ-that; kena-by what person? jihvam-to the tongue.

O great souls, what person would be so bold to think that the Lord's kindness and love for you can be actually brought to his tongue?

Text 31

mātā pṛtheyaṁ yadunandanasya
    snehārdraṁ āśvāsana-vākyam ekam
akrūra-vaktrāt prathamaṁ niśāmya
    prema-pravāhe nimamajja sadyaḥ

mata-mother; prtha-Kunti; iyam-she; yadu-nandanasya-of Lord Kṛṣṇa; sneha-with love; ardram-melting; asvasana-of consolation; vakyam-words; ekam-one; akrura-of Akrura; vaktrat-from the mouth; prathamam-at first; nisamya-hearing; prema-of pure love; pravahe-in the flood; nimamajja-became plunged; sadyaḥ-at once.

When your mother Kunti heard from Akrūra's mouth a single sentence of

affectionate consolation from Lord Kṛṣṇa, she at once became plunged in a great flood of pure love.

Text 32

vicitra-vākyair bahudhā ruroda
sputen nṛṇāṁ yac-chravaṇena vakṣaḥ
bhavatsv api sneha-bharaṁ paraṁ sa
rarakṣa kṛṣṇa-priyatām apekṣya

vicitra-wonderful; vakyaiḥ-with words; bahudha-many; ruroda-cried; sphutet-might break; nrnam-of men; yat-of which; sravanena-by hearing; vakṣaḥ-the chest; bhavatsu-for you; api-also; sneha-of love; bharam-the abundance; param-great; sa-she; rarakṣa-protected; kṛṣṇa-to Lord Kṛṣṇa; priyatam-the state of being dear; apekṣya-in relationship.

Lord Kṛṣṇa's many wonderful words of consolation made her cry. That cry pierced the chests and hearts of the stoutest men. She loved you so much only because you are so dear to Lord Kṛṣṇa.

Text 33

cireṇa dvārakāṁ gantuṁ
udyato yadu-jīvanaḥ
kāku-stutibhir āvṛtya
sva-gehe rakṣyate 'nayā

cirena-for a long time; dvārakām-to Dvārakā; gantum-to go; udyataḥ-about; yadu-jīvanaḥ-Lord Kṛṣṇa, the life of the Yadus; kaku-with a voice choked with emotion; stutibhiḥ-with prayers; avṛtya-turning; sva-own; gṛhe-in the house; rakṣyate-was kept; anaya-by her.

When, after a long time, Lord Kṛṣṇa, the life of the Yadus, was about to leave for Dvārakā, she spoke many prayers in a voice choked with emotion and convinced Him to continue to stay as a guest in her home.

Text 34

yudhiṣṭhirāyāpi mahā-pratiṣṭhā
loka-dvayotkṛṣṭatarā pradattā
tathā jarasandha-vadhādinā ca
bhīmāya tenātmana eva kīrtiḥ

yudhiṣṭhiraya-to Yudhiṣṭhira; api-also; mahā-great; pratiṣṭha-fame; loka-worlds; dvaya-in the two; utkrstatara-more excellent; pradatta-given; tathā-in that way; jarasandha-of Jarasandha; vadha-of the killing; ādina-by the original cause; ca-also; bhimaya-to Bhima; tena-by Him; ātmanaḥ-of the self; eva-certainly; kīrtiḥ-glory.

Lord Kṛṣṇa made Yudhiṣṭhira very famous in both this world and the next. Although Lord Kṛṣṇa was Himself the actual cause of Jarāsandha's death, He gave all the credit to Bhīma.

Text 35

bhagavān ayam arjunaś ca tat
priya-sakhyena gataḥ prasiddhatām
na purāṇa-śataiḥ parair aho
mahimā stotum amuṣya śakyate

bhagavan-the Supreme Personality of Godhead; ayam-He; arjunaḥ-Arjuna; ca-and; tat-of Them; priya-dear; sakhyena-by friendship; gataḥ-attained; prasiddhatam-fame; na-not; puraṇa-of Puranas; sataiḥ-by hundreds; paraiḥ-great; aho-aha! mahima-the glory; stotum-to be praised; amusya-of that; sakyate-is able.

Lord Kṛṣṇa and Arjuna became famous for Their close friendship. Hundreds of the greatest Purāṇas are not able to properly describe the glory of that friendship.

Text 36

nakulaḥ sahadevaś ca
yādṛk-prīti-parau yamau
agra-pūjā-vicārādau
sarvais tad-vṛttam īkṣitam

nakulaḥ-Nakula; sahadevaḥ-Sahadeva; ca-and; yadrk-like whom; priti-parau-full of love; yamau-the twins; agra-pūjā-the ceremony of first-worship; vicara-consideration; adau-in the beginning; sarvaiḥ-by all; tat-of them; vṛttam-the action; īkṣitam-was seen.

Everyone saw how the twins Nakula and Sahadeva, who are both full of love for Lord Kṛṣṇa, recommended that the Lord be worshiped first in the Rājasūya-yajña.

Text 37

śrī-draupadī ca hariṇā svayam eva rāja-
sūyādiṣūtsava-vareṣv abhisikta-keśā
sambodhyate priya-sakhīty avitātri-putra-
duḥśāsanādi-bhayato hṛta-sarva-śokā

śrī-draupādi-Śrīmati Draupadī; ca-also; harina-by Lord Hari; svayam-personally; eva-certainly; rajasuya-with the Rājasūya-yajña; ādisu-beginning; utsava-festivals; varesu-in many excellent; abhiskita-anointed; kesa-whose hair; sambodhyate-is addressed; priya-O dear; sakhi-friend; iti-thus; avita-protected; atri-putra-of Durvasa Muni, the son of Atri; duḥsasana-of Duḥsasana; ādi-beginning with; bhayataḥ-from the fear; hṛta-removed; sarva-all; soka-grief.

During the Rājasūya-yajña and other festive occasions, Lord Kṛṣṇa personally performed the auspicious ritual of sprinkling water on Draupadī's hair. He used to address her "O, My dear friend." He protected her from the fearful dangers presented by Durvāsā, Duḥśāsana, and others. He removed all her grief.

Text 38

āsvādanaṁ śrī-viduraudanasya
śrī-bhīṣma-niryāṇa-mahotsavaś ca
tat-tat-kṛta-tvādṛśa-pakṣa-pātas-
yāpekṣayaiveti vicārayadhvām

asvadanam-the tasting; śrī-vidura-of Śrī Vidura; odanasya-of the boiled rice; śrī-bhisma-of Śrī Bhisma; niryana-of the departure; mahā-the great; utsavaḥ-festival; ca-and; tat-tat-various; kṛta-performed; tvādṛśa-of you; pakṣa-patasya-of the side; apekṣaya-in relation; eva-certainly; iti-this thus; vicarayadhvam-please consider.

He accepted the boiled rice offered by Vidura. He performed the funeral-festival of Bhīṣma. Please consider how many times He has taken your part in a dispute.

Text 39

aho bata mahāścaryaṁ
kavīnāṁ geyatāṁ gataḥ
bhavadīya-pura-strīṇāṁ
jñāna-bhakty-uktayo harau

aho bata-ah! mahā-a great; āścaryam-wonder; kavinam-by great poets and

philosophers; geyatam-the state of being glorified; gataḥ-attained; bhavadīya-of you; pura-in the palace; strinam-of the women; jñāna-knowledge; bhakti-of devotional service; uktayaḥ-the statements; harau-for Lord Kṛṣṇa.

Ah! It is very wonderful that the learned and devoted prayers the women in your palace offered to Lord Kṛṣṇa are now glorified by the greatest poets and philosophers.

Text 40

sahaika-pautreṇa kayādhu-nandano
'nukampito 'nena kapīndra ekalaḥ
sa-sarva-bandhu-svajanā bhavādṛśā
mahā-hareḥ prema-kṛpā-bharāspadam

saha-with; eka-one; pautrena-grandson; kayadhu-nandanaḥ-Prahlāda, the son of Kayadhu; anukampitaḥ-the object of mercy; anena-by Him; kapi-indraḥ-Hanumān, the king of the monkeys; ekalaḥ-one; sa-with; sarva-all; bandhu-friends; svajanaḥ-and relatives; bhavādṛśaḥ-like you; mahā-hareḥ-of Lord Kṛṣṇa; prema-of love; kṛpā-and mercy; bhara-abundance; aspadam-the object.

Although Prahlāda, his grandson Bali, and Hanumān received the Lord Hari's mercy, you and all your friends and relatives have received both His great mercy and His sincere love.

Text 41

uddiśya yān kaurava-sampadaṁ gataḥ
kṛṣṇaḥ samakṣaṁ nijagāda mādṛśam
ye pāṇḍavānāṁ suhṛdo 'tha vairinas
te tādṛśā me 'pi mamāsavo hi te

uddisya-in relation; yan-to whom; kaurava-of the Kuruṣ; sampadam-the opulence; kṛṣṇaḥ-Lord Kṛṣṇa; samakṣam-in the presence; nijagada-said; mādṛśam-of those like me; ye-whoever; pāṇḍavānām-of the Pāṇḍavas; suhṛdaḥ-the friends; atha-then; vairinaḥ-the enemies; te-they; tādṛśaḥ-in the same way; me-to Me; api-also; mama-of Me; asavaḥ-the life-breath; hi-indeed; te-they.

When He had just received opulent gifts from the Kuruṣ, Lord Kṛṣṇa said to me and my friends: "They who are friends of the Pāṇḍavas are My friends, and they who are their enemies are My enemies. The Pāṇḍavas are My life-breath."

Text 42

dhārṣṭyaṁ mamāho bhavatāṁ guṇān kila
jñātuṁ ca vaktuṁ prabhavet sa ekalaḥ
nirṇītam etat tu mayā mahā-prabhuḥ
so 'trāvatīrṇo bhavatāṁ kṛte param

dharṣtyam-audacity; mama-of me; aho-ah! bhavatam-of you; gunan-the virtues; kila-indeed; jñātum-to understand; ca-and; vaktum-to describe; prabhavet-is able; saḥ-He; ekalaḥ-alone; nirnitam-concluded; etat-this; tu-certainly; maya-by me; mahā-prabhuḥ-the Supreme Personality of Godhead; saḥ-He; avatirnaḥ-has descended; bhavatam-of you; kṛte-for the sake; param-greatly.

Ah, how bold and arrogant I am! Only the Supreme Lord has the power to know or describe your virtues. I think the Lord descended to this world for your sake only.

Text 43

śrī-parīkṣid uvāca

atha kṣaṇaṁ lajjayeva
maunaṁ kṛtvātha niśvāsan
dharmarājo 'bravīn mātṛ-
bhrātṛ-patnībhir anvitaḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; atha-then; kṣaṇam-for a moment; lajjaya-with embarrassment; iva-as if; maunam-silence; kṛtva-doing; atha-then; nisvasan-sighing; dharmarajaḥ-Mahārāja Yudhiṣṭhira; abravit-said; matr-by his mother; bhratr-brothers; patnibhiḥ-and wives; anvitaḥ-accompanied.

Śrī Parīkṣit said: After a moment's embarrassed silence, Mahārāja Yudhiṣṭhira sighed, and, in the company of his mother, brothers, and wives, said:

Text 44

vāvadūka-śiro-dhāryā
naivāsmāsu kṛpā hareḥ
vicaryābhīkṣnam asmābhir
jātu kāpy avadhāryate

vavaduka-of eloquent speakers; sirah-dharya-O crest-jewel; na-not; eva-

certainly; asmasu-to us; kṛpā-the mercy; hareḥ-of Lord Hari; vicarya-considering; abhīkṣnam-for a moment; asmabhiḥ-by us; jatu-at all; ka api-anything; avadharyate-may be considered.

O crest-jewel of eloquent orators, Lord Kṛṣṇa did not give His mercy to me and my brothers. We thought about this for a long time and we decided that He never gave His mercy to us.

Text 45

prākṛtānāṁ janānāṁ hi
mādṛg-āpad-gaṇekṣayā
kṛṣṇa-bhaktau pravṛttiś ca
viśvāsaś ca hrased iva

prakṛtānām-materialistic; janānām-of men; madrk-like me; apat-of calamities; gana-of the multitude; īkṣaya-by the sight; kṛṣṇa-to Lord Kṛṣṇa; bhaktau-in devotional service; pravṛttiḥ-the endeavor; ca-also; visvasaḥ-faith; ca-and; hraset-may diminish; iva-as if.

By seeing the many calamities that have fallen on me and my brothers materialistic men will lose faith in Lord Kṛṣṇa and they will become less interested to engage in devotional service to Him.

Text 46

etad evāti-kaṣṭāṁ nas
tad eka-praṇa-jīvinam
vinānnaṁ prāṇināṁ yadvān
mīnānāṁ ca vinā jalam

etat-this; eva-certainly; ati-great; kastam-suffering; tat-that; eka-sole; praṇa-jīvinam-the breath of life; vina-without; annam-food; praṇinam-living entities; yadvat-as; minānām-fish; ca-also; vina-without; jalam-water.

If that were to happen it would be a great torment for us. Lord Kṛṣṇa is our life and soul. Without Him we are like men without food or fish without water.

Text 47

tato 'rthitaṁ mayā yajña-
    sampādana-miṣād idam
niṣṭhāṁ darśaya bhaktānāṁ
    abhaktānām api prabho

tataḥ-then; arthitam-prayed; maya-by me; yajña-of the sacrifice; sampadana-completion; misat-on the pretext; idam-this; niṣṭham-faith; darśaya-please show; bhaktānām-of the devotees; abhaktānām-of those who are not devotees; api-also; prabho-O Lord.

For this reason I prayed to the Lord: "O Lord, please use this Rājasūya-yajña as a trick to grant to both devotees and non-devotees faith in Your pure devotional service.

Note: The Rājasūya-yajña displayed the opulent position of the devotees. Mahārāja Yudhiṣṭhira considered that the sight of the devotees' opulence will encourage materialistic men to become devotees.

Text 48

lokayanto yato lokāḥ sarve tvad-bhakta-sampadaḥ
    aihikāmuṣmikāś citrāḥ śuddhāḥ sarva-vilakṣaṇāḥ
bhūtvā parama-viśvastā bhajantas tvat-padāmbujaṁ
    nirduḥkhā nirbhayā nityaṁ sukhitvaṁ yānti sarvataḥ

lokayantaḥ-seeing; yataḥ-from which; lokaḥ-the people; sarve-all; tvat-of You; bhakta-of the devotees; sampadaḥ-the opulences; aihika-in this world; amusmikaḥ-and the next; citraḥ-wonderful; śuddhaḥ-splendid; sarva-vilakṣaṇaḥ-extraordinary; bhūtva-becoming; parama-visvastaḥ-filled with faith; bhajantaḥ-worshiping; tvat-of You; pada-feet ambujam-the lotus; nirduḥkhaḥ-free from suffering; nirbhayaḥ-free from fear; nityam-eternal; sukhitvam-happiness; yanti-attain; sarvataḥ-in all respects.

"In this way all the people of the world will see the splendid, wonderful, and extraordinary opulences of Your devotees, both in this world and the next. Then the people will become full of faith and they will worship Your lotus feet. In this way they will become free from suffering and fear and they will attain perfect transcendental happiness."

Text 49

sampraty abhaktān asmākaṁ

vipakṣaṁs tān vinaśya ca
rājyaṁ pradattaṁ yat tena
śoko 'bhūt pūrvato 'dhikaḥ

samprati-now; abhaktan-non-devotees; asmākam-of us; vipakṣan-enemies; tan-them; vinasya-killing; ca-and; rājyam-the kingdom; pradattam-given; yat-which; tena-by Him; sokaḥ-grief; abhūt-is; pūrvataḥ-than before; adhikaḥ-greater.

Now that He has given us a kingdom and killed the irreligious men who were our enemies, our grief is greater than before.

Text 50

droṇa-bhīṣmādi-guravo
'bhimanyu-pramukhāḥ sutāḥ
pare 'pi bahavaḥ santo
'smād-hetor nidhanaṁ gatāḥ

drona-with Drona; bhisma-and Bhisma; ādi-beginning; guravaḥ-teachers; abhimanyu-with Abhimanyu; pramukhaḥ-beginning; sutaḥ-sons; pare-others; api-also; bahavaḥ-many; santaḥ-are; asmat-hetoḥ-for my sake; nidhanam-to destruction gataḥ-have gone.

My teachers, headed by Droṇa and Bhīṣma, my sons, headed by Abhimanyu, and many others also, have entered the realm of death for my sake.

Text 51

sva-jīvanādhika-prārthya-
śrī viṣṇujana-saṅgatiḥ
vicchedena kṣaṇaṁ cātra
na sukhāṁśaṁ labhāmahe

sva-own; jīvana-life; adhika-greater; prārthya-to be desired; śrī-viṣṇujana-of the devotees of Lord Viṣṇu; saṅgatiḥ-the company; vicchedena-by separation from them; kṣaṇam-for a moment; ca-also; atra-here; na-not; sukha-of happiness; aṁśa-a fragment; labhamahe-we may obtain.

I wish for the association of the devotees of Lord Viṣṇu more than I wish to remain alive. Separated from them I cannot for a moment find the smallest amount of happiness.

Text 52

śrī-kṛṣṇa-vadanāmbhoja-
    sandarśana-sukhaṁ ca tat
kadācit kārya-yogena
    kenacij jāyate cirāt

śrī-kṛṣṇa-of Lord Kṛṣṇa; vadana-face; ambhoja-lotus; sandarśana-of seeing; sukham-the happiness; ca-also; tat-that; kadācit-sometime; karya-of duties; yogena-by the connection; kenacit-some; jayate-is manifested; cirat-a long time.

Because we are now pressed with so many duties it has been a long time since we have enjoyed the happiness of seeing Lord Kṛṣṇa's lotus face.

Text 53

yādavān eva sad-bandhūn
    dvārakāyām asau vasan
sadā parama-sad-bhāgya-
    vato ramayati priyān

yādavan-the Yadus; eva-certainly; sat-bandhun-His relatives; dvārakāyam-in Dvārakā; asau-He; vasan-residing; sadā-always; parama-supremely; sat-bhagyavataḥ-fortunate; ramayati-pleases; priyan-dear.

Now He always stays in Dvārakā, giving pleasure to His dear relatives, the extremely fortunate Yadu dynasty.

Text 54

asmāsu yat tasya kadāpi dautyaṁ
    sārathyam anyac ca bhavadbhir īkṣate
tad bhūmi-bhāra-kṣapaṇāya pāpa-
    nāśena dharmasya ca rakṣaṇāya

asmasu-among us; yat-which; tasya-of Him; kadāpi-sometimes; dautyam-becoming a messenger; sarathyam-becoming a chariot-driver; anyat-another; ca-also; bhavadbhiḥ-by your lordship; īkṣate-was seen; tat-that; bhumi-of the earth; bhara-of the burden; kṣapanaya-for removing; papa-of sins; sasena-by the destruction; dharmasya-of genuine religion; ca-also; rakṣaṇaya-for the protection.

Your lordship personally saw how He became our messenger, chariot-driver, and servant in many other ways. Still, all this was only to protect the principles of religion, and, by vanquishing a host of sins, to remove the burden of the earth.

Text 55

śrī-parīkṣid uvāca

atha śrī-yādavendrasya
bhīmo narma-suhṛttamaḥ
vihasyoccair uvācedaṁ
śṛṇu śrī-kṛṣṇa-śiṣya he

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; atha-then; śrī-yādava-indrasya-of Lord Kṛṣṇa, the king of the Yadu dynasty; bhimaḥ-Bhima; narma-suhṛttamaḥ-the close friend; vihasya-laughing; uccaiḥ-loudly; uvāca-said; idam-this śṛṇu-please hear; śrī-kṛṣṇa-of Lord Kṛṣṇa; siṣya-student; he-O.

Śrī Parīkṣit said: Then Kṛṣṇa's dear friend Bhīma laughed aloud and said: O student of Lord Kṛṣṇa, please listen to these words.

Text 56

amuṣya durbodha-caritra-vāridher
māyādi-hetoś caturāvalī-guroḥ
pravartate vāg-vyavahāra-kauśalaṁ
na kutra kiṁ tan na vayaṁ pratīmaḥ

amusya-of Him; durbodha-difficult to understand; caritra-of pastimes; varidheḥ-the ocean; maya-of illusion; ādi-the original; hetoḥ-cause; catura-of skillful cheaters; avali-of the multitude; guroḥ-the teacher; pravartate-is; vak-of words; vyavahara-and actions; kausalam-skill; na-not; kutra-where? kim-whether? tat-this; na-not; vayam-we; pratimaḥ-understand or trust.

No one has the power to understand the vast ocean of Kṛṣṇa's pastimes. Kṛṣṇa is the original creator of all illusions. He is the guru of all skillful liars and cheaters. When has He not been very clever in His words and deeds? We do not understand Him, and neither do we trust Him.

Text 57

sa-śokam avadan mātas
tato mama pitāmahaḥ
kṛṣṇa-prāṇa-sakhāḥ śrīmān
arjuno viśvasan muhuḥ

sa-with; sokam-grief; avadat-said; mataḥ-O mother; tataḥ-then; mama-of me; pitamahaḥ-the grandfather; kṛṣṇa-of Lord Kṛṣṇa; praṇa-sakhaḥ-the dear friend; arjunaḥ-Arjuna; visvasan-sighing; muhuḥ-repeatedly.

O mother, repeatedly sighing, my grandfather, Śrīmān Arjuna, the dear friend of Lord Kṛṣṇa, then spoke the following sorrowful words:

Text 58

śrī-bhagavān arjuna uvāca

bhavat-priyatameśena
bhagavann amunā kṛtaḥ
kṛpā-bharo 'pi duḥkhāya
kilāsmākaṁ babhūva saḥ

śrī-bhagavān arjunaḥ-Śrī Bhagavān Arjuna; uvāca-said; bhavat-of you; priyatam-the most dear; isena-by the Supreme Lord; bhagavan-O lord; amuna-by Him; kṛtaḥ-done; kṛpā-of mercy; bharaḥ-the great abundance; api-although; duḥkaya-for unhappiness; kila-indeed; asmākam-of us; babhuva-has been; saḥ-it.

Śrī Bhagavān Arjuna said: O Lord Nārada, the great mercy your dearmost Lord Kṛṣṇa gave us simply led to our suffering.

Text 59

sva-dharmaika-paraiḥ śuddha-jñānavadbhiḥ kṛtā raṇe
bhīśmādibhiḥ praharā ye varma-marma-bhido dṛḍhāḥ
te tasyāṁ mat-kṛte svasya śrī-mūrtau cakrapāṇinā
vāryamānena ca mayā soḍhaḥ svī-kṛtya vāraśaḥ

sva-own; dharma-religious duties; paraiḥ-devoted; śuddha-pure; jñāna-knowledge; vadbhiḥ-possessing; kṛtaḥ-done; raṇe-in the battle; bhisma-by Bhisma; adbhiḥ-headed; praharaḥ-attacks; varma-armor; marma-and vital organs; bhidaḥ-piercing; drdhaḥ-powerful; te-they; tasyam-in it; mat-kṛte-for my sake; svasya-of Him; śrī-murtau-in the transcendental form; cakra-panina-by Lord Kṛṣṇa, who carries the cakra; varyamanena-warding off; ca-also; maya-by me; sodhaḥ-tolerated; svī-kṛtya-accepting; varasaḥ-again and again.

Bhīṣma and others, all intent on performing their religious duty as kṣatriyas, and all fixed in transcendental knowledge, hurled many powerful weapons at me in the battlefield to break my armor and pierce my heart. Lord Kṛṣṇa, who carries the Sudarśana cakra in His hand, for my sake again and again intercepted all those weapons, allowing them to fall on His own transcendental body instead of mine.

Text 60

tan me cintayato 'dyāpi
hṛdayān nāpasarpati
duḥkha-śālyam ato brahman
sukhaṁ me jāyatāṁ katham

tat-this; me-of me; cintayataḥ-thinking; adya-today; api-even; hṛdayat-from the heart; na-not; apasarpati-goes; duḥkha-of pain; salyam-the arrow; ataḥ-then; brahman-O brahmaṇa; sukham-happiness; me-of me; jayatam-may be manifested; katham-how?

Even today, as I think of this act I cannot pull the arrow of grief from my heart. O brāhmaṇa Nārada, how is it possible for me to be happy?

Text 61

karmaṇā yena duḥkhaṁ syān
nija-priya-janasya hi
na tasyācaraṇaṁ prīteḥ
kāruṇyasyāpi lakṣaṇam

karmana-action; yena-by which; duḥkham-suffering; syat-may be; nija-own; priya-janasya-of the dear friend; hi-indeed; na-not; tasya-of that; acaraṇam-the action; priteḥ-of love; karunyasya-of mercy; api-and; lakṣaṇam-the characteristic.

Action that brings pain to a dear friend is not the symptom of either love or kindness.

Text 62

bhīṣma-droṇādi-hananān
nivṛttaṁ maṁ pravartayan
mahā-jñāni-varaḥ kṛṣṇo

yat kiñcid upādiṣṭavān

bhisma-Bhisma; drona-and Drona; ādi-beginning with; hananat-from the killing; nivṛttam-renounced; mām-me; pravartayan-engaging; mahā-great; jñāni-of philosophers; varaḥ-the best; kṛṣṇaḥ-Kṛṣṇa; yat-which; kiñcit-something; upadiṣṭavan- .

Originally I refused to fight with Bhīṣma, Droṇa and the others, but then Lord Kṛṣṇa, the greatest of philosophers, taught me something that convinced me to fight with them.

Text 63

yathā-śrutārtha-śravaṇāc
śuṣka-jñāni-sukha-pradam
mahā-duḥkha-kṛd asmākaṁ
bhakti-māhātmya-jīvinām

yathā-as; śruta-heard; ārtha-the meaning; sravanat-from the hearing; suska-dry; jñāni-logicians; sukha-happiness; pradam-giving; mahā-great; duḥkha-suffering; kṛt-doing; asmākam-of us; bhakti-of devotional service; māhātmya-the glory; jīvinam-living.

Hearing those words Lord Kṛṣṇa spoke to me gives great pleasure to the dry impersonalist philosophers. This fact brings great pain to those of us who live by glorifying the path of devotional service.

Text 64

tātparyasya vicāreṇa
kṛtenāpi na tat sukham
kiñcit karoty utāmuṣya
vāñcanaṁ kila bodhayet

tatparyasya-of the meaning; vicarena-by the consideration; kṛtena-done; api-also; na-not; tat-that; sukham-happiness; kiñcit-something; karoti-does; uta-indeed; amusya-of Him; vañcānām-cheating; kila-indeed; bodhayet-arouses.

When I reflect on the words He spoke to me then I do not become happy. Those words were a trick to cheat me.

Texts 65 and 66

yat sadā sarvathā śuddha-
nirupādhi-kṛpākare
tasmin satya-pratijñe san
mitra-vārye mahā-prabhau

viśvāstasya dṛḍhaṁ sākṣāt
prāptāt tasmān mama priyam
mahā-manoharākārān
na para-brahmaṇaḥ param

yat-which; sadā-always; sarvatha-in all respects; śuddha-pure; nirupadhi-boundless; kṛpā-kare-merciful; tasmin-in Him; satya-pratijñe-true to His word; sat-mitra-varye-the best of friends; mahā-prabhau-the Supreme Personality of Godhead; visvastasya-full of faith; drdham-firm; sākṣāt-directly; prāptat-attained; tasmat-than Him; mama-to me; priyam-dear; mahā-very; manohara-enchanting; akarat-whose form; na-not; para-brahmaṇaḥ-the Supreme Brahman; param-more.

I always have full faith in the Supreme Personality of Godhead, Lord Kṛṣṇa, who is supremely pure, boundlessly merciful, always true to His word, and the very best of friends. No one is more dear to me than the Supreme Brahman, Lord Kṛṣṇa, whose glorious transcendental form completely enchants the heart and mind.

Texts 67 and 68

śrī-nakula-sahadevāv ūcatuḥ

yad vipad-gaṇato dhairyaṁ
vairi-varga-vināśanam
aśvamedhādi cāsmākaṁ
śrī-kṛṣṇaḥ samapādayat

yac ca tena yaśo rājyaṁ
puṇyād apy anya-durlabham
vyatanod bhagavāṁs tena
nāsya manyāmahe kṛpām

śrī-nakula-Śrī Nakula; sahadevau-and Sahadeva; ucatuḥ-said; yat-which; vipat-of calamities; ganataḥ-from the host; dhairyam-peacefulness; vairi-varga of enemies; vinasanam-the destruction; asvamedha-the Asvamedha-yajña; ādi-

beginning with; ca-also; asmākam-of us; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; samapadayat-fulfilled; yat-which; ca-also; tena-by Him; yasaḥ-fame; rājyam-a kingdom; punyat-by many pious deeds; api-even; anya-for others; durlabham-unattainable; vyatanot-manifested; bhagavan-O Lord; tena-by Him; na-not; asya-of Him; manyamahe-we consider; kṛpām-the mercy.

Śrī Nakula and Sahadeva said: Lord Kṛṣṇa gave us the power to be peaceful in the midst of a host of calamities. He killed our enemies. He enabled us to perform the aśvamedha-yajña and other Vedic rituals. He gave us great fame. He gave us a kingdom others could not attain even with a host of pious deeds. O Lord Nārada, we do not consider any of these acts to be Lord Kṛṣṇa's kindness to us.

Text 69

kintv aneka-mahā-yajñot-
savaṁ sampādayann asau
svī-kareṇāgra-pūjāyā
hārṣayan naḥ kṛpā hi sā

kintu-however; aneka-many; mahā-great; yajña-of Vedic sacrifices; utsavam-the festival; sampadayan-making a success; asau-He; svī-karena-by acceptance; agra-pūjāyaḥ-of the ceremony of first-worship; harṣayan-pleasing; naḥ-to us; kṛpā-mercy; hi-indeed; sa-that.

By accepting the offering of first-worship He brought us great happiness and made our festival of many great Vedic sacrifices a grand success. That was His mercy to us.

Text 70

adhunā vañcitas tena
vayaṁ jīvāma tat katham
tad-darśanam api brahman
yan no 'bhūd ati-durghaṭam

adhunā-now; vañcitaḥ-cheated; tena-by Him; vayam-we; jīvama-are able to live; tat-then; katham-how? tat-of Him; darśanam-the sight; api-even; brahman-O brahmaṇa; yat-because; naḥ-for us; abhūt-has become ati-very; durghatam-difficult.

Now it is difficult even to see Him! We have been cheated by Him! How is it possible for us to remain alive?

Text 71

śrī-parīkṣid uvāca

tac chrutvā vacanaṁ teṣāṁ
    draupadī śoka-vihvalā
samstabhya yatnād ātmānaṁ
    krandanty āha sa-gadgadam

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tat-this; śrutva-having heard; vacanam-the words; tesam-of them; draupadī-Draupadī; soka-with grief; vihvala-overwhelmed; samstabhya-composing; yatnat-with great effort; ātmānam-herself; krandanti-crying; aha-spoke; sa-with; gadgadam-a choked voice.

Śrī Parīkṣit said: By hearing these words Draupadī became overwhelmed with grief. Composing herself with a great effort, she still continued to cry as she spoke the following words in a voice choked with emotion:

Text 72

śrī-kṛṣṇovāca

śrī-kṛṣṇena mama prāṇa-
    sakhena bahudhā trapā
nivaraṇīyā duṣṭāś ca
    maraṇīyāḥ kiledṛśaḥ

śrī-kṛṣṇa-Śrī Draupadī; uvāca-said; śrī-kṛṣṇena-by Lord Kṛṣṇa; mama-of me; praṇa-sakhena-the dear friend; bahudha-many times trapa-embarrassment; nivaraṇiya-was removed; dustaḥ-demons; ca-also; maraṇiyaḥ-were killed; kila-indeed; idrsaḥ-like this.

Śrī Draupadī said: Many times my dear friend Śrī Kṛṣṇa rescued me from great embarrassment. Many times He killed the demons who were my enemies.

Text 73

kartavyo 'nugrahas tena
    sadety āsīn matir mama
adhunā patitās tāta-

bhrātṛ-putrādayo 'khilāḥ

kartavyaḥ-is to be done; anugraha-mercy; tena-by Him; sadā-always; iti-thus; asit-was; matiḥ-the conception; mama-of me; adhunā-now; patitaḥ-fallen; tat-father; bhratr-brothers; putra-sons; adayaḥ-beginning with; akhilaḥ-all.

I always thought He would be merciful to me. Now my father, brothers, sons, and everyone else have fallen on the battlefield.

Text 74

tatrāpi vidadhe śokaṁ
na tad-icchānusāriṇī
kiṁ caicchaṁ prāptuṁ ātmeṣṭaṁ
kiñcit tat-tac-chalāt phalam

tatrapi-nevertheless; vidadhe-I do; sokam-grief; na-not; tat-of Him; iccha-the desire; anusarini-following; kim-what? ca-also; aiccham-I desired; prāptum-to obtain; ātma-by me; iṣṭam-desired; kiñcit-something; tat-tat-on various; chalat-pretexts; phalam-the fruit.

I do not lament. I am surrendered to His will. What shall I desire? On the pretext of these calamities, He grants a great benediction that fulfills all desires.

Text 75

tena sāntvāyitavyāhaṁ
hata-bandhujanā svayam
śrī-kṛṣṇenopaviśyātra
mat-pārśve yukti-pāṭavaiḥ

tena-by Him; santvayitavya-consoled; aham-I; hata-killed; bandhujana-relatives; svayam-personally; śrī-kṛṣṇena-by Lord Kṛṣṇa; upavisya-sitting; atra-here; mat-of me; parsve-by the side; yukti-of eloquent arguments; patavaiḥ-with exertize.

When all my relatives had been killed, Lord Kṛṣṇa personally sat by my side and consoled me with many eloquent words.

Text 76

tāni tāni tatas tasya

pātavyāni mayā sadā
madhurāṇi manojñāni
smita-vākyāmṛtāni hi

tani tani-they; tataḥ-then; tasya-of Him; patavyani-to be drunk; maya-by me; sadā-always; madhuraṇi-sweet; manojñāni-beautiful; smita-smiling; vakya-words; āmṛtani-nectar; hi- indeed.

I pray that I may always drink the charming sweet nectar of His smiling words in this way.

Text 77

tad astu dūre saubhāgyān
mama pūrvavad apy asau
nayaty ato dayā kasya
mantavyā māyakā mune

tat-therefore; astu-may be; dure-far away; saubhagyat-from the good fortune; mama-of me; pūrvavat-as before; api-even; asau-He; na-does not; ayati-come; ataḥ-therefore; daya-mercy; ka-what? asya-of Him; mantavya-may be considered; mayaka-to me; mune-O sage.

I am very far from any good fortune. He no longer comes as He came to us before. O sage, what kind of mercy is this?

Text 78

śrī-parīkṣid uvāca

śokarteva tathā kuntī
kṛṣṇa-darśana-jīvanā
sāsraṁ sa-karuṇaṁ prāha
smaranti tat-kṛpākṛpe

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; soka-with grief; arta-pained; iva-as if; tath-then; kunti-Kunti; kṛṣṇa-of Lord Kṛṣṇa; darśana-the sight; jīvana-life; sa-with; asram-tears; sa-with; karunam-pathos; praha-spoke; smaranti-remembering; tat-of Him; kṛpā-kindness; akrpe-and unkindness.

Śrī Parīkṣit said: Kuntī, for whom the sight of Lord Kṛṣṇa was her life and soul, became stricken with grief. Shedding tears as she remembered Lord Kṛṣṇa's

kindness and cruelty, she spoke the following pitiful words:

Note: Kuntī considered Lord Kṛṣṇa's staying in Dvārakā, where she could not have His continued association, to be His cruelty to her.

Text 79

śrī-pṛthovāca

anāthāyāḥ sa-putrāyā
mamāpad-gaṇato 'sakṛt
tvārayā mocanaṁ samyāg
devakī-mātṛto 'pi yaḥ
kṛpā-viśeṣaḥ kṛṣṇasya
svasyam anumito mayā

śrī-prtha-Śrī Kuntī; uvāca-said; anāthayaḥ-a helpless widow; sa-with; putrayaḥ-sons; mama-of me; apat-of calamities; ganataḥ-from a multitude; asakṛt-again and again; tvaraya-quickly; mocanam-deliverance; samyak-complete; devaki-Devaki; matrtaḥ-than mother; api-even; yaḥ-which; kṛpā-mercy; viśeṣaḥ-specific; kṛṣṇasya-of Lord Kṛṣṇa; svasyam-to me; anumitaḥ-considered; maya-by me.

Śrī Kuntī said: Lord Kṛṣṇa repeatedly delivered me, a helpless widow with sons, from a host of calamities. For this reason I thought He was more kind to me than He was to His own mother, Devakī.

Text 80

sa cādhunātmano 'nyeṣām
api geheṣu sarvataḥ
strīṇāṁ nihata-bandhūnāṁ
mahā-rodana-saṁśruteḥ
manasy api padaṁ jātu
na prāpnoti kiyān mama

saḥ-that; ca-also; adhunā-now; ātmanaḥ-of ourself; anyesam-of others; api-also; gehesu-in the homes; sarvataḥ-everywhere; strinam-of the women; nihata-killed; bandhunam-whose relatives; mahā-great; rodhana-of the crying; samśruteḥ-from hearing; manasi-in the heart; api-also; padam-the state; jatu-ever; na-not; prāpnoti-attains; kiyat-how little? mama-of me.

Now both in my own home as well as in the homes of others I can hear the

wailing of the women whose relatives are now dead. My heart does not see this as mercy.

Text 81

atas tad-darśana-tyaktaḥ
sampadaḥ parihṛtya vai
āpadaḥ prārthitās tasmin
mayā tad-darśanāpikāḥ

ataḥ-therefore; tat-of Him; darśana-the sight; tyaktaḥ-abandoned; sampadaḥ-good fortune; parihṛtya-abandoning; vai-indeed; apadaḥ-calamities; prārthitaḥ-prayed for; tasmin-in that; maya-by me; tat-of Him; darśana-apikaḥ-bringing the sight.

I shall abandon this prosperous condition that robs me of the sight of Lord Kṛṣṇa, and I shall pray for a host of calamities to bring Him again within my sight.

Text 82

dattvā niṣkaṇṭakaṁ rājyaṁ
pāṇḍavaḥ sukhitā iti
matvādhunā vihāyasmān
dvārakāyām avasthitam

dattva-having given; niskantakam-without thorns; rājyam-a kingdom; pandhavaḥ-the Pāṇḍavas; sukhitaḥ-happy; iti-thus; matva-considering; adhunā-now; vihaya-abandoning; asman-us; dvārakāyam-in Dvārakā; avasthitam-stays.

Thinking, "Because I have given them an unrivaled kingdom, the Pāṇḍavas are now happy," He has abandoned us. Now He stays always at Dvārakā.

Text 83

ato 'tra tasyāgamane
'py āśā me 'pagatā bata
mānye 'dhunātmanaḥ śīghraṁ
maraṇaṁ tad-anugraham

ataḥ-therefore; atra-here; tasya-of Him; agamane-in the arrival; api-also; asa-the hope; me-of me; apagata-has gone; bata-indeed; manye-I consider; adhunā-now;

ātmanaḥ-of the self; sighram-for a long time; maraṇam-death; tat-of Him; anugraham-the mercy.

Gone is the hope that He will return here. For a long time I thought my death would be His mercy to me.

Text 84

bandhu-vatsala ity āśā-
tantur yaś cāvalambyate
sa truṭyed yadubhis tasya
gāḍha-sambandha-marṣaṇāt

bandhu-vatsalaḥ-dear relative; iti-thus; asa-of hope; tantuḥ-the rope; yaḥ-which; ca-also; avalambyate-is suspended; saḥ-that; trutyet-may break; yadhubhiḥ-with the Yadus; tasya-of Him; gadha-intense; sambandha-family ties; marṣaṇat-by the friction.

The rope of hope that is the thought "Kṛṣṇa is our dear friend" is now broken, severed by friction with the strong family ties Kṛṣṇa keeps with the Yadu dynasty.

Text 85

tad yāhi tasya parama-priya-varga-mukhyān
śrī-yādavān nirupama-pramadābdhi-magnān
teṣāṁ mahattvam atulaṁ bhagavaṁs tvam eva
jānāsi tad vayam aho kim u varṇayema

tat-therefore; yahi-please go; tasya-of Him; parama-most; priya-dear; varga-of the groups; mukhyan-the most important; śrī-yādavan-the Yadavas; nirupama-incomparable; paramada-of transcendental bliss; abdhi-into the ocean; magnan-plunged; tesam-of them; mahattvam-the greatness; atulam- incomparable; bhagavan-O Lord Nārada; tvam-you; eva-certainly; janasi-know; tat-therefore; vayam-we; aho-ah! kim-what? u-indeed; varṇayema-shall describe.

Please go to visit the Yadu dynasty. They are most dear to Lord Kṛṣṇa. They are plunged in a great ocean of incomparable transcendental bliss. O lord Nārada, you know their incomparable greatness. What can we say to describe it?

Text 86

śrī-parīkṣid uvāca

bho yādvendra-bhaginī-suta-patnī mātaḥ
    śrī-dvārakāṁ muni-varas tvarayā gato 'sau
daṇḍa-praṇama-nikaraiḥ praviśan purāntar
    dūrād dadarśa subhagān yadu-puṅgavāṁs tān

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; bhoḥ-O; yādava-indra-of Lord Kṛṣṇa, the king of the Yadu dynasty; bhagini-of the siṣṭer; suta-of the son; patni-O wife; mataḥ-O mother; śrī-dvārakām-to Dvārakā; muni-of sages; varaḥ-the best; tvaraya-with haste; gataḥ-went; asau-he; danda-falling down like a stick; praṇama-obeisances; nikaraiḥ-with many; pravisan-entering; pura-the palace; antaḥ-within; durat-from far away; dadarśa-saw; subhagan-the fortunate; yadu-of the Yadu dynasty; pungavan-the leaders; tan-them.

Śrī Parīkṣit said: O mother, O wife of the son of the sister of Lord Kṛṣṇa, at that moment the great sage Nārada quickly went to Dvārakā. He entered the palace and saw in the distance the exalted leaders of the Yadu dynasty. He repeatedly fell down like a stick to offer respectful obeisances.

Text 87

sabhāyāṁ śrī-sudharmāyāṁ
    sukhāsīnān yathā-kramam
nija-saundarya-bhūṣāḍhyān
    pārijāta-srag-ācitān

sabhayam-in the assembly; śrī-sudharmayam-Sudharma; sukha-comfortably; asinan-seated; yathā-kramam-in their own seats; nija-own; saundarya-with handsomeness; bhūṣa-ornaments; adhyan-enriched; parijāta-of parijāta flowers; srak-with garlands; acitam-decorated.

Nārada saw the members of the Yadu dynasty comfortably sitting in their own seats in the Sudharmā assembly-house. They wore garlands of pārijāta flowers. They were very richly ornamented with the handsomeness of their bodily forms.

Text 88

divyāti-divya-saṅgīta-
    nṛtyādi-paramotsavaiḥ
sevyamānān vicitroktyā
    stūyamānāṁś ca vandibhiḥ

divya-splendid; ati-very; divya-splendid; saṅgita-music; nrtya-dancing; ādi-beginning with; parama-great; utsavaiḥ-with festivities; sevyamanan-served; vicitra-wonderful; uktya-with words; stuyamanan-glorified; ca-also; vandibhiḥ-by poets.

They were entertained by splendid and festive music and dance, and they were glorified by poets with wonderful words.

Text 89

anyonyaṁ citra-narmokti-
kelibhir hasato mudā
sūryam ākramataḥ svābhiḥ
prabhābhir mādhurīmayan

anyonyam-with each other; citra-wonderful; narma-joking; ukti-words; kelibhiḥ-with pastimes; hasataḥ-laughing; muda-with happiness; suryam-the sun; akramataḥ-defeating; svabhiḥ-with their own; prabhabhiḥ-splendor; madhurimayan-charming.

They spoke wonderful joking words among themselves and laughed. They were very charming and the splendor of their forms eclipsed the sun.

Text 90

nānā-vidha-mahā-divya-
vibhūṣaṇa-vicitritān
kāṁścit pravayaso 'py eṣu
nava-yauvanam āpitan

nana-various; vidha-kinds; mahā-very; divya-splendid; vibhūṣaṇa-with ornaments; vicitritan-wonderfully ornamented; kamscit-some; pravayasaḥ-very old; api-even; esu-among them; nava-yauvanam-fresh youthfulness; apitan-manifesting.

They were wonderfully decorated with many kinds of very splendid ornaments. Everyone, even the very old, was in the prime of youth.

Text 91

śrī-kṛṣṇa-vadanāmbhoja-
sudhā-tṛptān abhīkṣnaśaḥ
ugraseṇaṁ mahā-rājaṁ
parivṛtya cakāsataḥ
pratīkṣyamānan śrī-kṛṣṇa-
devagāmanam ādarāt

śrī-kṛṣṇa-of Śrī Kṛṣṇa; vadana-of the face; ambhoja-of the lotus flower; sudha-by the nectar; trptan-satisfied; abhīkṣnasaḥ-at every moment; ugrasenam-Ugrasena; mahā-rajam-Mahārāja; parivṛtya-surrounding; cakasataḥ-were manifested; pratīkṣyamanan-waiting; śrī-kṛṣṇadeva-of Lord Kṛṣṇadeva; agamanam-for the arrival; adarat-respectfully.

For them the greatest happiness was always to drink the nectar of Lord Kṛṣṇa's lotus face. Surrounding Mahārāja Ugrasena, they respectfully waited for the arrival of Lord Kṛṣṇadeva.

Text 92

tad-antaḥ-pura-vartmekṣa-
vyagra-mānasa-locanān
tat-kathā-kathanāsaktān
asaṅkhyān koṭi-koṭiśaḥ

tat-antah-pura-to the residential quarters of the palace; vartma-path; īkṣa-glance; vyagra-intent; manasa-hearts; locanan-and eyes; tat-of Him; katha-topics; kathana-conversing; asaktan-attached; asaṅkhyan-countless; koti-millions; kotisaḥ-of millions.

Countless millions of Yadus waited, eagerly talking about Lord Kṛṣṇa, and their hearts and eyes fixed on the path coming from Lord Kṛṣṇa's residential quarters.

Text 93

jñātvā taṁ yadavo 'bhyetya
dhāvantaḥ sambhramākulāḥ
utthāpya prasabhaṁ pāṇau
dhṛtvā ninyuḥ sabhāntaram

jñātva-becoming aware; tam-of him; yādavaḥ-the Yadus; abhyetya-approaching; dhavantaḥ-running; sambhrama-with haste; akulaḥ-agitated; utthapya-lifting up; prasabham-at once; panau-on the hand; dhṛtva-holding; ninyuḥ-they led; sabha-the assembly-hall; antaram-into.

Becoming aware of Nārada's presence, the Yādavas hastily ran to him, lifted him up, and at once led him by the hand into the assembly-hall.

Text 94

mahā-divyāsane datte
'nupaviṣṭaṁ tad-icchayā
bhūmāv evopaveśyāmuṁ
paritaḥ svayam āsataḥ

mahā-a great; divya-splendid; asane-on a throne; datte-was offered; anupaviṣṭam-not sitting down; tat-of him; icchaya-by the desire; bhumau-on the floor; eva-certainly; upaveṣya-sitting; amum-he; paritaḥ-all around; svayam-personally; asataḥ-sitting.

He was offered a great and splendid throne, but he would not sit on it. By his own wish he sat on the floor. Everyone at once sat around him.

Text 95

devarṣi-pravaro 'mībhiḥ
pūjā-dravyaṁ samāhṛtam
natvā sāñjalim utthāya
vinīto muhur āha tān

devarsi-of divine sages; pravaraḥ-the best; amibhiḥ-by them; pūjā-for worship; dravyam-articles; samahṛtam-brought; natva-bowing down to offer respects; sa-with; añjalim-folded hands; utthaya-rising; vinitaḥ-humble; muhuḥ-repeatedly; aha-said; tan-to them.

When they brought paraphernalia to worship him, Nārada, the humble leader of the divine sages, bowed down before them with folded hands, stood up, and addressed them:

Text 96

bhoḥ kṛṣṇa-pādābja-mahānukampitā
lokottarā mām adhunā dayādhvām
yuśmākam evāviratam yathāhaṁ
kīrtim pragāyan jagati bhrameyam

bhoḥ-O; kṛṣṇa-of Lord Kṛṣṇa; pada-feet; ābja-of the lotus; mahā-great; anukampitaḥ-O objects of mercy; loka-uttaraḥ-extraordinary; mām-to me; adhunā-now; dayadhvam-please be kind; yusmakam-of you; eva-certainly; aviratam-without cessation; yathā-as; aham-I; kīrtim-the glory; pragayan-singing; jagati-in the universe; bhrameyam-I may wander.

O great souls who have obtained the mercy of Lord Kṛṣṇa's lotus feet, please be kind to me and allow me to wander through this universe always singing your glories.

Text 97

aho alaṁ ślāghyatamaṁ yadoḥ kulaṁ
cakāsti vaikuṇṭha-nivāsito 'pi yat
manuṣya-loko yad-anugrahād ayaṁ
vilaṅghya vaikuṇṭham atīva rājate

aho-ah! alam-very; ślāghyatamam-the most glorious; yadoḥ-Yadu; kulam-dynasty; cakasti-is manifested; vaikuṇṭha-of Vaikuṇṭhaloka; nivasitaḥ-than the residents; api-even; yat-because; manusya-of men; lokaḥ-world; yat-of whom; anugrahat-because of the mercy; ayam-this; vilaṅghya-jumping over; vaikuṇṭham-Vaikuṇṭhaloka; ativa-greatly; rajate-shines.

Ah, the Yadu dynasty is the most glorious. The Yadus are more glorious than the residents of Vaikuṇṭha. By the mercy of the Yadus this world of men has become more glorious than Vaikuṇṭha.

Text 98

vṛttā dharitrī bhavati saphala-prayāsā
yasyāṁ janur-vasati-keli-cayā kilaiṣam
yeṣāṁ mahā-harir ayaṁ nivasan gṛheṣu
kutrāpi pūrvam akṛtai ramate vihāraiḥ

vṛtta-become; dharitri-O earth; bhavati-is; saphala-prayasa-fruitful; yasyam-on whom; januḥ-birth; vasati-residence; keli-pastimes; caya-multitude; kila-indeed; esam-of them; yesam-of whom; mahā-hariḥ-the Supreme Personality of Godhead; ayam-He; nivasan-residing; gṛhesu-in the homes; kutrapi-somewhere; pūrvam akṛtaiḥ-unprecedented; ramate-enjoys; viharaiḥ-with pastimes.

O earth, now your life is a great success, for now the Yadus have taken birth,

reside, and enjoy pastimes on your surface. Now the Supreme Personality of Godhead resides on your surface in the homes of the Yadus, and enjoys with them many unprecedented transcendental pastimes.

Texts 99 and 100

yeṣāṁ darśana-sambhāṣā-
    sparṣānugamanāsanaiḥ
bhojanodvāha-śayanais
    tathānyair daihikair dṛḍhaiḥ

duśchedaiḥ prema-sambandhair
    ātma-sambandhato 'dhikaiḥ
baddhaḥ svargāpavargecchaṁ
    cchittvā bhaktiṁ vivardhayan

yesam-of whom; darśana-by the sight; sambhāṣa-by conversation; sparṣa-touch; anugamana-following; asanaiḥ-sitting; bhojana-eating; udvaha-ties of marriage; sayanaiḥ-sleeping; tathā-in that way; anyaiḥ-with others; daihikaiḥ-in relation to the body; drdhaiḥ-firm; duschedaiḥ-unbreakable; prema-of love; sambandhaiḥ-by bonds; ātma-sambandhataḥ-than what is in relation to the self; adhikaiḥ-greater; baddhaḥ-bound; svarga-for residence in the celestial material realm; apavarga-and for impersonal liberation; iccham-the desire; chittva-breaking; bhaktim-devotion; vivardhayan-increasing.

By placing Himself before the eyes of the Yādavas, by conversing with them, touching them, following them, sitting with them, eating with them, sleeping with them, arranging for marriages between their families, and in many other ways, Lord Kṛṣṇa bound the Yādavas with unbreakable bonds of intense love stronger than the love they bore for their own selves. In this way He broke their desire for impersonal liberation or residence in the celestial material planets, and greatly increased their pure devotion to Him.

Text 101

kṛṣṇo vismṛta-vaikuṇṭho
    vilāsaiḥ svair anukṣaṇam
navaṁ navam anirvācyaṁ
    vitanoti sukhaṁ mahat

kṛṣṇaḥ-Lord Kṛṣṇa; vismrta-forgotten; vaikuṇṭhaḥ-Vaikuṇṭha loka; vilasaiḥ-with pastimes; svaiḥ-own; anukṣaṇam-at every moment; navam-newer; navam-and

newer; anirvacyam-indescribable; vitanoti-gives; sukham-pleasure; mahat-great.

By enjoying transcendental pastimes in their company, Lord Kṛṣṇa, who has now forgotten Vaikuṇṭhaloka, gives to the Yadus an indescribable and intense transcendental pleasure that is newer and newer at every moment.

Text 102

śayyāsanātānālāpa-
krīḍā-snānāsanādiṣu
vartamānā api svān ye
kṛṣṇa-premṇā smaranti na

sayya-sleeping; asana-sitting; atana-walking; alapa-talking; krīḍā-engaged in various diversions; snana-bathing; asana-eating; ādisu-beginning; vartamanaḥ-being engaged; api-although; api-even though; svan-themselves; ye-who; kṛṣṇa-for Lord Kṛṣṇa; premṇā-with pure love; smaranti-remember; na-not.

Even though engaged in sleeping, sitting, walking, talking, playing, bathing, eating, and a host of other activities, they are so absorbed in love for Lord Kṛṣṇa they cannot remember anything except Him.

Text 103

mahā-rājādhirājāyaṁ
ugraseṇa mahādbhutaḥ
mahā-saubhāgya-mahimān
bhavataḥ kena varṇyatām

mahā-raja-adhiraja-great king; ayam-this; ugrasena-O Mahārāja Ugrasena; mahā-very; adbhuta-wonderful; mahā-great; saubhagya-of good fortune; mahima-glory; bhavataḥ-of you; kena-by whom? varṇyatam-may be described.

O great king Ugrasena, who is able to describe the wonderful glory of your great good fortune?

Text 104

aho mahāścaryataraṁ
camatkāra-bharākaram
paśya priyajana-prīti-

para-vaśyaṁ mahā-hareḥ

aho-ah! maha-āścaryataram-very wonderful; camatkara-of wonder; bhara-abundance; akaram-the reservoir; paśya-see; priyajana-of His dear devotees; priti-of the love; para-vasyam-under the control; mahā-hareḥ-of the Supreme Lord.

Ah, it is very wonderful! It is a great jewel-mine of wonders! The Supreme Personality of Godhead allows Himself to be controlled by the love of His devotees.

Text 105

yadu-rāja bhavantam yan
niṣaṇṇaṁ paramāsane
agre sevakavat tiṣṭhan
sambodhayati sādaram

yadu-of the Yadus; raja-O king; bhavantam-to you; yat-because; nisannam-seated; parama-asane-on the throne; agre-in the presence; sevaka-a servant; vat-like; tiṣṭhan-standing; sambodhayati-addressed; sa-with; adaram-respect.

O king of the Yadus, when you are seated on the throne, Lord Kṛṣṇa stands before you like a servant, and respectfully says:

Text 106

bho nidhāraya deveti
bhṛtyaṁ mām ādiśeti ca
tad bhavadbhyo namo 'bhīkṣṇaṁ
bhavat-sambandhine namaḥ

bhoḥ-O; nidharaya-hear my words; deva-O lord; iti-thus; bhṛtyam-servant; mām-me; ādisa-please order; iti-thus; ca-also; tat-therefore; bhavadbhyaḥ-to you; namaḥ-obeisances; abhisksnam-continually; bhavat-of you; sambandhine-in relationship; namaḥ-obeisances.

"O my lord, please be kind to Me," and "I am your servant, please order Me." For this reason I offer my respectful obeisances to you again and again. For this reason I offer my respectful obeisances to all your relatives, friends, servants, and anyone connected with you.

Text 107

śrī-parīkṣid uvāca

tato brahmaṇya-devānu-
    vartino yadavo 'khilāḥ
sa-pāda-grahaṇaṁ natvā
    mātar ūcur mahā-munim

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tataḥ-then; brahmaṇya-deva-of Lord Kṛṣṇa, the deity of the brahmaṇas; anuvartinaḥ-the followers; yādavaḥ-the Yadus; akhilaḥ-all; sa-with; pada-of the feet; grahanam-grasping; natva-bowing down; mataḥ-O mother; ucuḥ-said; mahā-to the great; munim-sage.

Śrī Parīkṣit said: Then all the Yadus, who are great devotees of Lord Kṛṣṇa, the Deity of the brāhmaṇas, bowed down before the great sage Nārada, touched his feet, and said:

Text 108

śrī-yādava ucuḥ

śrī-kṛṣṇasyāpi pūjyās
    tvam asmadīya-mahā-prabhoḥ
katham asmān mahā-nīcān
    nīcavan namasi prabho

śrī-yādavaḥ-the Yadavas; ucuḥ-said; śrī-kṛṣṇasya-by Lord Śrī Kṛṣṇa; api-even; pujyaḥ-to be worshiped; tvam-you; asmadīya-our; mahā-great; prabhoḥ-Lord; katham-how? asman-to us; mahā-who are very; nican-lowly and fallen; nica-a lowly person; vat-like; namasi-you bow down to offer respects; prabho-O lord.

The Yādavas said: "Even our master, the great Lord Kṛṣṇa, worships you. O lord, why do you bow down like a lowly person to offer respects to us, who are so lowly and unimportant?

Text 109

jita-vākpati-naipuṇya
    yad idaṁ nas tvayoditam
tad asambhavitaṁ na syād
    yādavendra-prabhāvataḥ

jita-defeated; vak-pati-of Brahmā; naipunya-expertise; yat-which; idam-this naḥ-to us; tvaya-by you; uditam-spoken; tat-that; asambhavitam-impossible; na-not; syat-may be; yādava-indra-of Lord Kṛṣṇa, the king of the Yadavas; prabhavataḥ-by the power.

O eloquent orator who has defeated even Lord Brahmā, it is only because of the great power of Lord Kṛṣṇa, the king of the Yadus, that what you have said about us is not untrue.

Text 110

tasya kenāpi gandhena
    kiṁ va kasya na siddhyati
mahā-dayākaro yo 'yaṁ
    nirupādhi-suhṛttamaḥ

tasya-of Him; kena api-with something; gandhena-a slight scent; kim-whether? va-of; kasya-of whom? na-not; siddhyati- becomes perfect; mahā-great; daya-of mercy; akaraḥ-a jewel-mine; yaḥ-which; ayam-this; nirupadhi-without limit; suhṛt-tamaḥ-best friend.

With the slightest scent of Lord Kṛṣṇa's association, what person will not attain perfection? Lord Kṛṣṇa is a jewel-mine of great mercy. He is the best friend of everyone.

Text 111

mahā-mahima-pāthodhiḥ
    smṛta-mātrākhilārthadaḥ
dīnanāthaika-śaraṇaṁ
    hīnārthādhika-sādhakaḥ

mahā-great; mahima-of glory; pathodhiḥ-the ocean; smrta-remembered; matra-only; akhila-all; ārtha-benefits; daḥ-granting; dina-poor; anātha-shelterless; eka-sole; saranam-shelter; hina-to the lowly; artha-the four goals of religiousity, economic development, sense-gratification and liberation; adhika-greater; sādhakaḥ-causing to attain.

He is an ocean of great transcendental glory. Remembering Him grants all the goals of one's life. He is the only shelter of the poor and shelterless. To the humble and lowly He gives a benediction far more valuable than material piety, economic-

development, sense-gratification, or liberation.

Text 112

kintv asmāsūddhavaḥ śrīmān
  paramānugrahāspadam
yādavendrasya yo mantrī
  śiṣyo bhṛtyaḥ priyo mahān

kintu-however; asmasu-among us; uddhavaḥ-Uddhava; śrīman-fortunate; parama-transcendental; anugraha-of mercy; aspadam-the object; yādava-indrasya-of Lord Kṛṣṇa, the king of the Yadavas; yaḥ-who; mantri-the advisor; siṣyaḥ-student; bhṛtyaḥ-servant; priyaḥ-dear friend; mahān-great.

However, among us the fortunate Uddhava is the real object of Lord Kṛṣṇa's great mercy. Uddhava is Lord Kṛṣṇa's counselor, disciple, servant, and dear friend.

Text 113

asmān vihāya kutrāpi
  yātrāṁ sa kurute prabhuḥ
na hi tad duḥkham asmākaṁ
  dṛṣṭe 'py asminn apavrajet

asman-us; vihaya-abandoning; kutra api-somewhere; yatram-a journey; saḥ-H kurute-does; prabhuḥ-the Lord; na-not; hi-indeed; duḥkham-the suffering; asmākam-of us; dṛṣṭe-is seen; api-even; asmin-that; apavrajet-goes.

The Lord sometimes leaves us and goes traveling. Not noticing our suffering, He goes away.

Text 114

na jānīmaḥ kadā kutra
  punar eṣa vrajed iti
uddhavo nityam abhyarṇe
  nivasan sevate prabhum

na-not; janimaḥ-we understand; kadā-when? kutra-under what circumstances; punaḥ-again; esaḥ-He; vrajet-may go; iti-thus; uddhava-Uddhava; nityam-always; abhyarṇe-near; nivasan-residing; sevate-serves; prabhum-the Lord.

We do not know when or where He will go again. Uddhava, however, always stays with Him and serves Him.

Text 115

sva-gamya eva viṣaye
preṣayad bhagavān amum
kauravāvṛta-sāmbīya-
mocanādi-kṛte kvacit

sva-gamye-to be gone by Himself; eva-certainly; visaye-in the circumstance; presayat-dispatched; bhagavan-the Lord; amum-He; kaurava-by the Kauravas; avṛta-taken; sambiya-of Samba; mocana-deliverance; ādi-beginning with; kṛte-for the deed; kvacit-sometimes.

Sometimes the Lord sends Uddhava to go accomplish something that should actually be done by the Lord Himself. Uddhava's going to deliver Sāmba is an example of such a mission.

Text 116

yas tiṣṭhan bhojana-krīḍā-
kautukāvasare hareḥ
mahā-prasādam ucchiṣṭaṁ
labhate nityam ekalaḥ

yaḥ-who; tiṣṭhan-standing; bhojana-of eating; krīḍā-of pastimes; kautuka-of eagerness; avasare-at the time; hareḥ-of Lord Kṛṣṇa; mahā-prasādam-Maha-prasādam; ucchostam-remnants; labhate-attains; nityam-always; ekalaḥ-alone.

When the Lord enjoys the pastime of taking His meals, Uddhava stays nearby. Uddhava alone regularly obtains the mahā-prasādam remnants of Lord Kṛṣṇa's meals.

Text 117

padāravinda-dvandvaṁ yaḥ
prabhoḥ samvāhayan mudā
tato nidrā-sukhāviṣṭaḥ
śete svāṅke nidhāya tat

pada-feet; aravinda-lotus; dvandvam-pair; yaḥ-who; prabhoḥ-of the Lord; samvahayan-massaging; muda-with transcendental happiness; tataḥ-then; nidra-of sleep; sukha-into the happiness; aviṣṭaḥ-entered; sete-lies down; sva-own; aṅke-on the chest; nidhaya-placing; tat-them.

Uddhava happily massages the Lord's lotus feet. Uddhava enters the happiness of sleep with the Lord's feet pressed against his chest.

Text 118

rahaḥ-krīḍāyāṁ ca kvacid api sasaṅge bhagavataḥ
prayāty atrāmatyaḥ pariṣadi mahān mantra-maṇibhiḥ
vicitrair narmoghair api hari-kṛta-ślāghana-bhavair
manojñāiḥ sarvān naḥ sukhayati varān prāpayati ca

rahaḥ-confidential; krīḍāyam-in pastimes; ca-also; kvacit-sometimes; api-also; sasaṅge-accompanies; bhagavataḥ-the Lord; prayati-goes; atra-here; amatyaḥ-counselor; parisadi-in the assembly; mahān-great; mantra-of counsels; manibhiḥ-with jewels; vicitraiḥ-wonderful; narma-of joking words; oghaiḥ-with a great flood; api-also; hari-by Lord Kṛṣṇa; kṛta-done; ślāghana-bhavaiḥ-praises; manojñāiḥ-beautiful; sarvan-all; naḥ-of us; sukhayati-delights; varan-benedictions; prāpayati-fulfills; ca-also.

Sometimes Uddhava accompanies the Lord in His confidential pastimes. In the government assembly-hall Uddhava is the prime minister, who speaks many jewels of good counsel to the Lord. By repeating Lord Kṛṣṇa's many wonderful joking words and charming words of praise, Uddhava delights us and fulfills all our desires.

Text 119

kiṁ tasya saubhāgya-kulaṁ hi vācyaṁ
vātūlatāṁ prāpa kilāyam evam
āśaiśavādyaḥ prabhu-pāda-padma-
sevā-rasāviṣṭatayocyate 'jñaiḥ

kim-whether? tasya-of him; saubhagya-of good fortune; kulam-abundance; hi-indeed; vacyam-describable in words; vatulatam-madness; prāpa-attained; kila-indeed; ayam-he; evam-in this way; asaisava-since childhood; adyaḥ-beginning with; prabhu-of the Lord; pada-of the feet; padma-to the lotus flower; seva-of service; rasa-into the nectar; aviṣṭataya-by the state of having entered; ucyate-is said; ajñāiḥ-by the ignorant.

Is it possible to describe his great good fortune? Since childhood he has always been rapt in service to the Lord's lotus feet. For this reason a host of ignorant fools proclaims him a madman.

Text 120

aho sadā-mādhava-pāda-padmayoḥ
prapatti-lāmpaṭya-mahattvam adbhutam
ihaiva mānuṣya-vapuṣy avāpa
sva-rūpam utsṛjya hareḥ sva-rūpatām

aho-ah! sadā-always; madhava-of Lord Kṛṣṇa; pada-of the feet; padmayoḥ-to the two lotus flowers; prāpatti-attainment; lampatya-of intense, greedy desire; mahattvam-the glory; adbhutam-wonderful; iha-here; eva-certainly; manusya-human; vapusi-in a forms; avapa-attainede; sva-own; rūpam-form; utsrjya-abandoning; hareḥ-of Lord Kṛṣṇa; sva-rūpatam-own form.

Because he has attained the wonderful glory of always intensely desiring the Lord Kṛṣṇa's lotus feet, Uddhava has now abandoned his human material form and attained a transcendental form resembling that of Lord Kṛṣṇa.

Text 121

pradyumnād ramya-rūpaḥ prabhu-dayitataro 'py eṣa kṛṣṇopabhuktair
vanya-srāk-pīta-paṭṭyāṁśuka-maṇi-makarottāṁsa-hārādibhis taiḥ
nepathye bhūṣito 'smān sukhayati satataṁ devakī-nandanasya
bhrāntyā sandarśanena priya-jana-hṛdayākarṣanotkarṣa-bhājā

pradyumnat-than Pradyumna; ramya-more handsome; rūpaḥ-whose form; prabhu-to the Lord; dayitataraḥ-more dear; api-also; esaḥ-he; kṛṣṇa-by Lord Kṛṣṇa; upabhuktaiḥ-enjoyed; vanya-of forest flowers; srak-with a garland; pita-yellow; pattya-amsuka-with silken garments; mani-with jeweled; makara-shark-shaped; uttaṁsa-earrings; hara-with necklaces; ādibhiḥ-beginning; taiḥ-with them; nepathye-in the dressing room; bhūṣitaḥ-decorated; asman-us; sukhayati-pleases; satatam-always; devai-nandanasya-of Lord Kṛṣṇa, the son of Devaki; bhrantya-by the illusion; sandarśanena-by seeing; priya-jana-of dear friends; hṛdaya-of the heart; akarṣaṇa-attracting; utkarṣa-excellence; bhaja-possessing.

Uddhava is more handsome than Pradyumna, and also more dear to Lord Kṛṣṇa. Always wearing yellow silk garments, jeweled shark-shaped earrings, garlands of forest flowers and necklaces of jewels that had all been worn at one

time by Lord Kṛṣṇa, Uddhava delights us by bewildering us into thinking that instead of him we are actually seeing before us Lord Kṛṣṇa, whose handsome splendor attracts the hearts of His devotees.

Texts 122 and 123

śrī-parīkṣid uvāca

mātar ity ādikaṁ śrūtvā
mahā-saubhāgyam uttamam
uddhavasya munir gehaṁ
gantuṁ harṣa-prakarṣataḥ

utthāya tasya dig-bhāga-
vartma dātuṁ samudyataḥ
jñātvokto yadu-rājena
citra-prema-vikāra-bhāk

śrī-parīkṣti-Śrī Parīkṣit; uvāca-said; mataḥ-O mother; iti-thus; ādikam-beginning; śrutva-having heard; mahā-great; saubhagyam-good fortune; uttamam-transcendental; uddhavasya-of Uddhava; muniḥ-the sage; geham-to the residence; gantum-to go; harṣa-prakarṣataḥ-out of great happiness; utthaya-rising; tasya-of him; dik-bhaga-to the direction; vartma-the path; datum-to take; samudyataḥ-about; jñātva-knowing; uktaḥ-addressed; yadu-of the Yadus; rajena-by the king; citra-wonderful; prema-of transcendental love; vikara-the symptoms of ecstacy; bhak-possessing.

Śrī Parīkṣit said: When he heard these words describing Uddhava's transcendental good fortune, Nārada Muni became very eager to go to Uddhava's home. Overwhelmed with wonderful ecstatic love for Lord Kṛṣṇa, and already knowing the way, Nārada began to walk on the path to Uddhava's place when Mahārāja Ugrasena, the king of the Yadus, said:

Text 124

śrī-ugraseṇa uvāca

bhagavān uktam evāsau
kṣaṇam ekam api kvacit
nānyatra tiṣṭhatīśasya
kṛṣṇasyādeśato vinā

śrī-ugrasenaḥ-Śrī Ugrasena; uvāca-said; bhagavan-O lord; uktam-spoken; eva-certainly; asau-this; kṣaṇam-for a moment; ekam api kvacit-something; na-not;

anyatra-in any other place; tiṣṭhati-stays; isasya-of the Lord; kṛṣṇasya-Kṛṣṇa; adesataḥ-the order; vina-without.

Śrī Ugrasena said: My lord, please hear something for a moment. Without the Lord's express command, Uddhava never leaves Lord Kṛṣṇa's company.

Text 125

yathāhaṁ prārthya tat-saṅga-
sthitiṁ nāpnomi karhicit
tan-mahā-labhato hīno
'satyayā rājya-rakṣayā

yathā-as; aham-I; prārthya-appealing; tat-saṅgaḥ-His company; sthitim-situation; na-not; āpnomi-I attain; karhicit-somehow; tan-mahā-labhataḥ-from that great attainemnt; hīnaḥ-without; asatyayā-unreal; rājya-of the kingdom; rakṣayā-protection.

I cannot associate with Him whenever I wish. The temporary maintenance of the kingdom robs me of that great attainment.

Text 126

ajñā-pālana-mātraika-
sevādara-kṛtotsavaḥ
yathā ca vañcito nitvā
mithyā-gaurava-yantraṇam

śrī-parīkṣid-Śrī Parīkṣit; uvāca-said; ajñā-order; pālana-protecting; mātra-only; eka-sole; sevā-service; adara-respect; kṛta-done; utsavaḥ-happiness; yathā-as; ca-also; vañcitaḥ-cheated; nitvā-brought; mithyā-lie; gaurava-respect; yantraṇam-checking.

I am happy to execute His order, but still I am cheated by the false respect He offers me.

Text 127

kṛṣṇena ca tathā kaścid
uddhavaś ca mahā-sukhi

tat-pārśva-sevā-saubhagyād
    vañcitaḥ syāt kadāpi na

kṛṣṇena-by Kṛṣṇa; ca-also; tathā-so; kaścid-someone; uddhavaḥ-Uddhava; ca-also; mahā-sukhi-very happy; tat-pārśva-his side; sevā-service; saubhagyād-from the good fortune; vañcitaḥ-cheated; syāt-is; kadāpi-ever; na-not.

Uddhava, however, is very happy. Because he has the good fortune always to serve at the Lord's side, he is never cheated by Lord Kṛṣṇa.

Text 128

tat tatra gatvā bhavatāśu mādṛśaṁ
    sandeśam etaṁ sa nivedanīyaḥ
adyātyagad āgamanasya velā
    sva-nātham ādāya sabhāṁ sanāthaya

tat-that; tatra-there; gatvā-having gone; bhavatā-by you; āśu-at once; mādṛśam-like me; sandeśam-message; etam-this; saḥ-He; nivedanīyaḥ-should be requested; adya-now; atyagad-abandoned; āgamanasya-arrived; velā-limit; sva-own; nātham-Lord; ādāya-taking; sabhām-assembly; sanāthaya-make with a master.

Please go there at once and give my message to Uddhava. Tell him: "The time for the Lord's arrival is already past. Please bring the Lord. Please give the royal-assembly its Lord."

Chāpter Six: Priyatama (The Most Dear Devotees)

Text 1

śrī-parīkṣid uvāca

tac chrūtvārye mahā-prema-
    rasāveṣeṇa yantritaḥ
mahā-viṣṇu-priyo vīṇā-
    hasto 'sau vismṛtākhilaḥ

sadā dvāravatāvāsā-
    bhyastāntaḥ-pura-vartmanā
prabhu-prāsāda-deśāntaḥ-
    praveśāścarya-vāhinā

pūrvabhasād ivābhyāsaṁ
    prāsādasya gato muniḥ
bhūtāviṣṭo mahonmāda-
    gṛhītaś ca yathetaraḥ

śrī-parīkṣid uvāca-Śri Parīkṣit said; tat-that; śrūtvā-hearing; ārye-O noble lady; mahā-prema-of great love; rasa-nectar; āveṣeṇa yantritaḥ-filled; mahā-viṣṇu-to Lord Mahā-Viṣṇu; priyā-dear; vīṇā-vina; hastaḥ-in hand; asau-he; vismṛta-forgotten; akhilaḥ-everything; sadā-always; dvāravata-at Dvaravaka; āvāsa-residence; abhyasta-been; antaḥ-pura-within the palace; vartmanā-by the path; prabhu-of the Lord; prasāda-palace; deśa-place; antaḥ-within; praveśa-entrance; āścarya-vāhinā-filled with wonder; pūrvabhasāt-before; iva-as; abhyāsam-manifest; prāsādasya-to the palace; gataḥ-gone; muniḥ-the sage; bhūtāviṣṭaḥ-entered; mahonmāda-gṛhītaḥ-a madman; ca-also; yathā-as; itaraḥ-other.

Śrī Parīkṣit said: O noble lady, after hearing these words, Lord Maha-Viṣṇu's dear devotee Nārada, who holds a vīṇā in his hand, overwhelmed with love, forgetting everything, and like a man possessed, walked on the path to the inner rooms of the Lord's palace, a path full of wonders that he had travelled many times before.

Text 2

bhūmau kvāpi skhalati patati kvāpi tiṣṭhaty aceṣṭaḥ
    kvāpy utkampaṁ bhajati luṭhati kvāpi rodity athārtaḥ
kvāpy akrośan plutibhir ayate gāyati kvāpi nṛtyan
    sarvaṁ kvāpi śrayati yugapat prema-sampad-vikāram

bhūmau-on the ground; kvāpi-sometimes; skhalati-stumbles; patati-falls; kvāpi-sometimes; tiṣṭhati-stands; aceṣṭaḥ-motionless; kvāpi-sometimes; utkampam-trembling; bhajati-does; luṭhati-rolls about; kvāpi-sometimes; roditi-cries; atha-then; ārtaḥ-distressed; kvāpi-sometimes; akrośan-weeping; plutibhiḥ-with floods; ayate-is; gāyati-sings; kvāpiḥ-sometimes; nṛtyan-dancing; sarvam-every; kvāpi-sometimes; śrayati-rests; yugapat-at the same time; prema-of love; sampat-treasure; vikāram-transformation.

Sometimes he stumbled. Sometimes he fell to the ground. Sometimes he stood motionless. Sometimes he trembled. Sometimes he rolled about. Sometimes he cried out. Sometimes wept floods of tears. Sometimes he sang and danced. Sometimes in a single moment he manifested together all the symptoms of the treasure of ecstatic love.

Text 3

he man-mātar idānīṁ tvaṁ
sāvadhānatarā bhava
sthiratāṁ prāpayanti māṁ
sa-dhairyaṁ śṛṇv idaṁ svayam

he man-mātaḥ-O my mother; idānīm-now; tvam-you; sāvadhānatarā bhava-please be attentive; sthiratām-steadiness; prāpayanti-cause to attain; mām-me; sa-dhairyam-with soberness; śṛṇu-listen; idam-this; svayam-personally.

O my mother, please be attentive. Please carefully hear someting that makes me become stunned with love.

Text 4

tasminn ahani kenāpi
vaimanaśyena veṣmanaḥ
antaḥ-prakoṣṭhe suptasya
prabhoḥ pārśvaṁ vihāya saḥ

adūrād dehalī-prānte
niviṣṭaḥ śrīmad-uddhavaḥ
baladevo devakī ca
rohiṇī rukmiṇī tathā

satyabhāmādayo 'nyaś ca
devyaḥ padmavatī sā ca
pravṛtti-hariṇī kaṁsa-
mātā dāsās tathāparāḥ

tūṣṇīṁ bhūtāś ca te sarve
vartamānāḥ sa-vismayam
tatra śrī-nāradaṁ prāptaṁ
aikṣantāpūrva-ceṣṭitam

tasmin-that; ahani-day; kenāpi-with a certain; vaimanasyena-unhappiness; veṣmanaḥ-filled; antaḥ-prakoṣṭhe-in the inner room; suptasya-sleeping; prabhoḥ-of the Lord; pārśvam-the side; vihāya-leaving; saḥ-he; adūrāt-not far away; dehalī-prānte-the entrance; niviṣṭaḥ-entered; śrīmad-uddhavaḥ-Śrī Uddhava; baladevaḥ-Baladeva; devakī-Devakī; ca-and; rohiṇī-Rohiṇī; rukmiṇī-Rukmiṇī; tathā-then; satyabhāmā-ādayaḥ-headed by Satyabhāmā; anyāḥ-other; ca-and; devyaḥ-queens; padmavatī-Padmavatī; sā-she; ca-also; pravṛtti-hariṇī-gossiping; kaṁsa-mātā-Kamsa's mother; dāsāḥ-srvants; tathā-then; aparāḥ-others; tūṣṇīṁ bhūtāḥ-silent; ca-and; te-they; sarve-all; vartamānāḥ-being; sa-with; vismayam-wonder; tatra-there; śrī-nāradam-Nārada; prāptam-attained; aikṣanta-saw; apūrva-unprecedented; ceṣṭitam-deeds.

On that day, as Lord Kṛṣṇa morosely slept in His bedroom, Śrīmān Uddhava left His side and came to the doorway. Then Baladeva, Devakī, Rohiṇī, Rukmiṇī, the other queens headed by Satyabhāmā, Kaṁsa's gossipy mother Padmavatī, the servants, and many others became silent and with wonder they gazed at Nārada, who was acting in a way never seen before.

Text 5

utthāya yatnād ānīya
svāsthyaṁ nītvā kṣaṇena tam
premāśru-klinna-vadanaṁ
prakṣalyāhuḥ śanair laghu

adṛṣṭa-pūrvam asmābhiḥ
kīdṛśaṁ te 'dya ceṣṭitam
akāsmikam idaṁ brahmaṁs
tūṣṇīm upaviśa kṣaṇam

utthāya-rising; yatnāt-with effort; ānīya-bringing; svāsthyam-natural state; nītvā-bringing; kṣaṇena-in a moment; tam-Him; prema-of love; aśru-with tears; klinna-wet; vadanam-face; prakṣalya-wiping; āhuḥ-said; śanaiḥ-slowly; laghu-softly; adṛṣṭa-not seen; pūrvam-before; asmābhiḥ-by us; kīdṛśam-like what?; te-of you; adya-now; ceṣṭitam-done; akāsmikam-suddenly; idam-this; brahman-O Brahmana; tūṣṇīm-silent; upaviśa-sit; kṣaṇam-for a moment.

Rising, they made him wash his face and brought him to his natural condition. Slowly and softly they said: "O brāhmaṇa, we have never seen anything like this. What has suddenly happened to you? Please sit quietly for a moment."

Text 6

śrī-parīkṣid uvāca

sa-gadgadam uvācāśru-
dhārā-mīlita-locane
yatnād unmīlayan natvā
sa-kampa-pulakācitaḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; sa-gadgadam-with words choked with emotion; uvāca-said; aśru-tears; dhara-flood; mīlita-met; locane-eyes; yatnāt-with difficulty; unmīlayan-opening; natvā-bowing down; sa-kampa-with trembling; pulaka-ācitaḥ-anmd hairs standing up in ecstasy.

Śrī Parīkṣit said: Bowing down, trembling, and his bodily hairs erect, with great effort he opened his eyes flooded with tears, and with a voice choked with emotion said:

Text 7

śrī-nārada uvāca

manojñā-saubhagya-bharaika-bhājanaṁ
mayā samaṁ saṅgamayādhvay uddhavam
tadīya-pādaika-rajo 'tha vā bharet
tadaiva śāntir bata me 'ntarātmanaḥ

śrī-nārada uvāca-Śrī Nārada said; manojña-beautiful; saubhagya-good fortune; bhara-abundance; eka-sole; bhājanam-object; mayā-me; samam-with; saṅgamayadhvai-I meet; uddhavam-Uddhava; tadīya-of Him; pāda-feet; eka-sole; rājaḥ-dust; atha-then; vā-or; bharet-may hold; tadā-then; eva-indeed; śāntiḥ-peace; bata-indeed; me-of me; antarātmanaḥ-in the heart.

Śrī Nārada said: Please bring me to supremely fortunate Uddhava. The dust of his feet will bring peace to my heart.

Text 8

purātanair ādhunikaiś ca sevakair
alabdham āpto 'lam anugrahaṁ prabhoḥ
mahattamo bhāgavateṣu yas tato
mahā-vibhūtiḥ svayam ucyate ca yaḥ

purātanaiḥ-ancient; ādhunikaiḥ-contemporary; ca-and; sevakaiḥ-by servants; alabdham-not attained; āptaḥ-attained; alam-abundantly; anugraham-mercy; prabhoḥ-of the Lord; mahattamaḥ-greatest; bhāgavateṣu-among the devotees; yaḥ-who; tataḥ-then; mahā-vibhūtiḥ-very powerful and opulent; svayam-personally; ucyate-is said; ca-also; yaḥ-who.

No devotee, either in ancient times or today, has attained the great mercy of the Lord he has attained. He is the greatest of devotees. The Lord Himself has described his glories.

Text 9

pūrve pare ca tanayāḥ kamalāsanādyāḥ
    saṅkarṣaṇādi-sahajāḥ suhṛdaḥ śivādyaḥ
bhāryā ramādaya utānupamā sva-mūrtir
    na syuḥ prabhoḥ priyatamā yad-apekṣayāha

pūrve-before; pare-great; ca-and; tanayāḥ-sons; kamalāsana-ādyāḥ-headed by Brahmā; saṅkarṣaṇa-ādi-headed by Saṅkarśaṇa; sahajāḥ-brothers; suhṛdaḥ-friends; śiva-ādyaḥ-headed by Śiva; bhāryās-wives; ramā-ādayaḥ-headed by the goddess of fortune; uta-indeed; anupamā-peerless; sva-mūrtiḥ-own form; na-not; syuḥ-is; prabhoḥ-to the Lord; priyatamā-more dear; yad-apekṣayā-in that matter; āha-said.

His ancient and recent sons headed by Brahmā, His brothers headed by Balarāma, His friends headed by Śiva, His wives headed by the goddess of fortune, and even His own transcendental form are not as dear to the Lord as Uddhava is. The Lord Himself has said this.

Text 10

bhagavad-vacanāny eva
    prathitāni purātanaḥ
tasya saubhāgya-sandoha-
    mahima-vyañjakāny alam

bhagavat-of the Lord; vacanāni-the statements; eva-certainly; prathitāni-famous; purātanaḥ-in ancient times; tasya-of Him; saubhāgya-of good fortune; sandoha-abundance; mahima-glory; vyañjakāni-revealing; alam-greatly.

The Lord's words since ancient times show the great glory of Uddhava's good fortune.

Text 11

tasmin prasāda-jātāni
    śrī-kṛṣṇasyādbhutāny api
jagad-vilakṣaṇāny adya
    gītāni yadu-puṅgavaiḥ

tasmin-in this; prasāda-from the mercy; jātāni-born; śrī-kṛṣṇasya-of Lord Kṛṣṇa; adbhutāni-wonders; api-also; jagat-in the world; vilakṣaṇāni-extraordinary; adya-now; gītāni-sung; yadu-puṅgavaiḥ-by the best of the Yadus.

Today the extraordinary wonders of this mercy were sung by the best of the Yadus.

Text 12

praviśya karṇa-dvāreṇa
samākramya hṛd-ālayam
madīyaṁ sakalaṁ dhairya-
dhanaṁ lunṭhanti ha haṭhāt

praviśya-entering; karṇa-of the ears; dvāreṇa-by the door; samākramya-entering; hṛt-of the heart; ālayam--the realm; madīyam-my; sakalam-all; dhairya-of peaceful composure; dhanam-wealth; lunṭhanti-plunders; ha-indeed; haṭhāt-violently.

Passing through the door of my ears, and entering my heart, that description has now plundered all the wealth of my peaceful composure.

Text 13

śrī-parīkṣid uvāca

uddhavo 'tyanta-sambhrānto
drutam utthāya tat-padau
nidhāyāṅke samāliṅgya
tasyābhipretya hṛd-gatam

hṛt-prāpta-bhagavat-tat-tat-
prasāda-bhara-bhāg-janaḥ
tadīya-prema-sampatti-
vibhava-smṛti-yantritaḥ

rodanair vivaśo dīno
yatnād dhairyaṁ śrito munim
avadhāpyāha mātsaryāt
sāttvikāt pramudaṁ gataḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; uddhavaḥ-Uddhava; atyanta-very; sambhrāntaḥ-bewildered; drutam-quickly; utthāya-rising; tat-padau-his feet; nidhāya-placing; aṅke-on his chest; samāliṅgya-embracing; tasya-of him; abhipretya-understanding; hṛt-heart; gatam-gone; hṛt-heart; prāpta-attained; bhagavat-of the Lord; tat-tat-various; prasāda-mercy; bhara-abundance; bhāk-

possessing; janaḥ-persons; tadīya-His; prema-love; sampatti-vibhava-opulence; smṛti-yantritaḥ-remembering; rodanaiḥ-with crying; vivaśaḥ-overcome; dīnaḥ-poor; yatnāt-with effort; dhairyam-peacefulness; śritaḥ-taken shelter; munim-the sage; avadhāpya-embracing; āha-said; mātsaryāt-out of envy; sāttvikāt-transcendental; pramudam-happiness; gataḥ-attained.

Śrī Parīkṣit said: Bewildered, Uddhava at once stood up, placed Nārada's feet on his chest, embraced them, understood what was in (Nārada's) heart, remembered the great souls who had attained the Lord's great mercy, and was overcome with tears. With a great struggle regaining his peacefulness, happy with transcendental envy, he said to Nārada Muni:

Text 14

śrīmad-uddhava uvāca

sarvajña satya-vāk-śreṣṭha
mahā-muni-vara prabho
bhagavad-bhakti-mārgādi-
guruṇoktaṁ tvayeha yat

śrīmad-uddhava uvāca-Śrī Uddhava said; sarvajña-O all-knowing one; satya-vāk-śreṣṭha-O best of the truthful; mahā-muni-vara-O best of the great sages; prabhaḥ-O lord; bhagavat-to the Lord; bhakti-of devotional service; mārga-the path; ādi-first; guruṇā-by the teacher; uktam-said; tvayā-by you; iha-here; yat-what.

Śrīmān Uddhava said: O all-knowing one, O best of the truthful, O best of the great sages, O lord, because you are the first teacher of the path of devotional service to the Lord, what you say is certainly true.

Text 15

tat sarvam adhikaṁ cāsmāt
satyam eva mayi sphuṭam
vartateti mayā jñātaṁ
āsīd anyair api dhruvam

tat-that; sarvam-all; adhikam-more; ca-also; asmāt-than this; satyam-truth; eva-indeed; mayi-in me; sphuṭam-manifested; vartata-is; iti-thus; mayā-by me; jñātam-known; āsīt-was; anyaiḥ-by others; api-also; dhruvam-indeed.

All that you have said and more is true of me. I know this and others also know.

Text 16

idānīṁ yad vraje gatvā
kim apy anvabhavaṁ tataḥ
mahā-saubhāgya-māno me
sa sadyaś cūrṇatāṁ gataḥ

idānīm-now; yat-what; vraje-in Vraja; gatvā-having gone; kim api-something; anvabhavam-I experienced; tataḥ-then; mahā-saubhāgya-great good fortune; mānaḥ-pride; me-my; saḥ-it; sadyaḥ-at once; cūrṇatām-the state of being ground into dust; gataḥ-attained.

Recently I went to Vraja and saw something that ground into dust my pride in my own great good fortune.

Text 17

tata eva hi kṛṣṇasya
tat-prasādasya cādbhūtā
tat-premṇo 'pi mayā jñātā
mādhurī tadvatāṁ tathā

tataḥ-then; eva-indeed; hi-indeed; kṛṣṇasya-of Lord Kṛṣṇa; tat-prasādasya-of His mercy; ca-and; adbhūta-wonderful; tat-premṇaḥ-of His love; api-indeed; mayā-by me; jñātā-known; mādhurī-sweetness; tadvatāṁof they who are like that; tathā-then.

There I could understand the wonderful sweetness of Lord Kṛṣṇa, His mercy, His love, and His devotees.

Text 18

tad-darśanenaiva gato 'ti-dhanyatāṁ
tarhy eva samyak prabhunānukampitam
tasya prasādātiśayāspadaṁ tathā
matvā svam ānanda-bharāpluto 'bhavam

tad-darśanena-by seeing this; eva-indeed; gataḥ-gone; ati-great; dhanyatām-to good fortune; tarhi-then; eva-indeed; samyak-completely; prabhunā-by the Lord;

anukampitam-become the object of mercy; tasya-of Him; prasāda-mercy; atiśaya-great; āspadam-object; tathā-then; matvā-considering; svam-personally; ānanda-of bliss; bhara-by an abundance; āplutaḥ-flooded; abhavam-I became.

By seeing them I became very fortunate and attained all the Lord's mercy. Thinking that I had attained the Lord's great mercy, I became flooded with bliss.

Text 19

gāyaṁ gāyaṁ yad-abhilaṣatā yat tato 'nuṣṭhitaṁ yat
tat sarveṣāṁ su-viditam itaḥ śakyate 'nyan na vaktum
natvā natvā muni-vara mayā prārthyase kākubhis tvaṁ
tat-tad-vṛtta-śravaṇa-rasataḥ saṁśrayethā virāmam

gāyam-singing; gāyam-and singing; yad-abhilāṣata-desire; yat-what; tataḥ-then; anusthitam-followed; yat-what; tat-that; sarveṣām-of all; su-viditam-understood; itaḥ-then; śakyate-is able; anyat-another; na-not; vaktum-to be said; natvā-bowing; natvā-and bowing; muni-vara-O best of sages; mayā-by me; prārthyase-you are requested; kākubhiḥ-with plaintive words; tvam-you; tat-tad-vṛtta-these things; śravaṇa-hearing; rasataḥ-from the nectar; saṁśrayetha-take shelter; virāmam-stopping.

Singing about them again and again, I yearned to become their follower. Everyone knew. I cannot say more. O best of sages, I bow before you again and again. With plaintive words I beg you: Don't be so eager to hear of this.

Text 20

śrī-parīkṣid uvāca

tad-vākya-tattvaṁ vijñāya
rohiṇī sāsram abravīt
cira-gokula-vāsena
tatratya-jana-sammatā

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tad-vākya-of hsi words; tattvam-the truth; vijñāya-knowing; rohiṇī-Rohiṇī; sa-with; asram-tears; abravīt-said; cira-for a long time; gokula-in Gokula; vāsena-with residence; tatratya-there; jana-the people; sammata-dear.

Śrī Parīkṣit said: Understanding the meaning of what Uddhava said, Rohiṇī, who having stayed for a long time in Gokula was dearly loved by the people there,

tearfully said:

Text 21

śrī-rohiṇy uvāca

astān śrī-hari-dāsa tvaṁ
mahā-durdaiva-māritān
saubhāgya-gandha-rahitān
nimagnān dainya-sāgare

tat-tad-vādava-vahny-arcis-
tapyamānān viṣākulān
kṣaṇācintā sukhinyā me
mā smṛteḥ padavīṁ naya

śrī-rohiṇī-Śrī Rohiṇī; uvāca-said; astān-are; śrī-hari-dāsa-a servant of Lord Hari; tvam-you; mahā-durdaiva-by great misfortune; māritān-destroyed; saubhāgya-of good fortune; gandha-the scent; rahitān-without; nimagnān-plunged; dainya-of sorrow; sāgare-in an ocean; tat-tad-vādava-vahny- arciḥ-the fire of a submarine volcano; tapyamānān-tormented; viṣa-ākulān-poisonous; kṣaṇa-a moment; acintā-without worry; sukhinyā-happy; me-me; mā-don't; smṛteḥ-of the memory; padavīm-to the path; naya-bring.

Śrī Rohiṇī said: O servant of Lord Hari, I am happy. I have not a moment's worry. Please don't place on the path of my memory they whom misfortune has destroyed, who have not the slightest scent of good fortune, who are plunged in an ocean of sorrows, who are poisoned, who are set aflame by a host of burning volcanoes.

Text 22

ahaṁ śrī-vasudevena
samānītā tato yadā
yaśodāyā mahārtāyās
tadānīntana-rodanaiḥ

grāvo 'pi rodity aśaner
apy antair dalati dhruvam
jīvan-mṛtānām anyāsāṁ
vārtāṁ ko 'pi mukhaṁ nayet

aham-I; śrī-vāsudevena-by King Vasudeva; samānītā-honored; tataḥ-then; yadā-when; yaśodāyāḥ-of Yaśodā; mahārtāyāḥ-tormented; tadānīntana-then; rodanaiḥ-

crying; grāvaḥ-hard; api-although; roditi-cries; aśaneḥ-than a thunderbolt; api-even; antaiḥ-within; dalati-breaks; dhruvam-indeed; jīvan-living; mṛtānām-of the dead; anyāsām-of others; vārtām-news; ko 'pi-something; mukham-on the mouth; nayet-place.

When Mahārāja Vasudeva took me (to Mathurā) Yaśodā cried so bitterly her tears broke what is harder than thunderbolts. On his mouth who can place the news of the other women there, who were like the living dead?

Text 23

athāgataṁ guru-gṛhāt
tvat-prabhuṁ prati kiñcana
saṅkṣepeṇaiva tad-vṛttaṁ
duḥkhād akathayaṁ ku-dhīḥ

atha-then; āgatam-arrived; guru-of the guru; gṛhāt-from the home; tvat-your; prabhum-master; prati-to; kiñcana-something; saṅkṣepeṇa-in summary; eva-indeed; tat-that; vṛttam-news; duḥkhāt-out of grief; akathayam-I say; ku-dhīḥ-a fool.

When your master returned from His guru's home I, being a fool, briefly and sadly told Him their story.

Text 24

na hi komalitaṁ cittaṁ
tenāpy asya yato bhavān
sandeśa-cāturī-vidyā-
pragalbhaḥ preṣitaḥ param

na-not; hi-certainly; komalitam-softened; cittam-heart; tena-by Him; api-also; asya-of Him; yataḥ-because; bhavān-you; sandeśa-of messages; cāturī-vidyā-pragalbhaḥ-eloquent; preṣitaḥ-sent; param-then.

His heart was not softened, for (He did not return, but in His stead) sent you, an eloquent speaker of messages.

Text 25

ayam eva hi kiṁ teṣu
    tvat-prabhoḥ paramo mahān
anugraha-prasādo yas
    tātparyeṇocyate tvayā

ayam-this; eva-indeed; hi-indeed; kim-whether?; teṣu-among them; tvat-prabhoḥ-of yoru master; paramaḥ-better; mahān-great; anugraha-prasādaḥ-mercy; yaḥ-ehich; tātparyeṇa-by the meaning; ucyate-is said; tvayā-by you.

Why, then, do you say that your master has given His best mercy to them?

Text 26

mama pratyekṣam evedaṁ
    yadā kṛṣṇo vraje 'vrajat
tato hi pūtanādibhyaḥ
    keśy-antebhyo muhur muhuḥ

daityebhyo varuṇendrādi-
    devebhyo 'jagarāditaḥ
tathā cirantana-svīya-
    śakaṭārjuna-bhaṅgataḥ

ko vā nopadravas tatra
    jāto vraja-vināśakaḥ
tatratyas tu janaḥ kiñcit
    te 'nusandadhate na tat

mama-of me; pratyekṣam-before the eyes; eva-indeed; idam-this; yadā-when; kṛṣṇaḥ-Kṛṣṇa; vraje-to Vraja; avrajat-went; tataḥ-then; hi-certainly; pūtana-ādibhyaḥ-beginning with Pūtanā; keśi-antebhyaḥ-ending with Keśī; muhur muhuḥ-again and again; daityebhyaḥ-from the demons; varuṇendra-ādi-beginning with Varuṇa; devebhyaḥ-the demigods; ajagara-āditaḥ-beginning with a serpent; tathā-then; cirantana-old; svīya-own; śakaṭa-cart; arjuna-arjuna trees; bhaṅgataḥ-breaking; kaḥ-who?; vā-or; na-not; upadravaḥ-calamity; tatra-there; jātaḥ-born; vraja-Vraja; vināśakaḥ-destroying; tatratyaḥ-there; tu-indeed; janaḥ-the people; kiñcit-something; te-they; anusandadhate-became worried; na-not; tat-that.

When Kṛṣṇa was in Vraja, from demons beginning with Pūtanā and ending with Keśī, from demigods beginning with Varuṇa and Indra, from a serpent and other creatures, from the breaking of the old cart and the arjuna trees, what calamity did not attack Vraja before my own eyes? Still, the people there were not troubled.

Text 27

mohitā iva kṛṣṇasya
    maṅgalaṁ tatra tatra hi
icchanti sarvadā svīyaṁ
    nāpekṣante ca karhicit

mohitaḥ-charmed; iva-as if; kṛṣṇasya-of Kṛṣṇa; maṅgalam-auspiciousness; tatra tatra-wherever; hi-indeed; icchanti-they desire; sarvadā-always; svīyam-for themselves; na-not; apekṣante-they consider; ca-also; karhicit-at all.

It was as if they had become enchanted. They always wished for Kṛṣṇa's welfare and they never considered their own.

Text 28

sva-bhāva-sauhṛdenaiva
    yat kiñcit sarvam ātmanaḥ
asyopakalpayante sma
    nanda-sūnoḥ sukhāya tat

sva-bhāva-sauhṛdena-by natural friendship; eva-indeed; yat-what; kiñcit-something; sarvam-all; ātmanaḥ-personally; asya-of Him; upakalpayante sma-they considered; nanda-sūnoḥ-of Nanda's son; sukhāya-for the happiness; tat-that.

Everything they did was for Kṛṣṇa's happiness, done out out of love.

Text 29

tadānīm api nāmiṣaṁ
    kiñcit tat prabhunā kṛtam
idānīm sādhita-svārtho
    yac cakre 'yaṁ kva vācmi tat

tadānīm-then; api-also; na-not; amiṣam-of them; kiñcit-something; tat-that; prabhunā-by the Lord; kṛtam-done; idānīm-now; sādhita-done; a-sva-arthaḥ-without considering their own welfare; yat-what; cakre-did; ayam-that; kva-where?; vācmi-I say; tat-that.

Before your master did not do anything for their welfare. How can I describe what He does now that His goals are fulfilled?

Text 30

śrī-parīkṣid uvāca

tac chrūtvā duṣṭa-kaṁsasya
janaṇī dhṛṣṭa-ceṣṭitā
jarā-hata-vicārā sā
sa-śiraḥ-kampam abravīt

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tat-that; srūtvā-hearing; duṣṭa-wicked; kaṁsasya-of Kaṁsa; jananī-the mother; dhṛṣṭa-arrogant; ceṣṭitā-actions; jarā-by old-age; hata-destroyed; vicārā-thinking; sā-she; sa-with; śiraḥ-head; kampam-shaking; abravīt-said.

Śrī Parīkṣit said: Hearing this, wicked Kaṁsa's arrogant and senile mother, shaking her head, said:

Text 31

śrī-padmavaty uvāca

aho batācyutas teṣāṁ
gopānām akṛpāvatām
ābālyāt kaṇṭakāraṇye
pālayām āsa go-gaṇān

śrī-padmavatī uvāca-Śrī Padmavatī said; aho bata-aha!; acyutaḥ-Kṛṣṇa; teṣām-of them; gopānām-the gopas; akṛpāvatām-merciless; ābālyāt-from childhood; kaṇṭaka-of thorns; āraṇye-in the forest; pālayām āsa-protected; go-gaṇānthe cows.

Śrī Padmavatī said: Alas! From childhood Kṛṣṇa protected in a forest of brambles the cows of these merciless cowherds!

Text 32

pāduke na dadus tasmai
kadācic ca kṣudhāturā
go-rasaṁ bhakṣayet kiñcid
imaṁ badhnanti tat striyaḥ

pāduke-shoes; na-not; daduḥ-they gave; tasmai-to Him; kadācit-ever; ca-also;

kṣudhāturā-hungry; go-rasam-milk; bhakṣayet-fed; kiñcit-something; imam-this; badhnanti-bound; tat-then; striyaḥ-the women.

They never gave Him even shoes! When, tortured by hunger, He drank a little milk, the women tied Him up!

Text 33

ākrośanti ca tad duḥkhaṁ
kāla-gatyaiva kṛtsnaśaḥ
kṛṣṇena soḍhum adhunā
kiṁ kartavyaṁ batāparam

ākrośanti-they cry; ca-and; tat-that; duḥkham-unhappiness; kāla-of time; gatyā-by the movement; eva-indeed; kṛtsnaśaḥ-completely; kṛṣṇena-by Kṛṣṇa; soḍhum-to tolerate; adhunā-now; kim-why?; kartavyam-should be done; bata-indeed; aparam-more.

Let them cry. Kṛṣṇa suffered so much in the course of time. What must He do for them now?

Text 34

śrī-parīkṣid uvāca

prajñā-gambhīrya-sampūrṇā
rohiṇī vraja-vallabhā
tasyā vākyam anādṛtya
prastutaṁ samvṛṇoti yat

śrī-parīkṣid uvāca-Śrī Parīkṣit said; prajñā-gambhīrya-sampūrṇā-whose intelligence is very deep; rohiṇī-Rohiṇī; vraja-to Vraja; vallabhā-dear; tasyāḥ-of her; vākyam-the statement; anādṛtya-ignoring; prastutam-to glorify; samvṛṇoti-chose; yat-what.

Deeply intelligent Rohiṇī, who was very dear to Vraja, ignored her words and chose to glorify (the people of Vraja).

Text 35

śrī-rohiṇy uvāca

rājadhānīṁ yadūnāṁ ca
prāptaḥ śrī-mathurām ayam
hatāri-vargo viśrānto
rāja-rājeśvaro 'bhavat

śrī-rohiṇī uvāca-Śrī Rohiṇī said; rājadhānīm-the capitol; yadūnām-of the Yadus; ca-also; prāptaḥ-attained; śrī-mathurām-Śrī Mathurā; ayam-this; hata-killed; ari-vargaḥ-enemies; viśrāntaḥ-rested; rāja-rājeśvaraḥ-the king of the kings of the kings; abhavat-did.

Śrī Rohiṇī said: Kṛṣṇa went to the Yadus' capitol, Mathurā, killed His enemies, and then became the happy king of kings of kings.

Text 36

nirjitopakṛtāśeṣa-
devatā-vṛnda-vanditaḥ
aho smarati citte 'pi
na teṣāṁ bhavad-īśvaraḥ

nirjita-defeated; upakṛta-served; aśeṣa-all; devatā-vṛnda-by the demigods; vanditaḥ-bowed down; ahaḥ-oh; smarati-remembers; citte-in His heart; api-even; na-not; teṣām-of them; bhavat-your; īśvaraḥ-master.

Your master, to whom the defeated demigods bow down, in His heart does not remember them.

Text 37

śrī-parīkṣid uvāca

tad-vaco 'sahamānāha
devī kṛṣṇasya vallabhā
sadā kṛta-nivāsāsya
hṛdaye bhīṣma-nandinī

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tad-vacaḥ-her words; asahamānā-not tolerating; āha-said; devī-the queen; kṛṣṇasya-of Kṛṣṇa; vallabhā-beloved; sadā-always; kṛta-done; nivāsā-residence; asya-of Him; hṛdaye-in the heart; bhīṣma-nandinī-Rukmiṇī, the daughter of King Bhīṣmaka.

Śrī Parīkṣit said: Unable to tolerate these words, Kṛṣṇa's beloved queen Rukmiṇī, who always stays in His heart, said:

Text 38

śrī-rukmiṇy uvāca

bho mātar navanitāti-
mṛdu-svāntasya tasya hi
avijñāyāntaraṁ kiñcit
katham evaṁ tvayocyate

śrī-rukmiṇī uvāca-Śrī Rukmiṇī said; bho mātaḥ-O mother; navanita- fresh butter; ati-very; mṛdu-soft; svāntasya-whose heart; tasya-of Him; hi-indeed; avijñāya-not understanding; antaram-then; kiñcit-something; katham-how?; evam-thus; tvayā-by you; ucyate-is spoken.

Śrī Rukmiṇī said: O mother, how, without understanding how His heart is softer than fresh butter, can you speak in this way?

Text 39

yūyaṁ śṛṇuta vṛttāni
tarhi tarhi śrutāni me
kim api kim api brūte
rātrau svapann api nāmabhiḥ

madhura-madhuraṁ prityā
dhenur ivāhvayati kvacit
uta sakhī-gaṇān kaṁścid
gopān ivātha manoharān

samabhinayate vaṁsī-
vaktraṁ tri-bhaṅga-parākṛtim
kadācin mātar me vitara
navanītaṁ tv iti vadet

kadācid chrī-rādhe
lalitā iti sambodhayati mām
kadāpīdaṁ candrāvali
kim api me karṣati paṭaṁ
kadāpy asrāsārair
mṛdulayati tūlīṁ śayanataḥ

yūyam-you; śṛṇuta-listen; vṛttāni-story; tarhi tarhi-then; śrutāni-heard; me-by me; kim api kim api-something; brūte-He said; rātrau-at night; svapan-sleeping; api-even; nāmabhiḥ-with names; madhura-madhuram-very sweetly; prityā-with love; dhenuḥ-a cow; iva-as if; āhvayati-He calls; kvacit-somewhere; uta-indeed; sakhī-gaṇān-girl friends; kaṁścit-some; gopān-gopas; iva-as if; atha-then; manoharān-enchanting; samabhinayate-brings near; vaṁsī-flute; vaktram-mouth; tri-bhaṅga-three fold bending; parākṛtim-transcendental form; kadācit-sometimes; mātaḥ-mother; me-my; vitara-give; navanītam-fresh butter; tu-indeed; iti-thus; vadet-may say; kadācit-sometimes; śrī-rādhe-O Śrī Rādhā; lalitā-O Lalitā; iti-thus; sambodhayati-calls out; mām-to me; kadāpi-sometimes; idam-this; candrāvalī-Candrāvalī; kim api-somehow; me-My; karṣati-pulls; patam-garment; kadāpi-sometimes; asrāsāraiḥ-with many tears; mṛdulayati-softens; tūlīm-the pillow; śayanataḥ-sleeping.

All of you please hear what I have heard. When He sleeps at night sometimes He sweetly and lovingly calls many cows by name and sometimes he calls His charming gopa friends. Sometimes His transcendental form bends in three places and He pretends to place the flute to His mouth. Sometimes He says, "Mother, give Me some fresh butter!" Sometimes He calls to me, “Śrī Rādhā! Lalitā!" Sometimes He says, "Candrāvalī, why?" and tugs at my garment. Sometimes, as He sleeps, He softens the pillow with many tears.

Text 40

svapnād utthāya sadyo 'tha
rodity ārta-svarais tathā
vayaṁ yena nimajjamo
duḥkha-śoka-mahārṇave

svapnāt-from sleep; utthāya-rising; sadyaḥ-at once; atha-then; roditi-cries; ārta-of pain; svaraiḥ-with sounds; tathā-then; vayam-we; yena-by whom; nimajjamaḥ-plunged; duḥkha-of suffering; śoka-of grief; mahā-great; arṇave-in an ocean.

Suddenly rising from the bed, He weeps, making sounds of grief, and by this we become plunged in an ocean of tormented grief.

Text 41

adyāpi dṛṣṭvā kim api svapan niśi
krandan śucāsau vimanaskatāturaḥ
dattvāmbaraṁ mūrdhani suptavat sthito
nityāni kṛtyāny api nācarad bata

adya-today; api-also; dṛṣṭvā-having seen; kim api-something; svapan-as He slept; niśi-at night; krandan-crying; śucā-with grief; asau-He; vimanaskatā-with melancholy; āturaḥ-overcome; dattvā-placing; ambaram-cloth; mūrdhani-on His head; suptavat-as if asleep; sthitaḥ-stayed; nityāni-regular; kṛtyāni-duties; api-even; na-not; ācarat-did; bata-indeed.

Seeing something in a dream last night, He has become very depressed. Weeping in grief, He covers His head with a blanket and pretends to sleep. Today He has not done any of His regular duties.

Text 42

śrī-parīkṣid uvāca

sa-sapatnī-gaṇā serṣyaṁ
satyabhāmāha bhāmini
he śrī-rukmiṇi nidrāyāṁ
iti kiṁ tvaṁ prajalpasi

śrī-parīkṣid uvāca-Śrī Parikit said; sa-sapatnī-gaṇā-with her co-wives; sa-with; īrṣyam-envy; satyabhāmā-Satyabhāmā; āha-said; bhāmini-noble lady; he-O; śrī-rukmiṇi-Śrī Rukmiṇī; nidrāyām-in sleep; iti-thus; kim-why?; tvam-did you; prajalpasi-say.

Surrounded by her co-wives, Queen Satyabhāmā jealously said: O Śrī Rukmiṇī, why do you say "at night"?

Text 43

kim api kim api kurvan jāgrad apy ātma-citte
śāyitā iva vidhatte tādṛśaṁ tādṛśaṁ ca
vayam iha kila bhāryā nāmato vastutaḥ syuḥ
paśupa-yuvati-dāsyo 'py asmād asya priyās tāḥ

kim api-something; kim api-something; kurvan-doing; jāgrat-waking; api-even; ātma-citte-in His heart; śāyitā-rests; iva-as if; vidhatte-places; tādṛśam-like that; tādṛśam-like that; ca-also; vayam-we; iha-here; kila-indeed; bhāryāḥ-wives; nāmataḥ-in name; vastutaḥ-in truth; syuḥ-are; paśupa-yuvati-dāsyaḥ-the young gopī maidservants; api-also; asmāt-than us; asya-to Him; priyāḥ-more dear; tāḥ-they.

Awake He is dazed, as if in His heart He sleeps, and again and again He (laments) as when He slept. We are His wives in name only. His young gopī maidservants are more dear to Him than we.

Text 44

śrī-parīkṣid uvāca

asaktas tad-vacaḥ soḍhuṁ
gokula-prāṇa-bandhavaḥ
rohiṇī-nandanaḥ śrīmān
balarāmo ruṣābravīt

śrī-parīkṣid uvāca-Śrī Parīkṣit said; aśaktaḥ-unable; tad-vacaḥ-these words; soḍhum-to bear; gokula-of Gokula; prāṇa-life; bandhavaḥ-friend; rohiṇī-nandanaḥ-Rohiṇī's son; śrīmān balarāmaḥ-Śrī Balarāma; ruṣā-angrily; abravīt-said.

Śrī Parīkṣit said: Unable to tolerate these words, Rohiṇī's son, glorious Balarāma, who was the life-friend of Gokula, angrily said:

Text 45

śrī-baladeva uvāca

vadhvaḥ sahaja-tatratya-
dainya-vārtā-kathāparān
asmān vañcayato bhrātur
idaṁ kapaṭa-pāṭavam

śrī-baladevaḥ uvāca-Śrī Baladeva said; vadhvaḥ-girls; sahaja-naturally; tatratya-there; dainya-humble; vārtā-kathā-news; aparān-others; asmān-us; vañcayataḥ-cheating; bhrātuḥ-brother; idam-this; kapaṭa-in tricks; pāṭavam-expertise.

Śrī Baladeva said: Girls, My brother is tricking us. His talk of the sorrows of the the people there (in Vraja) is only His expert skill at cheating others.

Text 46

tatra māsa-dvayaṁ sthitā
teṣāṁ svāsthyaṁ cikīrṣatā
tan na śaktaṁ mayā kartuṁ
vāgbhir ācaritair api

tatra-there; māsa-months; dvayam-stwo; sthitā-stayed; teṣām-of them; svāsthyam-an auspicious condition of life; cikīrṣatā-desire; tat-that; na-not; śaktam-able; mayā-by Me; kartum-to be done; vāgbhiḥ-with words; ācaritaiḥ-with actions; api-even.

Although, wishing to bring the (people there) to an auspicious condition of life, I stayed (in Vraja) for two months, with my words and deeds I was not able to do it.

Text 47

ananya-sādhyaṁ tad vīkṣya
vivdhaiḥ śapathaiḥ śataiḥ
tan yatnād īṣād āśvasya
tvarayātragataṁ balāt

ananya-not by anyone else; sādhyam-able to be done; tat-that; vīkṣya-seeing; vividhaiḥ-with various; śapathaiḥ-promises; śataiḥ-hundreds; tan-them; yatnāt-with great effort; īṣāt-a little; āśvasya-comforting; tvarayā-quickly; atra-here; āgatam-returned; balāt-by force.

Seeing that no one but Kṛṣṇa could help them, with hundreds of promises I comforted them a little, and then I quickly returned here.

Text 48

kātaryād gaditaṁ kṛṣṇa
sākṛd goṣṭhaṁ kayāpi tat
gatvā prasāṅga-saṅgatyā
rakṣa tatratya-jīvanam

kātaryāt-out of anxiety; gaditam-spoken; kṛṣṇa-O Kṛṣṇa; sākṛt-at once; goṣṭham-to Vraja; kayāpi-with a certain; tat-that; gatvā-having gone; prasāṅga-saṅgatyā-by meeting them; rakṣa-please protect; tatratya-of the people there; jīvanam-the life.

I anxiously said: "Kṛṣṇa, go at once to Vraja and with Your company save the lives of the people there."

Text 49

gantāsmīti mukhe brūte
hṛdayaṁ ca na tādṛśam
mānasasya hi bhāvasya
bhavet sākṣi-prayojanam

gantāsmi-I will go; iti-thus; mukhe-on the mouth; brūte-speaks; hṛdayam-the heart; ca-also; na-not; tādṛśam-like that; mānasasya-of the heart; hi-indeed; bhāvasya-of the condition; bhavet-may be; sākṣi-witness; prayojanam-actions.

His mouth said, "I will go," but His heart did not say it. His deeds bear witness to the real condition of His heart.

Text 50

śrī-parīkṣid uvāca

idam ākarṇya bhagavān
utthāya śayanād drutam
priya-prema-parādhīno
rudann uccair bahir gataḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; idam-this; ākarṇya-hearing; bhagavān-the Lord; utthāya-rising; śayanāt-from bed; drutam-quickly; priya-of His dear devotees; prema-by the love; parādhīnaḥ-controlled; rudan-crying; uccaiḥ-loudly; bahiḥ-outside; gataḥ-went.

Śrī Parīkṣit said: Hearing this, the Supreme Personality of Godhead, who is conquered by His dear devotees' love, suddenly rose from bed and, weeping loudly, went outside.

Text 51

prāphulla-padma-netrābhyāṁ
varṣann aśrūni dhārayā
sa-gadgadaṁ jagādedaṁ
parānugraha-kātaraḥ

prāphulla-blossoming; padma-lotus flower; netrābhyām-with eyes; varṣan-raining; aśruni-tears; dhārayā-in a stream; sa-gadgadam-with a choked voice; jagāda-said; idam-this; para-for others; anugraha-with compassion; kātaraḥ-

tormented.

Overcome with compassion, and raining streams of tears from His blossoming lotus eyes, in a choked voice He said:

Text 52

śrī-bhagavān uvāca

satyam eva mahā-vajra-
sāreṇa ghaṭitaṁ mama
idaṁ hṛdayam adyāpi
dvidhā yan na vidīryate

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; satyam-truth; eva-indeed; mahā-vajra-sāreṇa-by a great thunderbolt; ghaṭitam-struck; mama-My; idam-this; hṛdayam-heart; adya-now; api-even; dvidhā-in two; yat-which; na-not; vidīryate-is split.

The Supreme Personality of Godhead said: Through struck by the greatest thunderbolt, My heart does not break in two.

Text 53

bālyād ārabhya tair yuktaṁ
pālanaṁ vihitaṁ ciram
apy asādharaṇaṁ prema
sarvaṁ tad vismṛtaṁ mayā

bālyāt-from childhood; ārabhya-beginning; taiḥ-by them; yuktam-engaged; pālanam-protection; vihitam-done; ciram-for a long time; api-also; asādharaṇam-extraordinary; prema-love; sarvam-all; tat-that; vismṛtam-forgotten; mayā-by Me.

I have forgotten their extraordinary love for Me and how they protected Me for a long time since I was a child.

Text 54

astu tāvad dhitaṁ teṣāṁ
kāryaṁ kiñcit kathañcana
utatyantaṁ kṛtaṁ duḥkhaṁ

krūreṇa mṛdulātmānam

astu-may be; tāvat-then; hitam-auspiciousness; teṣām-of them; kāryam-duty; kiñcit-something; kathañcana-somehow; uta-indeed; atyantam-great; kṛtam-done; duḥkham-suffering; krūreṇacruelly; mṛdula-ātmānam-of the soft-hearted.

May they somehow become happy. I have cruelly brought great suffering to they whose hearts are gentle.

Text 55

bhrātar uddhava sarvajña
presṭha-śreṣṭha vada drutam
karavāṇi kim ity asmāc
chokābdher māṁ samuddhara

bhrātaḥ-O brother; uddhava-O Uddhava; sarvajña-O all-knowing one; preṣṭha-of the beloved; śreṣṭha-O best; vada-say; drutam-at once; karavāṇi-I shall do; kim-what?; iti-thus; asmāt-from this; śoka-of grief; abdheḥ-from the ocean; mām-Me; samuddhara-deliver.

All-knowing, dearest friend, brother Uddhava, what should I do? Please tell Me at once. Lift Me up from this ocean of grief.

Text 56

śrī-parīkṣid uvāca

nanda-patnī-priya-sakhī
devakī putra-vatsalā
āhedaṁ dīyatāṁ yad yad
iṣyate taiḥ suhṛttamaiḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; nanda-of Nanda; patnī-of the wife; priya-the dear; sakhī-friend; devakī-Devakī; putra-tp her son; vatsalā-affectionate; āha-said; idam-this; dīyatām-should be given yad yat-whatever; iṣyate-is desired; taiḥ-by them; suhṛttamaiḥ-the best of friends.

Śrī Parīkṣit said: Then Devakī, who loved her son and who was the dear friend of Nanda's wife, said: "You should give Your dear friends whatever they wish."

Text 57

tataḥ padmavatī rājya-
dāna-bhītā vimūḍha-dhiḥ
mahiṣī yadu-rājasya
vṛddhā mātāmahī prabhoḥ

apy uktāśravaṇāt pūrvaṁ
rāma-mātrāvahelitā
sva-bhārtū rakṣituṁ rājyaṁ
cāturyāt parihāsavat

tataḥ-then; padmavatī-Padmavatī; rājya-of the kingdom; dāna-gift; bhītā-fearing; vimūḍha-bewildered; dhiḥ-intelligence; mahiṣī-the queen; yadu-rājasya-of the Yadu's king; vṛddhā-elderly; mātāmahī-the grandmother; prabhoḥ-of the Lord; api-also; uktā-heard; aśravaṇāt-not from hearing; pūrvam-before; rāma-mātrā-from Balarāma's mother; avahelitā-scolded; sva-bhārtuḥ-of her husband; rakṣitum-to protect; rājyam-the kingdom; cāturyāt-cleverly; parihāsavat-as a joke.

Then Padmavatī, who is the Lord's old grandmother and Yadurāja Ugrasena's senile queen, who feared that now the kingdom would be given away in charity, and who felt insulted because Balarāma's mother would not listen to her words,in order to protect her husband's kingdom, cleverly spoke, as if joking.

Text 58

vyahāra-paripātyānya-
cittatāpadānena tam
yadu-vaṁśy-eka-śravaṇaṁ
vidhātuṁ svastham abravīt

vyahāra-paripātyā-by her words; anya-cittatāpadānena-by changing the mind; tam-Him; yadu-vaṁśi-eka-śravaṇam-the only shelter of the Yadu dynasty; vidhātum-to place; svastham-in an auspicious condition; abravīt-said.

With her words to change His mind and bring an auspicious condition to Him, Lord Kṛṣṇa, the only shelter of the Yadu family, she said:

Text 59

śrī-padmavaty uvāca

tvayānutapyate kṛṣṇa

kathaṁ man-mantritaṁ śṛṇu
yad ekādaśābhir varṣair
nanda-gopasya mandire

dvābhyāṁ bhrātṛbhyāṁ
upabhuktaṁ hi vartate
tatra dadyān na dadyād vā
go-rakṣājīvanaṁ sa te

sarvaṁ tad-garga-hastena
gaṇayitvā kaṇānusaḥ
dvi-guṇī-kṛtya mad-bhārtrā
tasmai deyaṁ śape svayam

śrī-padmavatī uvāca-Śrī Padmavatī said; tvayā-by You; anutapyate-troubled; kṛṣṇa-O Kṛṣṇa; katham-why?; mat-of me; mantritam-advice; śṛṇu-listen; yat-what; ekādaśābhiḥ-with 11; varṣaiḥ-years; nanda-gopasya-of Nandagopa; mandire-in the house; dvābhyām-with both; bhrātṛbhyām-brothers; upabhuktam-eaten; hi-indeed; vartate-is; tatra-there; dadyāt-should give; na-not; dadyāt-should give; vā-or; go-rakṣājīvanam-whose livelihood is protecting the cows; saḥ-he; te-of You; sarvam-everything; tad-garga-of Garga Muni; hastena-by the hand; gaṇayitvā-enumerating; kaṇānuśaḥ-every particle; dvi-guṇī-kṛtya-doubled; mad-bhārtrā-by my husband; tasmai-to him; deyam-should be given; śape-I promise; svayam-personally.

Śrī Padmavatī said: Kṛṣṇa, why are You troubled? Listen to my advice. With his own hand Garga Muni will calculate every morsel of food You two brothers ate for the eleven years You protected the cows in Nanda's home. Then I promise that my husband (Ugrasena) will give him (Nanda) twice that. I promise this.

Text 60

śrī-parīkṣid uvāca

tac ca śrī-bhagavān kṛtvā
śrutam apy aśrutaṁ yathā
ajānann iva papraccha
śoka-vegād athoddhavam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tat-that; ca-also; śrī-bhagavān-the Supreme Personality of Godhead; kṛtvā-having done; śrutam-heard; api-also; aśrutam-not heard; yathā-as; ajānan-not understanding; iva-as if; papraccha-asked; śoka-of grief; vegāt-by the power; atha-then; uddhavam-to Uddhava.

Śrī Parīkṣit said: As if He both heard and did not hear, and as if He did not understand at all, out of grief the Supreme Personality of Godhead spoke to

Uddhava.

Text 61

śrī-bhagavān uvāca

bho vidvad-vara tatratyā-
khilābhiprāya-vid bhavān
teṣām abhiṣṭaṁ kiṁ tan me
kathayatv avilambitam

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; bho vidvad-vara-O best of the wise; tatratya-of the people there; akhila-all; abhiprāya-intentions; vit-understanding; bhavān-you; teṣām-of them; abhiṣṭam-desired; kim-what?; tat-that; me-to Me; kathayatu-please say; avilambitam-without delay.

The Supreme Personality of Godhead said: O best of the wise, O you who know all the wishes of Vraja's people, tell Me at once what they wish of Me.

Text 62

śrī-parīkṣid uvāca

tac chrūtvā bhagavad-vākyam
uddhavo hṛdi duḥkhitaḥ
kṣaṇaṁ niśvasya vismeraḥ
sānutāpaṁ jagāda tam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tat-that; śrūtvā-having heard; bhagavat-of the Lord; vākyam-the statement; uddhavaḥ-Uddhava; hṛdi-in his heart; duḥkhitaḥ-unhappy; kṣaṇam-for a moment; niśvasya-sighing; vismeraḥ-surprised; sa-with; anutāpam-sadness; jagāda-said; tam-to Him.

Śrī Parīkṣit said: Hearing the Lord's words, Uddhava became filled with wonder and unhappy at heart. He sighed and unhappily said to Him:

Text 63

śrīmad-uddhava uvāca

na rāja-rājeśvaratā vibhūtīr

na divya-vastūni ca te bhavattaḥ
na kāmayante 'nyad apīha kiñcid
amūtra ca prāpyaṁ ṛte bhavantam

śrīmad-uddhavaḥ uvāca-Śrī Uddhava said; na-not; rāja-rājeśvaratā-of being the king of the kings of kings; vibhūtīḥ-opulences; na-not; divya-vastuni-transcendental things; ca-also; te-they; bhavattaḥ-of You; na-not; kāmayante-desire; anyat-another; api-also; iha-here; kiñcit-something; amūtra-in the next life; ca-also; prāpyam-to be attained; ṛte-without; bhavantam-You.

Śrīmān Uddhava said: They do not wish the opulences of the king of the kings of kings. They do not wish from You any glorious valuables. They do not wish anything but You in this life or the next.

Text 64

avadhāna-prasādo 'tra
kriyatāṁ jñāpayāmi yat
pāścād vicarya kartavyaṁ
svayam eva yathocitam

avadhāna-of attention; prasādaḥ-mercy; atra-here; kriyatām-should be done; jñāpayāmi-I will inform; yat-what; pāścāt-then; vicarya-considering; kartavyam-to be done; svayam-personally; eva-indeed; yathā-as; ucitam-proper.

Please give me the mercy of Your attention. I will speak, and then You may consider what should be done.

Text 65

pūrvaṁ nandasya saṅgatyā
bhavatā preṣitāni te
bhūṣaṇādīni dṛṣṭvocur
mitho magnāḥ śucāmbudhau

pūrvam-previously; nandasya-of Nanda; saṅgatyā-by meeting; bhavatā-by You; preṣitāni-sent; te-Your; bhūṣaṇa-ornaments; ādīni-beginning with; dṛṣṭvā-having seen; ūcuḥ-said; mithaḥ-together; magnāḥ-plunged; śucā-of lamentation; ambudhau-in an ocean.

Previously (when the people of Vraja,) saw the ornaments and other things You had sent back with Nanda, they became plunged in an ocean of grief and said:

Text 66

aho bata mahat kaṣṭāṁ
    vayam etad abhīpsavaḥ
etat-prasāda-yogyāś ca
    jñātāḥ kṛṣṇena samprati

tad asmaj-jīvanaṁ dhig dhik
    tiṣṭhet kaṇṭhe 'dhunāpi yat
nanda-gopāṁś ca dhig dhig ye
    taṁ tyaktvaitāny upānayan

aho bata-alas; mahat-great; kaṣṭām-calamity; vayam-we; etat-this; abhīpsavaḥ-desiring; etat-His; prasāda-mercy; yogyaḥ-suitable; ca-also; jñātaḥ-known; kṛṣṇena-by Kṛṣṇa; samprati-now; tat-this; asmat-of us; jīvanam-the life; dhik-fie!; dhik-fie!; tiṣṭhet-may stand; kaṇṭhe-on the neck; adhunā-now; api-also; yat-what; nanda-gopān-Nanda's gopas; ca-also; dhik-fie!; dhik-fie!; ye-who; tam-Him; tyaktvā-abandoning; etāni-they; upānayan-gave.

"Alas! Alas! Alas! Now Kṛṣṇa thinks we want these things (and giving them to us) is His mercy! Miserable! Miserable is the life-breath that still stays on our throats! Miserable! Miserable are Nanda and the gopas, who left Kṛṣṇa behind and brought us these things!"

Text 67

tatas tvad-gamanāśāṁ ca
    hitvā saha yaśodayā
mṛta-prāyā bhavan-mātrā
    rebhire 'nāśanaṁ mahat

tataḥ-then; tvat-of You; gamana-going; āśām-hope; ca-and; hitvā-abandoning; saha-with; yaśodayā-Yaśdodā; mṛta-prāya-almost dead; bhavān-You; mātrā-by Your mother; rebhire-began; anāśanam-fasting; mahat-great.

Now that they have given up hope that You will return, the people of Vraja, along with Your mother, Yaśodā, are on the verge of death. Now they have begun a great fasting (until death).

Text 68

kṛtāpārādhavān nando
    vaktuṁ kiñcid dina-trayam
aśakto 'tyanta-sokārtā
    vraja-prāṇān avan gatān

bhavatas tatra yānoktiṁ
    grāhayan śapathotkaraiḥ
darśayan yukti-cāturyam
    amūn evam aśās tv ayāt

kṛta-done; apārādhavān-offense; nandaḥ-Nanda; vaktum-to say; kiñcit-something; dina-days; trayam-three; aśaktaḥ-unable; atyanta-sokārtā-overcome with grief; vraja-of Vraja; prāṇan-the life; avan-protecting; gatān-gone; bhavataḥ-of You; tatra-there; yāna-going; uktim-statement; grāhayan-taking; śapathotkaraiḥ-with promises; darśayan-showing; yukti-at logic; cāturyam-skill; amūn-them; evam-thus; aśāḥ-hope; tu-indeed; ayat-did.

Overcome with grief, and thinking he had committed an offense, Nanda could not speak for three days. Then, explaining with great reason, and repeating Your promise to return, He gave hope to the people of Vraja and saved their lives.

Text 69

śrī-nanda uvāca

dravyāṇy ādau prema-cihnāni putra
    etāny atra prahinot satya-vākyaḥ
śīghraṁ paścād agamiṣyaty avaśyaṁ
    tatratyaṁ sva-prastutārthaṁ samāpya

śrī-nandaḥ uvāca-Śrī Nanda said; dravyāni-things; ādau-first; prema-of love; cihnāni-signs; putraḥ-son; etāni-these; atra-here; prahinot-sent; satya-truthful; vākyaḥ-words; śīghram-quickly; paścāt-then; agamiṣyati-will return; avaśyam-inevitably; tatratyam-there; sva-prastuta-artham-explanation; samāpya-concluding.

Śrī Nanda said: My son sent these things as tokens of His love. He will keep His word. He will quickly return as soon as He finishes His duties there.

Text 70

śrīmad-uddhava uvāca

śrutvā te tatra viśvāsya

sarve sarala-mānasaḥ
bhavat-prītiṁ samālocyā-
laṅkarān dadhur ātmasu

śrīmad-uddhava uvāca-Śrī Uddhava said: śrutvā-having heard; te-they; tatra-there; viśvasya-having faith; sarve-all; sarala-simple; mānasaḥ-hearts; bhavat-for You; prītim-love; samālocya-seeing; alaṅkarān-ornaments; dadhuḥ-placed; ātmasu-on themselves.

Śrīmān Uddhava said: Hearing these words, the simple-hearted people of Vraja believed them. Seeing these ornaments as signs of Your love, they placed them on their bodies.

Text 71

śrī-kṛṣṇo 'tra samāgatya
prasāda-dravya-saṅgrahāt
vīkṣyājñā-pālakān asmān
nitarāṁ kṛpāyiṣyati

śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; atra-here; samāgatya-returning; prasāda-mercy; dravya-things; saṅgrahāt-by taking; vīkṣya-seeing; ājñā-pālakān-following the order; asmān-us; nitarām-very; kṛpāyiṣyati-will be kind.

They thought: "When He returns, Kṛṣṇa will see that we followed His order by wearing these prasādam-ornaments and He will be very kind to us."

Text 72

bhavān svayam agatvā tu
yaḥ sandeśaṁ samarpya mām
prahinot tena te sarve
babhuvur nihatā iva

bhavān-You; svayam-personally; agatvā-not going; tu-but; yaḥ-who; sandeśam-message; samarpya-giving; mām-to me; prahinot-sen; tena-by that; te-they; sarve-all; babhuvuḥ-became; nihatāḥ-dead; iva-as if.

When You did not personally return, but only sent me with a message, they all became as if dead.

Text 73

tathā dṛṣṭyā mayā tatra
    bhavato gamanaṁ dhruvam
pratijñāya prayatnāt tan
    jīvayitvā samāgatam

tathā-so; dṛṣṭyā-with a glance; mayā-by me; tatra-there; bhavataḥ-of You; gamanam-going; dhruvam-certainly; pratijñāya-promising; prayatnāt-with great effort; tān-them; jīvayitvā-bringing to life; samāgatam-arrived.

Seeing this, I promised You would return, and with a great effort I saved their lives.

Text 74

tvat-prāptaye 'tha sannyasta-
    samasta-viṣayāśrayaḥ
prāpur yādṛg avasthāṁ te
    taṁ pṛcchaitaṁ nijāgrajam

tvat-You; prāptaye-to attain; atha-then; sannyasta-renounced; samasta-all; viṣaya-sense pleasures; āśrayaḥ-shelter; prāpuḥ-attained; yādṛk-like which; avasthām-state; te-they; tam-that; pṛccha-ask; etam-this; nija-own; agrajam-elder brother.

To attain You they have renounced all sense pleasures. Ask Your elder brother what condition they have attained.

Text 75

śrī-parīkṣid uvāca

tad-viccheda-mahā-duḥkha-
    saṅkayā mlāpitāni saḥ
devakī-bhīṣmajādīnāṁ
    mukhāny avanatāny adhaḥ

kṣarad-asrāṇi sa-snehaṁ
    vilokya mṛdulāśayaḥ
māsī-karpara-patrāṇi
    vyagro 'yācataḥ samjñayā

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tad-viccheda-in separation from Him; mahā-great; duḥkha-suffering; sankaya-with the fear; mlāpitāni-wilted; saḥ-He; devakī-bhīṣmajā-ādīnām-odf the queens headed by Rukmiṇī and Satyabhāmā; mukhāni-the faces; avanatāni-bowed; adhaḥ-down; kṣarat-flowing; asrāṇi-tears; sa-sneham-with love; vilokya-seeing; mṛdula-soft; āśayaḥ-hearts; māsī-black ink; karpara-pots; pātrāṇi-pages; vyagraḥ-agitated; ayācataḥ-begged; samjñayā-by name.

Śrī Parīkṣit said: Seeing that Devakī, Rukmiṇī and the others were terrified of being separated from Him and their bowed faces were wilting and shedding tears out of love, Kṛṣṇa's heart became softened and, agitated, He suddenly called for leaf-pages and a pot of ink.

Text 76

prastutārthaṁ samādhāyā-
tratyān āśvāsya bāndhavān
eṣo 'ham āgata-prāyā
iti jānīta mat-priyāḥ

evam āśvāsanaṁ prema-
pātraṁ preṣayituṁ vraje
sva-hastenaiva likhitaṁ
tac ca gāḍha-pratītaye

prastutārtham-duty; samādhāya-completing; atratyān-here; āśvāsya-consoling; bāndhavān-friends; eṣaḥ-He; aham-I; āgata-prāyaḥ-almost come; iti-thus; jānīta-please know; mat-priyāḥ-O you who are dear to Me; evam-thus; āśvāsanam-consolation; prema-of love; pātram-the object; preṣayitum-to send; vraje-to Vraja; sva-hastena-with His own hand; eva-indeed; likhitam-written; tat-that; ca-also; gāḍha-deep; pratītaye-for convincing.

"After I finish My duties and have comforted My friends here, I will soon return. O dear friends, please know this." With His own hand He wrote this comforting letter of love to make their faith strong,

Text 77

tasyehitam abhipretya
prāpto 'tyantārtim uddhavaḥ
vraja-vāsi-mano-'bhijño
'bravīt sa-śapathaṁ rudan

tasya-of Him; ihitam-done; abhipretya-understanding; prāptaḥ-attained; atyanta-great; ārtim-distress; uddhavaḥ-Uddhava; vraja-vāsi-of the residents of Vraja; manoḥ-the heart; abhijñaḥ-understanding; abravīt-said; sa-śapatham-with a vow; rudan-explaiming.

Knowing what Kṛṣṇa had done, and also knowing the hearts of the people of Vraja, Uddhava became very unhappy and exclaimed:

Text 78

śrīmad-uddhava uvāca

prabho su-nirṇītam idaṁ pratīhi
tvadīya-pādābja-yugasya tatra
śubha-prayānaṁ na vināsya jīved
vrajaḥ kathañcin na ca kiñcid icchet

śrīmad-uddhavaḥ-Śrī Uddhava; uvāca-said; prabhaḥ-O lord; su-nirṇītam-decided; idam-this; pratīhi-please know; tvadīya-Your; pādābja-yugasya-of the lotus feet; tatra-there; śubha-prayānam-for auspiciousness; na-not; vinā-without; asya-of that; jīvet-may live; vrajaḥ-Vraja; kathañcit-somehow; na-not; ca-also; kiñcit-something; icchet-may desire.

Śrīmān Uddhava said: Lord, Please understand the conclusion. Without the auspicious return of Your lotus feet, the people of Vraja cannot remain alive. They do not desire anything but this.

Text 79

śrī-parīkṣid uvāca

kumatiḥ kaṁsa-mātāha
sa-hāsaṁ dhunvatī śiraḥ
huṁ huṁ devakī nirbuddhe
buddhaṁ buddhaṁ mayādhunā

śrī-parīkṣid uvāca-Śrī Parīkṣit said; kumatiḥ-senile; kaṁsa-mātā-Kaṁsa's mother; āha-said; sa-hāsam-with a smile; dhunvatī-shaking; śiraḥ-her head; hum-Ah!; hum-Ah!; devaki-Devakī; nirbuddhe-foolish; buddham-understood; buddham-understood; mayā-by me; adhunā-now.

Śrī Parīkṣit said: Shaking her head and laughing, Kaṁsa's mother, senile

Padmavatī said, "Ah! Ah! Foolish Devakī, now I understand! Now I understand!

Text 80

ciraṁ go-rasa-dānena
yantritasyoddhavasya te
sāhāyyāt tvat-sutaṁ gopā
nāyayitvā punar vane

bhīṣaṇe durgame duṣṭa-
sattva-juṣṭe sa-kaṇṭake
samrakṣayitum icchanti
dhūrtāḥ paśu-gaṇān nijān

ciram-for a long time; go-rasa-of milk; dānena-by the gift; yantritasya-engaged; uddhavasya-of Uddhava; te-they; sāhāyyāt-because of being a help; tvat-sutam-your son; gopāḥ-the cowherd people; nāyayitvā-making bring; punaḥ-again; vane-in the forest; bhīṣaṇe-terrible; durgame-impassable; duṣṭa-wicked; sattva-creatures; juṣṭe-filled; sa-kaṇṭake-with brambles; samrakṣayitum-to protect; icchanti-desire; dhūrtāḥ-rascals; paśu-gaṇān-cows; nijān-own.

"By giving him milk again and again the cowherd people bewitched Uddhava so he would bring your son Kṛṣṇa back to Vraja to help them. These rascals want Him to protect their cows in the terrible, impassable, bramble-filled forest filled with wild animals."

Text 81

śrī-parīkṣid uvāca

tac chrūtvā kutsitaṁ vākyam
aśaktā soḍhum añjasā
yaśodāyāḥ priya-sakhī
rāma-mātāha kopitā

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tat-this; śrūtvā-hearing; kutsitam-horrible; vākyam-statement; aśaktā-unable; soḍhum-to tolerate; añjasā-at once; yaśodāyāḥ-of Yaśodā; priya-sakhī-the dear friend; rāma-of Balarāma; mātā-the mother; āha-said. kopitā

Śrī Parīkṣit said: Unable to bear hearing these horrible words, Rohiṇī, who was Balarāma's mother and Yaśodā's dear friend, became angry and spoke.

Text 82

śrī-rohiṇy uvāca

āḥ kaṁsa-mātaḥ kim ayaṁ
go-rakṣāyāṁ niyujyate
kṣaṇa-mātraṁ ca tatratyair
adṛṣṭo 'smin na jīvyate

śrī-rohiṇī uvāca-Śrī Rohiṇī said; aḥ-O; kaṁsa-mātaḥ-mother of Kamsa; kim-what?; ayam-this; gaḥ-cows; rakṣayam-protection; niyujyate-is engaged; kṣaṇa-mātram-for a moment; ca-also; tatratyaiḥ-by the people there; adṛṣṭaḥ-not seen; asmin-here; na-not; jīvyate-lives.

Śrī Rohiṇī said: O mother of Kaṁsa, what is this about Kṛṣṇa being used to protect the cows? If they do not see Him, the people in Vraja cannot live for a moment.

Text 83

vṛkṣādibhis tv antarite kadācid
asmin sati syāt saha-cāriṇāṁ bhṛśām
śrī-kṛṣṇa kṛṣṇeti mahā-pluta-svarair
āhvāna-bhaṅgyākulatā sa-rodanā

vraja-sthitānāṁ tv ahar eva kāla-
rātrir bhaved eka-lavo yugaṁ ca
raviṁ rajo-vartma sa paśyatāṁ muhur
daśā ca kācin muralīṁ ca śṛṇvatām

vṛkṣa-ādibhiḥ-beginning with the trees; tu-indeed; antarite-within; kadācit-sometimes; asmin-in that; sati-being; syāt-is; saha-cāriṇām-of companions; bhṛśām-greatly; śrī-kṛṣṇa kṛṣṇa-Śrī Kṛṣṇa Kṛṣṇa; iti-thus; mahā-pluta-svaraiḥ-with loud sounds; āhvāna-of calling Him; bhaṅgyā-with waves; ākulatā-overcome; sa-rodanā-with crying; vraja-sthitānām-of the people of Vraja; tu-indeed; ahaḥ-day; eva-certainly; kāla-rātriḥ-night; bhavet-is; eka-one; lavaḥ-moment; yugam-a millenium; ca-and; ravim-the sun; rajaḥ-of dust; vartma-path; saḥ-that; paśyatām-should be seen; muhuḥ-again and again; daśā-state; ca-also; kācin-a certain; muralīm-flute; ca-also; śṛṇvatām-should be heard.

When Kṛṣṇa was behind a tree or something else, His friends would call out, "Śrī Kṛṣṇa! Kṛṣṇa! with a loud sound. Without Kṛṣṇa every moment of the day and night became like a yuga for the people of Vraja. Again and again they looked

for the sun or the pathway of dust or listened for the flute.

Note: When during the day Kṛṣṇa was protecting the cows in the pasturing ground, the people of Vraja anxiously waited for His return. They looked to see how soon the sun would set (the time of Kṛṣṇa's return), they looked in the distance for signs of dust raised by the cows' hooves (the harbinger of Kṛṣṇa's return), and they listened for the sound of Kṛṣṇa playing the flute.

Text 84

ayaṁ hi tat-tad-vipineṣu kautukād
vihārtu-kāmaḥ paśu-saṅgha-saṅgataḥ
vayasya-vargaiḥ saha sarvato 'ṭituṁ
prayati nityaṁ svayam agrajānvitaḥ

ayam-this; hi-certainly; tat-tad-vipineṣu-in the various forests; kautukāt-happily; vihārtu-to play; kāmaḥ-desiring; paśu-saṅgha-of the cows; saṅgataḥ-in the company; vayasya-vargaiḥ-with friends; saha-with; sarvataḥ-everywhere; aṭitum-to wander; prayāti-goes; nityam-always; svayam-personally; agraja-elder brother; anvitaḥ-with.

Eager to play, He would happily wander with His elder brother, His friends, and the cows through many forests.

Text 85

yatrāti-mattāmbu-vihaṅga-mālā-
kulī-kṛtāly-āvali-vibhrameṇa
vicālitānāṁ kamalotpalānāṁ
sarāṁsi gandhair vilasaj-jalāni

tathā mahāścarya-vicitratā-mayī
kalindajā sā vraja-bhūmi-saṅginī
tathā-vidhā vindhya-nagādi-sambhavaḥ
parāś ca nadyo vilasanti yatra ca

yatra-where; ati-very; matta-intoxicated; ambu-water; vihaṅga-of birds; mālā-garlands; kulī-kṛta-gathered; āli-āvali-bees; vibhrameṇa-by wandering; vicālitānām-moving; kamalotpalānām-of lotus flowers; sarāṁsi-waters; gandhaiḥ-with fragrances; vilasat-sparkling; jalāni-waters; tathā-so; mahāścarya-vicitratā-mayī-very wonderful; kalindajā-Yamunā; sā-it; vraja-bhūmi-the land of Vraja; saṅginī-touching; tathā-vidhā-like that; vindhya-naga-ādi-sambhavaḥ-born from the Vindhya Hills and other places; parāḥ-other; ca-and; nadyaḥ-rivers; vilasanti-shine;

yatra-there; ca-also.

There are many splendid lakes fragrant with lotus flowers moving with the pastimes of many intoxicated water-birds and bumblebees. There the very wonderful Yamunā touches the land of Vraja. There many other rivers like the Yamunā gloriously flow from the Vindhya Hills and other places.

Text 86

tat-tat-taṭaṁ komala-bālukācitaṁ
ramyaṁ sadā nūtana-śadvalāvṛtam
svabhāvika-dveṣa-visarjanollasan-
manojñā-nānā-mṛga-pakṣi-saṅkulam

divya-puṣpa-phala-pallavāvalī-
bhāra-namrita-latā-taru-gulmaiḥ
bhūṣitaṁ mada-kalāpi-kokila-
śreṇi-nāditam aja-stuti-pātram

tat-tat-taṭam-the various shores; komala-delicate; bāluka-with bakula flowers; ācitam-filled; ramyam-charming; sadā-always; nūtana-new; śadvala-with grass; āvṛtam-covered; svabhāvika-natural; dveṣa-enmity; visarjana-abandonment; ullasat-splendid; manojña-beautiful; nānā-various; mṛga-animals; pakṣi-and birds; saṅkulam-filled; divya-splendid; puṣpa-flowers; phala-fruits; pallava-blossoming twigs; āvalī-multitudes; bhāra-weight; namrita-bowed down; latā-vines; taru-trees; gulmaiḥ-bushes; bhūṣitam-decorated; mada-intoxicated; kalāpi-peacocks; kokila-cuckoos; śreṇi-many; nāditam-sounding; aja-of Brahmā; stuti-of prayers; pātram-the object.

The charming river and lake shores are filled with delicate bakula flowers, covered with fresh grass, crowded with many different birds and animals free from natural feelings of enmity, decorated with many vines, trees, and bushes bowing down with the great weight of many splendid fruits, flowers, and blossoming twigs, and musical with the sounds of maddened peacocks and cuckoos. They are the object of Brahmā's prayers.

Text 87

vṛndāraṇye vraja-bhuvi gavāṁ tatra govardhane vā
nāsti hiṁsā-haraṇa-rahite rākṣakasyāpy apekṣā
gāvo gatvoṣasi vipinatas ta mahiṣy-ādi-yuktaḥ
svairaṁ bhuktvā sa-jala-yavasaṁ sāyam āyanti vāsam

vṛndāraṇye-in Vṛndāvana forest; vraja-bhuvi-in the land of Vraja; gavām-of the cows; tatra-there; govardhane-on Govardhana Hill; vā-or; na-not; asti-is; hiṁsā-violence; haraṇa-theft; rahite-without; rākṣakasya-protecting; api-also; apekṣā-in relation; gāvaḥ-to the cows; gatvā-gone; uṣasi-at sunrise; vipinataḥ-from the forest; tāḥ-they; mahiṣī-ādi-yuktaḥ-with buffaloes and other animals; svairam-as they wish; bhuktvā-eating; sa-with; jala-water; yavasam-and grass; sāyam-in evening; āyanti-go; vāsam-home.

In the land of Vraja, in Vṛndāvana forest, or on Govardhana Hill, places where there is no danger of their being killed or stolen, the cows, buffaloes, and other animals go in the morning, eat grass and drink water to their heart's content, and then voluntarily return to their homes in the evening.

Note: The people of Vraja have no need to lure Kṛṣṇa back to protect the cows that can take care of themselves and need no protector.

Text 88

śrī-vṛddhovāca

are bāleti vācāle
tat kathaṁ te gavādayaḥ
adhunā rakṣakābhāvān
nāṣṭā iti niśamyate

śrī-vṛddhā uvāca-the old lady said; are-O; bāla-child; iti-thus; vācāle-talkative; tat-that; katham-how?; te-they; gava-ādayaḥ-headed by the cows; adhunā-now; rakṣaka-protection; abhāvāt-because of non-existence; nāṣṭāḥ-destroyed; iti-thus; niśamyate-is heard.

The old lady said: O talkative child, then why have we heard that now, for want of protection, many of the cows and other animals have died?

Text 89

śrī-parīkṣid uvāca

śrīmad-gopāladevas tac
chrūtvā sambhrānti-yantritaḥ
jātāntas-tapataḥ śuṣyan-
mukhābjaḥ śaṅkayākulaḥ

prathamāpara-kālīna-
vraja-vṛttānta-vedinaḥ
mukham ālokayām āsa
baladevasya sāśrukam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; śrīmad-gopāladevaḥ-Śr Kṛṣṇa; tat-that; śrūtvā-hearing; sambhrānti-yantritaḥ-bewildered; jāta-antas-tapataḥ-tormented at heart; śuṣyat-dried up; mukhābjaḥ-lotus face; śaṅkayā-with fears; ākulaḥ-tormented; prathama-first; apara-other; kālīnaḥ-times; vraja-of Vraja; vṛttānta-news; vedinaḥ-aware; mukham-at the face; ālokayām āsa-looked; baladevasya-of Baladeva; sa-with; aśrukam-tears.

Śrī Parīkṣit said: Hearing this, Lord Kṛṣn, bewildered, tormented with fears, His heart burning with pain, and His lotus face withered, tearfully looked at the face of Balarāma, who knew all the news, past and present, of Vraja.

Text 90

rohiṇī-nandano bhrātur
bhāvaṁ buddhaḥ smaran vrajam
sva-dhairya-rakṣaṇāśaktaḥ
prārudann abravīt sphuṭam

rohiṇī-nandanaḥ-Rohiṇī's son; bhrātuḥ-of His brother; bhāvam-the condition; buddhaḥ-understanding; smaran-remembering; vrajam-Vraja; sva-dhairya-His own peaceful composure; rakṣaṇa-protection; aśaktaḥ-unable; prārudan-crying; abravīt-said; sphuṭam-clearly.

Balarāma understood His brother's condition. Unable to remain peaceful as He remembered Vraja, weeping, He spoke,

Text 91

śrī-baladeva uvāca

gavāṁ keva kathā kṛṣṇa
te te 'pi bhavataḥ priyāḥ
mṛgā vihaṅgā bhāṇḍīra-
kadambādyāś ca pādapāḥ

latā-nikuñja-kuñjāni
śādvalāny api jīvanam
bhavaty evārpayām āsuḥ

kṣīṇaś ca sarito 'drayaḥ

śrī-baladevaḥ uvāca-Śrī Balarāma said; gavām-of the cows; kā-what?; iva-like; kathā-description; kṛṣṇa-O Kṛṣṇa; te te-they; api-also; bhavataḥ-to You; priyāḥ-dear; mṛgāḥ-the deer; vihaṅgāḥ-the birds; bhāṇḍīra-kadamba-ādyāḥ-the trees headed by Bhandira and kadamba trees; ca-also; pādapāḥ-trees; latā-vines; nikuñja-forest; kuñjāni-groves; śadvalāni-the grass; api-also; jīvanam-life; bhavati-is; eva-indeed; arpayām āsuḥ-gave; kṣīṇaḥ-withered; ca-also; saritaḥ-rivers; adrayaḥ-hills.

Śrī Balarāma said: O Kṛṣṇa, what can I say about the cows? Everyone in Vraja is dear to You. The deer, birds, trees headed by the bhāṇḍīras and kadambas, vines, forest groves, and even the grass have now given up their lives for Your sake. Even the hills and rivers have withered and gone dry.

Text 92

manuṣyāḥ katicid bhrātaḥ
    paraṁ te satya-vākyataḥ
jātāśayaiva jīvanti
    neccha śrotum ataḥ param

manuṣyāḥ-humans; katicit-some; bhrātaḥ-O brother; param-further; te-of You; satya-vākyataḥ-from the promise; jāta-born; āśayā-with hope; eva-certainly; jīvanti-live; na-not; īcchā-desire; śrotum-to hear; ataḥ param-more.

Brother, nourished by the hope that You will keep Your promise, a few humans remain alive. You don't wish to hear any more.

Text 93

kintv idānīm api bhavān
    yadi tan no 'nukampate
yama eva tadā sarvān
    vegenānugrahiṣyati

kintu-however; idānīm-now; api-even; bhavān-You; yadi-if; tat-that; na-not; u-indeed; anukampate-are compassionate; yamaḥ-Yama; eva-indeed; tadā-then; sarvān-all; vegena-quickly; anugrahiṣyati-will be kind.

If You are not kind to them now, then death will quickly be kind to them.

Text 94

yat tatra ca tvayākāri
nivịṣaḥ kāliya-hradaḥ
śoko 'yaṁ vipulas teṣāṁ
śoke 'nyat karaṇaṁ śṛṇu

yat-what; tatra-there; ca-also; tvayā-by You; akāri-done; ni-viṣaḥ-free of poison; kāliya-hradaḥ-Kāliya lake; śokaḥ-grief; ayam-that; vipulaḥ-greater; teṣām-of them; śoke-in grief; anyat-another; karaṇam-cause; śṛṇu-please hear.

That You removed the posion from Kāliya lake makes them lament bitterly. Now please hear another reason for their lamentation.

Text 95

tatratyā yamunā sv-alpa-
jalā śuṣkeva sājani
govardhano 'bhūn nīco 'sau
svaḥ prāpto yo dhṛtas tvayā

tatratyā-there; yamunā-the Yamunā; su-very; alpa-little; jalā-water; śuṣkā-dry; iva-as if; sā-it; ajani-has become; govardhanaḥ-Govardhana Hill; abhūt-has become; nīcaḥ-low; asau-it; svaḥ-own; prāptaḥ-attained; yaḥ-who; dhṛtaḥ-held; tvayā-by You.

The Yamunā river has very little water. It is almost dry. Govardhana Hill, which You personally held, has become stunted.

Text 96

na yānty anaśanāt prāṇas
tvan-nāmāmṛta-sevinām
paraṁ śuṣka-mahāraṇya-
dāvāgnir bhavitā gatiḥ

na-not; yānti-go; anaśanāt-from not eating; prāṇaḥ-life; tvat-of You; nāma-of the name; amṛta-by the nectar; sevinām-served; param-then; śuṣka-dry; mahā-great; araṇya-dāva-forest; agniḥ-fire; bhavitā-will be; gatiḥ-destination.

They do not eat, but because they still drink the nectar of Your name death

does not leave them. Their future is a fire in the great dry forest.

Text 97

śrī-parīkṣid uvāca

śṛṇvann asau tat-para-duḥkha-kātaraḥ
kaṇṭhe gṛhītvā mṛdula-svabhāvakaḥ
rāmaṁ mahā-dīna-vad aśru-dhārayā
dhautāṅga-rāgo 'rudad ucca-su-svaram

śrī-parīkṣid uvāca-Śrī Parīkṣit said; śṛṇvan-hearing; asau-He; tat-para-duḥkha-kātaraḥ-overcome with grief; kaṇṭhe-on the neck; gṛhītvā-grasping; mṛdula-gentle; svabhāvakaḥ-nature; rāmām-Balarāma; mahā-dīna-vat-as a very poor person; aśru-of tears; dhārayā-with a stream; dhauta-washed; aṅga-rāgaḥ-what was anointing His body; arudat-wept; ucca-su-svaram-loudly.

Śrī Parīkṣit said: Hearing this, gentle Kṛṣṇa was overwhelmed with grief. Clinging to Balarāma's neck, He loudly wept as if He were the most miserable person. The stream of His tears washed away the ointments decorating His body.

Text 98

paścād bhūmi-tale luloṭha sa-balo mātar mumoha kṣaṇāt
tādṛg rodana-duḥsthatānubhavataś cāpūrva-vṛttaṁ tayoḥ
rohiṇy-uddhava-devakī-madana-su-śrī-satyabhāmādayaḥ
sarve 'ntaḥ-pura-vāsino vikalatāṁ bhejū rudanto muhuḥ

paścāt-after; bhūmi-tale-on the ground; luloṭha-rolled; sa-balaḥ-with Balarāma; mātaḥ-O mother; mumoha-fainted; kṣaṇāt-in a moment; tādṛk-like that; rodana-weeping; duḥsthatā-suffering; anubhavataḥ-by experiencing; ca-and; apūrva-unprecedented; vṛttam-action; tayoḥ-of Them both; rohiṇī-Rohiṇī; uddhava-Uddhava; devakī-Devakī; madana-of Pradyumna; sū-the mother; śrī-satyabhāmā-Śrī Satyabhāmā; ādayaḥ-beginning with; sarve-all; antaḥ-pura-vāsinaḥ-residents of the palace; vikalatām-devastation; bhejuḥ-attained; rudantaḥ-weeping; muhuḥ-at every moment.

O mother, then Kṛṣṇa and Balarāma rolled about on the ground and, after a moment, fainted. Seeing the unprecedented nature of Their weeping and pain, Rohiṇī, Devakī, Rukmiṇi, Satyabhāmā, and everyone else in the palace's inner rooms became overwhelmed with grief. They wept again and again.

Text 99

śrūtvāntaḥ-purato 'py apūrva-kalitākrāndaṁ mahārta-svarair
dhavanto yadavo javena vasudevenograseṇādayaḥ
tatrāgatya tathā-vidhaṁ prabhu-varaṁ dṛṣṭvārudan vihvalā
viprā garga-mukhās tathā pura-janāś cāpūrva-dṛṣṭekṣayā

śrūtvā-hearing; antaḥ-purataḥ-from the inner rooms of the palace; api-also; apūrva-kalita-never seen before; ākrāndam-crying; mahā-great; ārta-suffering; svaraiḥ-with sounds; dhavantaḥ-running; yadavaḥ-Yādavas; javena-quickly; vasudevena-with Vasudeva; ugraseṇa-by Ugrasena; ādayaḥ-headed; tatra-there; āgatya-arriving; tathā-vidham-like that; prabhu-varam-the Supreme Lord; dṛṣṭvā-seeing; arudan-cried; vihvalāḥ-overcome with grief; viprāḥ-the brāhmaṇas; garga-by Garga Muni; mukhāḥ-headed; tathā-then; pura-janāḥ-the citizens; ca-also; apūrva-dṛṣṭa-īkṣayā-by a sight never seen before.

Hearing from the palace's inner rooms screams of grief never heard before, Vasudeva and the Yādavas headed by Ugrasena quickly ran there. Arriving, and seeing their Lord in that way, they wept, overcome with grief. By seeing this sight, which had never been seen before, the people of the city and the brāhmaṇas headed by Garga Muni also wept.

Chāpter Seven: Pūrṇa (The Perfect Devotees)

Text 1

śrī-parīkṣid uvāca

itthaṁ sa-parivārasya
mātas tasyāti-rodanaiḥ
brahmāṇḍaṁ vyāpya sañjāto
mahotpāta-cayaḥ kṣaṇāt

śrī-parīkṣid uvāca-Śrī Parīkṣit said; itthaṁ-thus; sa-parivārasya-with His associates; mātas-O mother; tasya-of Him; ati-rodanaiḥ-with great weeping; brahmāṇḍam-the universe; vyāpya-pervading; sañjāto-born; mahotpāta-cayaḥ-great calamities; kṣaṇāt-at once.

Śrī Parīkṣit said: Mother, the great weeping of the Lord and His associates filled the universe and at once created a great host of terrible calamities.

Text 2

tatrānya-bodhakābhāvāt
svayam āgāc caturmukhaḥ
vṛto veda-purāṇādyaiḥ
parivāraiḥ surair api

tatra-there; anya-others; bodhaka-creator; abhāvāt-because of the non-existence; svayam-personally; āgāt-came; caturmukhaḥ-Brahmā; vṛto-accompanied; veda-purāṇa-ādyaiḥ-by the Vedas, Purāṇas and other scritpures; parivāraiḥ-companions; surair-demigods; api-also.

Because no one (but Kṛṣṇa) could have brought these calamities, Brahmā, accompanied by His associates, the demigods and the scriptures headed by the Vedas and Purāṇas, personally came (to Dvārakā).

Text 3

tam apūrva-daśā-bhājaṁ
preṣṭha-prāṇāya-kātaram
nigūḍha-nija-māhātmya-
bhara-prakaṭanoddhatam

mahā-nārāyaṇaṁ brahmā
pitaraṁ gurum ātmanaḥ
sa-camatkāram ālokya
dhvasta-dhairyo 'rudat kṣaṇam

tam-to Him; apūrva-daśā-bhājāṁ-in an unprecedented condition; preṣṭha-for His dear devotees; praṇaya-with love; kātaram-tortured; nigūḍha-hidden; nija-own; māhātmya-bhara-great glories; prakaṭana-uddhatam-manifestation; mahā-nārāyaṇam-Mahā Nārāyaṇa; brahmā-Brahmā; pitaram-father; gurum-guru; ātmanaḥ-personally; sa-camatkāram-with wonder; ālokya-seeing; dhvasta-destroyed; dhairyo-peaceful; arudat-cried; kṣaṇam-continually.

Gazing with wonder on his father and guru, Lord Mahā-Nārāyaṇa who, tortured with love for His dearest devotees and His most secret glories openly displayed, was in a wonderful, unprecedented condition of heart, Brahmā lost all composure and for a moment wept.

Text 4

saṁstabhya yatnād ātmānaṁ
svasthyaṁ janayituṁ prabhoḥ
upāyaṁ cintayām āsa
prāpa cānantaraṁ hṛdi

saṁstabhya-composing; yatnād-with effort; ātmānaṁ-himself; svasthyaṁ-a normal condition; janayituṁ-to create; prabhoḥ-of the Lord; upāyaṁ-method; cintayām āsa-considered; prāpa-attained; ca-and; anantaraṁ-then; hṛdi-in the heart.

Carefully composing himself, he thought how to bring the Lord to an auspicious condition. Then, in his heart he found the way.

Text 5

tatraiva bhagavat-pārśve
rudantaṁ vinaṭā-sutam
uccaiḥ sambodhya yatnena
sabodhī-kṛtya so 'vadat

tatra-there; eva-indeed; bhagavat-of the Lord; pārśve-by the side; rudantam-weeping; vinaṭā-sutam-Garuḍa; uccaiḥ-loudly; sambodhya-addressing; yatnena-with effort; sabodhī-kṛtya-gaining his attention; so-he; avadat-said.

Addressing Garuḍa, who loudly wept by the Lord's side, and with great effort gaining his attention, Brahmā spoke.

Text 6

śrī-brahmovāca

yac chrī-vṛndāvanaṁ madhye
raivatādri-samudrayoḥ
śrīman-nanda-yaśodādi-
pratimālaṅkṛtāntaram

go-yūthais tādṛśair yuktaṁ
racitaṁ viśvakarmaṇā
rājate māthuraṁ sakṣād
vṛndāvanam ivāgatam

śrī-brahmā uvāca-Śrī Brahmā said; yat-what; śrī-vṛndāvanam-Śri Vṛndāvana; madhye-in the midst; raivatādri-Mount Raivata; samudrayoḥ-and the ocean;

śrīman-nanda-yaśodā-ādi-headed by Nanda and Yaśodā; pratimā-statue; alaṅkṛta-decorated; antaram-within; go-yūthais-with many cows; tādṛśair-like that; yuktam-endowed; racitam-made; viśvakarmaṇā-by Viśvakarmā; rājate-is splendidly manifest; māthuram-Mathurā; sakṣād-directly; vṛndāvanam-Vṛndāvana; iva-as if; āgatam-come.

Śrī Brahmā said: Built by Viśvakarmā and decorated with deities of Nanda, Yaśodā, the other cowherd people, and many cows, a district of Mathurā is splendidly manifest between Mount Raivata and the ocean. It is as if Vṛndāvana itself had come there.

Text 7

tatremaṁ sāgrajaṁ yatnād
yathāvasthāṁ śanair naya
kevalaṁ yātu tatraiṣā
rohiṇy anyo na kaścana

tatra-there; imaṁ-this; sa-with; agrajam-His elder brother; yatnād-carefully; yathā-as; avasthām-the state; śanair-gradually; naya-bring; kevalam-only; yātu-may go; tatra-there; eṣā-she; rohiṇī-Rohiṇī; anyo-another; na-not; kaścana-anyone.

Carefully and slowly, as His delicate state allows, bring Kṛṣṇa there with His elder brother. Rohiṇī may also come, but no one else.

Text 8

śrī-parīkṣid uvāca

prayatnāt svasthatāṁ nīto
brahmaṇā sa khageśvaraḥ
viśārada-varaḥ pṛṣṭhe
mandaṁ mandaṁ nyadhatta tau

śrī-parīkṣid uvāca-Śrī Parīkṣit said; prayatnāt-with great care; svasthatāṁ-to an auspicious condition; nīto-brought; brahmaṇā-by Brahmā; sas-he; khageśvaraḥ-Garuḍa, the king of birds; viśārada-varaḥ-the most expert; pṛṣṭhe-on his back; mandaṁ mandaṁ-very gently and slowly; nyadhatta-placed; tau-Them both.

Śrī Parīkṣit said: Carefully brought by Brahmā to his normal state, Garuḍa, who is the king of birds and the best of the wise and skilfull, very gently placed the two of Them (Kṛṣṇa and Balarāma) on his back.

Text 9

sva-sthānaṁ bhejire sarve
caturvaktreṇa bodhitāḥ
samjñām ivāpto rāmas tu
niyamāno garutmatā

sva-own; sthānaṁ-place; bhejire-attained; sarve-all; caturvaktreṇa-by Brahmā; bodhitaḥ-known; samjñām-consciousness; iva-as if; āpto-attained; rāmas-Balarāma; tu-indeed; niyamāno-being brought; garutmatā-By Garuḍa.

Brahmā brought everyone to their natural states and they all returned to their own places. As He was being carried by Caruḍa, Balarāma seemed to regain His original cosciousness.

Text 10

śrī-nanda-nandanas tatra
paryaṅke sthāpitaḥ śanaiḥ
sākṣād ivāvatiṣṭhas te
yatra tad-gopa-gopikāḥ

śrī-nanda-nandanas-Kṛṣṇa; tatra-there; paryaṅke-on the lap; sthāpitaḥ-placed; śanaiḥ-gradually; sākṣād-directly; iva-as if; avatiṣṭhas-stood; te-they; yatra-where; tad-gopa-gopikāḥ-the gopas and gopīs.

Then Lord Kṛṣṇa was gently put in that place. It was as if the gopas and gopīs stood around Him.

Text 11

uddhavena sahāgatya
devakī putra-vatsalā
rukmiṇī-satyabhāmādya
devyaḥ padmavatī ca sā

tādṛg-daśāgataṁ kṛṣṇam
aśaktas tyaktum añjasā
dūrād dṛṣṭi-pathe 'tiṣṭhan
nilīya brahma-yācñayā

uddhavena-Uddhava; saha-with; āgatya-arriving; devakī-Devakī; putra-Her son; vatsalā-loving; rukmiṇī-Rukmiṇī; satyabhāmā-and Satyabhāmā; ādyāḥ-headed by; devyaḥ-the queens; padmavatī-Padmavatī; ca-and; sā-she; tādṛk-like that; daśā-condition; āgatam-attained; kṛṣṇam-Kṛṣṇa; aśaktas-unable; tyaktum-to abandon; añjasā-at once; dūrād-from far away; dṛṣṭi-of the vision; pathe-on the path; atiṣṭhan-stood; nilīya-entering; brahma-of Brahmā; yācñayā-by the request.

Uddhava, Devakī, who dearly loved her son, Padmavatī, and the queens headed by Rukmiṇī and Satyabhāmā, unable to leave Kṛṣṇa in that state, went there. By Brahmā's order they hid, staying far from the path of Kṛṣṇa's eyes.

Text 12

nāradas tu kṛtāgaskam
ivātmānam amānyata
devānāṁ yādavānāṁ ca
saṅge 'gan na kutūhalāt

nāradas-Nārada; tu-also; kṛtāgaskam-an offender; iva-as if; ātmānam-himself; amānyata-considered; devānāṁ-of the demigods; yādavānāṁ-of the Yādavas; ca-also; saṅge-in the company; agāt-went; na-not; kutūhalāt-eagerly.

Thinking himself an offender, Nārada, did not follow the demigods and Yādavas.

Text 13

viyaty antar hṛto bhūtvā
baddhaikaṁ yoga-paṭṭakam
niviṣṭo bhagavac-ceṣṭā-
mādhuryānubhavāya saḥ

viyati-the sky; antar-within; hṛto-taken; bhūtvā-becoming; baddha-bound; ekaṁ-one; yoga-paṭṭakam-path of yoga; niviṣṭo-entered; bhagavat-of the Lord; ceṣṭa-the activities; mādhurya-the sweetness; anubhavāya-to see; saḥ-he.

Tightening his yoga-garment, he stayed in the sky to see the sweetness of the Lord's pastimes.

Text 14

garuḍaś copari vyomnaḥ
    sthitvā pratyakṣam ātmanaḥ
pakṣābhyām ācaraṁś chāyām
    anvavartata taṁ prabhum

garuḍas-Garuḍa; ca-also; upari-above; vyomnaḥ-the sky; sthitvā-standing; pratyakṣam-before the eyes ātmanaḥ-own; pakṣābhyām-with wings; ācaran-going; chāyām-shadow; anvavartata-followed; tam-Him; prabhum-the Lord.

Garuḍa also went into the sky where he followed the Lord, giving shade with his wings.

Text 15

atha kṛṣṇāgrajaḥ prāptaḥ
    kṣaṇena svasthatam iva
taṁ sarvārtham abhipretya
    vicakṣaṇa-śiromaṇiḥ

kṣipraṁ svasyānujasyāpi
    sammarjya vadanāmbujam
vastrodarāntare vaṁśī
    śṛṅga-vetre ca kakṣayoḥ

kaṇṭhe kadamba-mālāṁ ca
    barhāpīḍaṁ ca mūrdhani
navaṁ guñjāvataṁsaṁ ca
    karṇayor nidadhe śanaiḥ

atha-then; kṛṣṇāgrajaḥ-Kṛṣṇa's elder brother; prāptaḥ-attained; kṣaṇena-in a moment; svasthatam-His natural condition; iva-as if; taṁ-that; sarva-all; artham-meaning; abhipretya-understanding; vicakṣaṇa-of the wise; śiromaṇiḥ-the crest jewel; kṣipram-at once; svasya-own; anujasya-of the brother; api-also; sammarjya-wiping; vadana-face; ambujam-lotus; vastrodarāntare-in the garment; vaṁśī-flute; śṛṅga-horn-bugle; vetre-stick; ca-also; kakṣayoḥ-under His arms; kaṇṭhe-on the neck; kadamba-mālāṁ-a garland of kadamba flowers; ca-also; barhāpīḍaṁ-a peacock feather; ca-also; mūrdhani-on His head; navaṁ-new; guñjāvataṁsaṁ-gunja earrings; ca-also; karṇayor-on His ears; nidadhe-placed; śanaiḥ-slowly.

Kṛṣṇa's elder brother, Balarāma, the crest-jewel of philosophers, quickly attained His original consciousness and understood everything. At once He covered Kṛṣṇa's lotus face and gently placed a flute in His belt, a horn-bugle and stick under His arms, a kadamba garland on His neck, a peacock feather on His

head, and new guñā earrings on His ears.

Text 16

racayitvā vanya-veṣāṁ
    tvaṣṭṛ-kalpita-vastubhiḥ
balād utthāpayan dhṛtvā-
    bravīd uccatara-svaraiḥ

racayitvā-creating; vanya-forest; veṣāṁ-dress; tvaṣṭṛ-by Viśvakarmā; kalpita-created; vastubhiḥ-with things; balād-forcibly; utthāpayan-lifting; dhṛtvā-held; abravīd-said; uccatara-svaraiḥ-with a loud voice.

Having thus dressed Kṛṣṇa with forest-garments fashioned by Viśvakarmā, Balarāma picked up Kṛṣṇa and loudly spoke.

Text 17

śrī-baladeva uvāca

śrī-kṛṣṇa kṛṣṇa bho bhrātar
    uttiṣṭhottiṣṭha jagrihi
paśyādya velātikrāntā
    viśanti paśavo vanam

śrī-baladevaḥ uvāca-Śrī Balarāma said; śrī-kṛṣṇa-Śrī Kṛṣṇa; kṛṣṇa-Kṛṣṇa; bho-O; bhrātar-brother; uttiṣṭha-rise; uttiṣṭha-rise; jagrihi-awaken; paśya-look; adya-now; velā-the boundary; atikrāntā-gone past; viśanti-enter; paśavo-the cows. vanam-the forest.

Śrī Balarāma said: Śrī Kṛṣṇa! Kṛṣṇa! Brother! Rise! Rise! Wake up! Look! It is late! The cows already entering the forest!

Text 18

śrīdāmādyā vayasyāś ca
    sthitā bhavad-apekṣayā
snehena pitarau kiñcin
    na śaktau bhāṣituṁ tvayi

śrīdāma-ādyās-headed by Śrīdāmā; vayasyās-Your friends; ca-also; sthitās-standing; bhavad-apekṣayā-waiting for You; snehena-with love; pitarau-parents;

kiñcit-anything; na-not; śaktau-able; bhāṣitum-to speak; tvayi-to You.

Your friends headed by Śrīdāmā are waiting for You! Overcome with love, Your parents have no power even to speak to You!

Text 19

paśyantyas te mukhāmbhojam
imā gopyaḥ parasparam
karṇākarṇitayā kiñcid
vadantyas tvāṁ hasanti hi

paśyantyas-gazing; te-Your; mukha-face; ambhojam-lotus; imās-the; gopyaḥ-gopīs; parasparam-among themselves; karṇākarṇitayā-ear-to-ear; kiñcid-something; vadantyas-saying; tvāṁ-at You; hasanti-smile; hi-indeed.

Gazing at Your lotus face and whispering in each other's ear, the gopīs smile at You.

Text 20

śrī-parīkṣid uvāca

itthaṁ prajalpatābhīkṣṇaṁ
nāmabhiś ca sa-lālanam
āhūyamāno hastābhyām
calyamāno balena ca

rāmeṇotthāpyamāno 'sau
samjñām iva cirād gataḥ
vadan śiva-śiveti drāg
udatiṣṭhat sa-vismayam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; itthaṁ-thus; prajalpatā-talking; abhīkṣṇam-agaun and again; nāmabhis-with names; ca-and; sa-lālanam-with love; āhūyamāno-being called; hastābhyām-with hands; calyamāno-made to go; balena-with Balarāma; ca-also; rāmeṇa-with Balarāma; utthāpyamāno-made to stand; asau-He; samjñām-consciousness; iva-as if; cirād-after a long time; gataḥ-attained; vadan-saying; śiva-good!; śiva-good!; iti-thus; drāk-at once; udatiṣṭhat-stood; sa-vismayam-with wonder.

Śrī Parīkṣit said: In this way Balarāma spoke again and again, affectionately

called Kṛṣṇa's names, and lifted Kṛṣṇa with His hands and made Him stand up. After a long time Kṛṣṇa regained consciousness. Filled with wonder, and saying, “Good! Good!", Kṛṣṇa stood up.

Text 21

unmīlya netra-kamale
 sampaśyan parito bhṛśām
smayamānaḥ puro nandaṁ
 dṛṣṭvā hrīṇo nanāma tam

unmīlya-opening; netra-eyes; kamale-lotus; sampaśyan-looking; parito-everywhere; bhṛśām-broadly; smayamānaḥ-smiling; puro-before; nandaṁ-Nanda; dṛṣṭvā-seeing; hrīṇo-embarrassed; nanāma-bowed down; tam-to him.

Opening His lotus eyes, and looking in all directions, He smiled broadly. Seeing (the deity of) Nanda before Him, He became shy and bowed down to him.

Text 22

abravīt pārśvato vīkṣya
 yaśodāṁ ca hasan mudā
snehāt tad-ānana-nyasta-
 nirṇimeṣekṣaṇam iva

abravīt-said; pārśvato-at His side; vīkṣya-seeing; yaśodām-Yaśodā; ca-and; hasan-smiling; mudā-happily; snehāt-out of love; tad-ānana-on her face; nyasta-placed; nirṇimeṣa-unblinking; īkṣaṇam-glance; iva-as if.

Seeing (the Deity of) Yaśodā by His side, and gazing at Her face with unblinking eyes, He happily smiled and spoke.

Text 23

śrī-bhagavān uvāca

adya prabhāto bho mātar
 asminn eva kṣaṇe mayā
citrā kati kati svapnā
 jāgrateva na vīkṣitāḥ

śrī-bhagavān uvāca-the Lord said; adya-today; prabhāto- bho mātar-O mother; asmin-at this; eva-certainly; kṣaṇe-moment; mayā-by Me; citrās-wonderful; kati kati-how many?; svapnās-dreams; jāgratā-awake; iva-as if; na-not; vīkṣitāḥ-seen.

The Supreme Personality of Godhead said: O mother, this morning how many wonderful dreams unlike My waking life have I seen!

Text 24

madhu-puryām ito gatvā
dṛṣṭāḥ kaṁsādayo hatāḥ
jarasandhādayo bhūpā
nirjitāḥ sukhitāḥ surāḥ

madhu-puryām-in Mathurā City; ito-from here; gatvā-having gone; dṛṣṭāḥ-seen; kaṁsa-by Kaṁsa; ādayo-headed; hatāḥ-killed; jarasandha-ādayo-headed by Jarāsandha; bhūpās-kings; nirjitāḥ-conquered; sukhitāḥ-made happy; surāḥ-the demiogds.

I went to Mathurā City and I saw Kaṁsa and many others killed, Jarāsandha and other kings defeated, and the demigods made happy.

Text 25

nirmitāmbhonidhes tīre
dvārakākhyā mahā-purī
nānya-vṛttāni śakyante
'dhunā kathayituṁ javāt

nirmita-made; ambhonidhes-of the ocean; tīre-on the shore; dvārakākhyā-named Dvārakā; mahā-purī-a great city; na-not; anya-other; vṛttāni-stories; śakyante-are able; adhunā-now; kathayitum-to speak; javāt-quickly.

I built I great city named Dvārakā on the seashore. I cannot now tell all the other stories.

Text 26

anena svapna-vighnena
dīrghena svānta-hāriṇā
anya-vāsaravat kāle

śayanān notthitaṁ mayā

anena-now; svapna-of the dream; vighnena-by the interruption; dīrghena-long; svānta-heart; hāriṇā-chsrming;   anya-another; vāsara-day; vat-like; kāle-at the time; śayanāt-from sleep; na-not; utthitam-risen; mayā-by Me.

On no other day did I wake from sleep with a dream like this very long, so charming to the heart dream.

Text 27

bho ārya tan mahāścaryam
asambhavyaṁ na mānyate
bhavatā cet tad-āraṇye
gatvā vakṣyāmi vistarāt

bho-O; ārya-noble one; tat-this; mahāścaryam-very wonderful; asambhavyaṁ-impossible; na-not; mānyate-is considered; bhavatā-by You; cet-if; tad-āraṇye-in this forest; gatvā-having gone; vakṣyāmi-I will tell; vistarāt-in detail.

O noble one, if You do not think this great wonder is completely incomprehensible, when We have gone to the forest I will tell it to You

Text 28

śrī-parīkṣid uvāca

evaṁ sambhāṣya jananīm
abhivandya sa sādaram
vana-bhogyepsur ālakṣya
rohiṇyokto 'ty-abhijñayā

śrī-parīkṣid uvāca-Śrī Parīkṣit said; evam-thus; sambhāṣya-talking; jananīm-His mother; abhivandya-greeting; sas-He; sādaram-repsectfully; vana-in the forest; bhogya-lunch; īpsur-desiring; ālakṣya-seeing; rohiṇyā-by Rohiṇī; ukto-said; ati-abhijñayā-with perfect awareness.

Śrī Parīkṣit said: After saying these words, He offered obeisances to His mother. Wise Rohiṇī, seeing that He wished for a lunch to bring in the forest, then spoke.

Text 29

śrī-rohiṇy uvāca

bho vatsa tava mātādya
tvan-nidrādhikya-cintayā
tvad-eka-putrā duḥstheva
tad alaṁ bahu-vārtayā

śrī-rohiṇī uvāca-Śrī Rohiṇī said; bho vatsa-O child; tava-Your; mātā-mother; adya-today; tvat-of You; nidrā-of sleep; adhikya-by the greatness; cintayā-with worry; tvad-You; eka-only; putra-child; duḥsthā-in an inauspicious condition; iva-as if; tad-that; alaṁ-what is the need?; bahu-vārtayā-with a great description.

O child, today Your mother, who has only You as a son, is worried because You slept so long. What is the need for speaking many words to her?

Text 30

agrato niḥsṛtā gās tvaṁ
gopāṁś cānusara drutam
mayopaskṛtya sambhogyaṁ
vana-madhye praheṣyate

agrato-ahead; niḥsṛta-have gone; gās-the cows; tvaṁ-You; gopān-the gopas; ca-also; anusara-should follow; drutam-quickly; mayā-by me; upaskṛtya-made; sambhogyaṁ-lunch; vana-madhye-in the forest; praheṣyate-will be sent.

The cows have already left. Quickly follow the gopas. I will make Your lunch and have it sent to the forest.

Text 31

śrī-parīkṣid uvāca

tathā vadantīṁ su-snigdhāṁ
rohiṇīṁ cābhivādya saḥ
sthitāṁ kara-tale mātur
navanītaṁ śanair hasan

cauryeṇaiva samādāya
nija-jyeṣṭhaṁ samāhvayan

aprāpyāgre gavāṁ saṅge
    gataṁ na bubhuje ghṛṇī

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tathā-thus; vadantīṁ-speaking; su-snigdhāṁ-very affectionate; rohiṇīṁ-Rohiṇī; ca-also; abhivādya-offering obeisances; saḥ-He; sthitāṁ-standing; kara-tale-in the palm of His hand; mātur-of His mother; navanītam-fresh butter; śanair-gently; hasan-smiling; cauryeṇa-as if stealing; eva-indeed; samādāya-taking; nija-own; jyeṣṭham-elder brother; samāhvayan-calling; aprāpya-not attaining; agre-in the presence; gavāṁ-of the cows; saṅge-in the company; gataṁ-gone; na-not; bubhuje-ate; ghṛṇī-kind.

Śrī Parīkṣit said: As affectionate Rohiṇī spoke these words, Kṛṣṇa offered obeisances to her, gently smiled as He stole the fresh butter placed in His mother's hand, and called out to His elder brother. Because He had not yet come to the cows, kind Kṛṣṇa did not eat (the butter).

Text 32

bhogyaṁ madhyāhnikaṁ cāṭu-
    pāṭavena sva-mātarau
samprārthya purato gatvā
    gopīḥ sambhāṣya narmabhiḥ

rundhāno veṇu-nādair gā
    vartamānāṁ sahālibhiḥ
rādhikām agrato labdhvā
    sa-narma-smitam abravīt

bhogyaṁ madhyāhnikaṁ-lunch; cāṭu-pāṭavena-with eloquent sweet words; sva-mātarau-His mother; samprārthya-asking; purato-before; gatvā-having gone; gopīḥ-to the gopīs; sambhāṣya-speaking; narmabhiḥ-with jokes; rundhāno-stopping; veṇu-nādair-with flute music; gās-the cows; vartamānāṁ-going; saha-with; ālibhiḥ-friends; rādhikām-Radhā; agrato-before; labdhvā-attaining; sa-narma-joking; smitam-smile; abravīt-said.

With sweet words he asked His mother (to arrange for lunch). Then He went to the gopīs and joked with them. He stopped the cows with His flute, and then He came to Rādhikā, who was surrounded by Her friends, and with a joking smile, spoke.

Text 33

śrī-nanda-nandana uvāca

prāṇeśvari rahaḥ prāptaṁ
bhaktam ekāntināṁ ca mām
sambhāṣase kathaṁ nādya
tat kiṁ vṛttāsi māninī

śrī-nanda-nandanaḥ uvāca-Kṛṣṇa said; prāṇa-of life; īśvari-O queen; rahaḥ-in a secluded place; prāptaṁ-attained; bhaktam-devotee; ekāntinaṁ-single goal; ca-also; mām-Me; sambhāṣase-You speak; kathaṁ-why?; na-not; adya-today; tat-that; kim-why?; vṛttā asi-You are; māninī-jealous.

Śrī Kṛṣṇa said: O queen of My life, now You have met Your sincere devotee in this secluded place. Why do You not speak? Are You angry with Me?

Text 34

aparaddhaṁ mayā kiṁ te
nūnaṁ jñātam aho tvayā
sarvajñe 'dyatana-svapna-
vṛttaṁ tat tan mamākhilam

aparaddhaṁ-committed an offense; mayā-by Me; kiṁ-whether?; te-to You; nūnaṁ-indeed; jñātam-understood; aho-Oh; tvayā-by You; sarvajñe-with know everything; adyatana-todays; svapna-vṛttaṁ-dream; tat tat-that; mama-of Me; akhilam-everything.

Have I offended You. O all-knowing one, You must know all about the dream I had last night.

Text 35

tvāṁ vihāyānyato gatvā
vivāhā bahavaḥ kṛtāḥ
tāsāṁ kṣitipa-putrīṇām
udyantīnāṁ mṛtiṁ prati
putra-pautrādayas tatra
janitā dūra-vārtinā

tvāṁ-You; vihāya-leaving; anyato-elsewhere; gatvā-going; vivāhās-marriages; bahavaḥ-many; kṛtāḥ-done; tāsāṁ-of them; kṣitipa-putrīṇām-princesses; udyantīnāṁ-preparing; mṛtiṁ prati-for death; putra-children; pautra-grandchildren; ādayas-beginning with; tatra-there; janitās-born; dūra-vārtinā-far away.

I left You and married many princesses who were on the verge of death. I begot many children and grandchildren.

Text 36

astu tāvad idānīṁ tad
gamyate tvarayā vane
santoṣade pradoṣe 'dya
mayā tvaṁ modayiṣyase

astu-may be; tāvad-then; idānīṁ-now; tad-that; gamyate-is gone; tvarayā-quickly; vane-in the forest; santoṣade-giving happiness; pradoṣe-in the evening; adya-today; mayā-with Me; tvam-You; modayiṣyase-will enjoy.

So be it. Now I must quickly go to the forest. O delightful one, this evening You will enjoy with Me.

Text 37

śrī-parīkṣid uvāca

itthaṁ sa-puṣpa-vikṣepaṁ
vadan dṛṣṭvā diśo 'khilāḥ
taṁ sa-cumbanam āliṅgya
go-gopaiḥ saṅgato 'grataḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said: ittham-thus; sa-puṣpa-of flowers; vikṣepaṁ-throeing; vadan-speaking; dṛṣṭvā-looking; diśo-in directions; akhilāḥ-all; tāṁ-Her; sa-cumbanam-with a kiss; āliṅgya-embracing; go-gopaiḥ-with the cows and gopas; saṅgato-in the company; agrataḥ-ahead.

Śrī Parīkṣit said: After saying these words He threw flowers on Her and, after first looking in all directions, kissed and embraced Her. Then He rejoined the cows and gopas.

Text 38

adṛṣṭa-pūrvaṁ vraja-veṣam adbhutaṁ
mahā-manojñaṁ muralī-ravānvitam
yadānvabhūt sneha-bhareṇa devakī

tadaiva vṛddhāpy ajani snuta-stanī

adṛṣṭa-not seen; pūrvam-before; vraja-of Vraja; veṣam-garments; adbhutam-wonderful; mahā-manojñaṁ-very beautiful; muralī-ravānvitam-playing the flute; yadā-when; anvabhūt-saw; sneha-bhareṇa-with great love; devakī-Devakī; tadā-then; eva-indeed; vṛddhā-old; api-although; ajani-became; snuta-flowing; stanī-breasts.

When she saw Kṛṣṇa playing the flute and charmingly dressed as a gopa, things she had never seen before, Devakī became filled with love and, even though she was very old, out of love milk flowed from her breasts.

Text 39

rukmiṇī-jambavaty-ādyaḥ
purānutthena karhicit
mahā-premṇāgatā mohaṁ
dhairya-hanyāpatan kṣitau

rukmiṇī-jambavaty-ādyaḥ-headed by Rukmiṇfī and jāmbavatī; purā-before; anutthena-spontaneously; karhicit-somehow; mahā-premṇā-with great love; āgatās-come; mohaṁ-bewilderment; dhairya-peacefulness; hanyā-killing; apatan-fell; kṣitau-to the ground.

The queens headed by Rukmiṇī and Jāmbavatī lost all composure, fainted out of love, and fell to the ground.

Text 40

vṛddhā ca mattā saha satyabhāmayā
kāmasya vegād anukurvatī muhuḥ
āliṅganaṁ cumbanam apy adhāvat
dhartuṁ hariṁ bāhu-yugaṁ prasārya

vṛddhā-old; ca-and; mattā-maddened; saha-with; satyabhāmayā-Satyabhāmā; kāmasya-of amorous desire; vegād-by the power; ānukurvatī-imitating; muhuḥ-again and again; āliṅganaṁ-embraces; cumbanam-kisses; api-also; adhāvat-ran; dhartuṁ-to hold; harim-Lord Kṛṣṇa; bāhu-yugaṁ-arms; prasārya-extending.

Satyabhāmā and mad old Padmavatī became overwhelmed with amorous desires. With their arms forward they ran to Kṛṣṇa to kiss and embrace Him.

Text 41

purā tad-arthānubhavād ivāsau
    kathañcid āditya-sutāvalambya
śamaṁ samaṁ prajñā-varoddhavena
    balād vikṛṣyāvarurodha te dve

purā-previously; tad-artha-this feature; anubhavād-beecause of having seen; iva-as if; asau-she; kathañcid-somehow; āditya-sutā-Kāindī, the daughter of the sun-god; avalambya-attaining; śamam-peace; samam-with; prajñā-vara-very intelligent; uddhavena-Uddhava; balād-by force; vikṛṣya-dragging; avarurodha-stopped; te-them; dve-both.

Peaceful because she had seen this feature of the Lord before, Kālindī and very intelligent Uddhava forcibly stopped them and pulled them away.

Text 42

govindadevas tv anucārayan gā
    gatāḥ purastād udadhiṁ nirīkṣya
taṁ mānyamāno yamunāṁ pramodāt
    sakhīn vihārāya samājuhāva

govindadevas-Kṛṣṇa; tu-certainly; anucārayan-herding; gās-the cows; gatāḥ-went; purastād-ahead; udadhiṁ-the ocean; nirīkṣya-seeing; taṁ-it; mānyamāno-thinking; yamunāṁ-the Yamunā; pramodāt-out of happiness; sakhīn-His friends; vihārāya-for playing; samājuhāva-called.

As He walked, herding the cows, Kṛṣṇa saw the ocean. Thinking it the Yamunā, He happily called His friends (to come and) play:

Text 43

gatāḥ kutra vayasyāḥ stha
    śrīdāman subalārjuna
sarve bhavanto dhāvanto
    vegenāyaṁ tu harṣataḥ

kṛṣṇāyāṁ pāyayitvā gā
    vihārāma yathā-sukham
madhurāmala-śītāmbu-

vāhinyām avagāhya ca

gatāḥ-gone; kutra-where; vayasyāḥ-friends; stha-are; śrīdāman-O Śrīdāmā; subala-O Subala; arjuna-O Arjuna; sarve-all; bhavanto-you; dhāvanto-running; vegena-quickly; ayaṁ-this; tu-indeed; harṣataḥ-out of happiness; kṛṣṇāyāṁ-the Yamunā; pāyayitvā-causing the drink; gās-the cows; vihārāma-let us play; yathā-as; sukham-we please; madhura-sweet; amala-pure; śīta-cool; ambu-water; vāhinyām-flowing; avagāhya-plunging; ca-also.

"Where are My friends? Śrīdāmā! Subala! Arjuna! Everyone happily run here! We will make the cows drink from the Yamunā, and then We will play as We like! We will dive into the river flowing with sweet, pure, cool water!"

Text 44

evam agre saran gobhir
ambudhe nikaṭe gataḥ
mahā-kallola-mālābhiḥ
kolāhalavato 'cyutaḥ

evam-thus; agre-in the presence; saran-going; gobhir-with the cows; ambudher-the coean; nikaṭe-near; gataḥ-gone; mahā-great; kallola-of waves; mālābhiḥ-with garlands; kolāhalavato-with a great sound; acyutaḥ-the infallible Lord.

Going ahead with the cows, the infallible Lord came near the ocean, which made a tumultuous sound with its garlands of great waves.

Text 45

sarvato vīkṣya tat-tīre
prakaṭāṁ svāṁ mahā-purīm
ālakṣya kim idaṁ kvāhaṁ
ko 'ham ity āha vismitaḥ

sarvato-everywhere; vīkṣya-looking; tat-tīre-on the shore; prakaṭāṁ-manifest; svāṁ-own; mahā-purīm-great city; ālakṣya-seeing; kim-what?; idam-this; kva-where; ahaṁ-I; ko-who?; aham-I; iti-thus; āha-said; vismitaḥ-astonished.

From the shore looking in all directions and seeing His own great city, He became astonished and said: "What is that? Where am I? Who am I?"

Text 46

ity evaṁ sa-camatkāraṁ
muhur jalpan mahārṇavam
purīṁ cālocayan proktaḥ
śrīmat-saṅkarṣaṇena saḥ

iti-thus; evam-thus; sa-camatkāram-with wonder; muhur-again and again; jalpan-saying; mahārṇavam-the great ocean; purīm-the city; ca-and; ālocayan-seeing; proktaḥ-said; śrīmat-saṅkarṣaṇena-by Balarāma; saḥ-He.

Saying this again and again, He gazed with wonder at the great ocean and the city. Then Śrīmān Balarāma spoke to Him.

Text 47

śrī-baladeva uvāca

ātmānam anusandhehi
vaikuṇṭheśvara mat-prabho
avatīrṇo 'si bhū-bhāra-
hārāya jñāpito 'maraiḥ

śrī-baladevaḥ uvāca-Śrī Balarāma said; ātmānam-Yourself; anusandhehi-know; vaikuṇṭheśvara-O Lord of Vaikuṇṭha; mat-prabho-O My Lord; avatīrṇo-descended; asi-You have; bhū-of the earth; bhāra-the burden; hārāya-to remove; jñāpito-requested; amaraiḥ-by the demigods.

Śrī Balarāma said: O king of Vaikuṇṭha, O My Lord, please understand who You are. Requested by the demigods, You have descended to remove the burden of the earth.

Text 48

duṣṭān saṁhara tac-chiṣṭān
paripālaya samprati
yajñaṁ paitṛ-svaseyasya
dharma-rājasya santanu

duṣṭān-demons; saṁhara-finish; tat-śiṣṭān-remaining; paripālaya-protect; samprati-now; yajñaṁ-sacrifice; paitṛ-svaseyasya-of Your cousin; dharma-rājasya-saintly king; santanu-perform.

Kill the demons. Protect the others. Perform the sacrifice of Your cousin, the saintly king.

Note: The others are the devotees. The sacrifice is the Rājasūya-yajña and the saintly king is Yudhiṣṭhira.

Text 49

pratiṣṭhitas tvayaivāsau
cakravartī yudhiṣṭhiraḥ
anuśālvādi-duṣṭānāṁ
bibheti vara-vikramāt

pratiṣṭhitas-established; tvayā-by You; eva-indeed; asau-he; cakravartī-emperor; yudhiṣṭhiraḥ-Yudhiṣṭhira; anuśālva-with Anuśālva; ādi-beginning; duṣṭānām-of the demons; bibheti-fears; vara-vikramāt-from great prowess.

Make Yudhiṣṭhira the emperor and with your great power frighten the demons headed by Anuśālva.

Note: Anuśālva is Śālva's younger brother.

Text 50

tat tatra gatvā tan hantum
yatasva yadubhiḥ saha
tavaiva vairatas te hi
tāvakān pīḍayanti tān

tat-therefore; tatra-there; gatvā-having gone; tān-them; hantum-to kill; yatasva-endeavor; yadubhiḥ saha-with the Yadus; tava-Your; eva-certainly; vairatas-out of enmity; te-they; hi-indeed; tāvakān-your own devotees; pīḍayanti-torment; tān-them.

Now that You have come here, with the Yādavas' help please kill these demons that out of hatred torment Your devotees.

Text 51

śrī-parīkṣid uvāca

evaṁ rasāntaraṁ nītvā-
    nujaṁ sva-sthayituṁ vacaḥ
yad uktaṁ balarāmena
    śrutvā bhāvāntaraṁ gataḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; evaṁ-thus; rasa-mellow; antaram-another; nītvā-bringing; anujaṁ-younger brother; sva-sthayituṁ-to bring to His normal condition; vacaḥ-words; yad-what; uktams-spoken; balarāmena-by Balarāma; śrutvā-hearing; bhāva-condition; antaraṁ-another; gataḥ-attained.

Śrī Parīkṣit said: When He heard these words Balarāma spoke to bring Him to His original consciousness, the Lord entered a different mood.

Text 52

jagāda bhagavān kruddho
    bhrātaḥ śālvānujādayaḥ
te ke varākā hantavyā
    gatvaikena mayādhunā

jagāda-said; bhagavān-the Lord; kruddho-angry; bhrātaḥ-O brother; śālvānuja-ādayaḥ-headed by Śālva's younger brother; te-they; ke-who?; varākās-insignificant; hantavyās-should be killed; gatvā-having gone; ekena-alone; mayā-by Me; adhunā-now.

Now angry, the Lord said: "O brother, who are these tiny creatures headed by Śālva's younger brother? I will go there now and kill them by Myself.

Text 53

bhavān pratyetu satyaṁ me
    sampratijñām idaṁ vacaḥ
itthaṁ prasaṅga-saṅgatyā
    mugdha-bhāvaṁ jahau prabhuḥ

bhavān-You; pratyetu-should know; satyaṁ-truth; me-of Me; sampratijñām-vow; idaṁ-this; vacaḥ-statement; ittham-thus; prasaṅga-saṅgatyā-by association; mugdha-bewildered; bhāvam-condition; jahau-abandoned; prabhuḥ-the Lord.

"You should know that this vow of Mine will be true." In this way, because of (Balarāma's) presence, the Lord abandoned His bewilderment.

Text 54

parito muhur ālokya
śrīmad-dvāravatīśvaram
śrī-yādavendram ātmānaṁ
pratyabhijñātavāṁs tadā

parito-everywhere; muhur-again and again; ālokya-looking; śrīmad-dvāravatīśvaram-the king of Dvārakā; śrī-yādavendram-the kin gof the Yādavas; ātmānaṁ-Himself; pratyabhijñātavān-understood; tadā-then.

Again and again looking in every direction, He understood that He was the master of Dvārakā and the king of the Yādavas.

Text 55

prasādābhyantare suptaṁ
sasmārātha kare sthitam
vaṁśīṁ svasyāgrajasyāpi
vanya-veṣaṁ ca dṛṣṭavān

prasādābhyantare-in the palace; suptaṁ-asleep; sasmāra-remembered; atha-then; kare-in the hand; sthitam-placed; vaṁśīṁ-flute; svasya-own; agrajasya-of the elder brother; api-also; vanya-veṣaṁ-forest garments; ca-also; dṛṣṭavān-saw.

Then, seeing the flute in His hand and His brother's forest-garments, He remembered how He had fallen unconscious in the palace.

Text 56

puryā bahiḥ prayānena
go-pālanam avekṣya ca
vismayaṁ saṁśayaṁ cāpto
jahāsa hṛdi bhāvayan

puryās-the palace; bahiḥ-outside; prayānena-by going; go-the cows; pālanam-protection; avekṣya-seeing; ca-also; vismayaṁ-wonder; saṁśayaṁ-doubt; ca-also;

āpto-attained; jahāsa-laughed; hṛdi-in His heart; bhāvayan-thinking.

Seeing how He had left the palace and gone to protect the cows, he became filled with doubt and wonder. Thinking in his heart, He smiled and laughed.

Text 57

tato haladharaḥ smitvā
tadīya-hṛdayāṅgamaḥ
sarvaṁ brahma-kṛtaṁ tasyā-
kathayat tat sa-hetukam

tato-then; haladharaḥ-Balarāma; smitvā-smiling; tadīya-His; hṛdayāṅgamaḥ-pleasing to the heart; sarvaṁ-everything; brahma-by Brahmā; kṛtam-done; tasya-of it; akathayat-told; tat-that; sa-hetukam-with the reasons.

Then Balarāma, who was very dear to His heart, smiled and told Him how Brahmā had arranged for everything.

Text 58

tato hrīṇā iva jyeṣṭha-
mukhaṁ paśyan smitaṁ śritaḥ
rāmeṇodvartya tatrābdhau
snāpito dhūli-dhuṣaraḥ

tato-then; hrīṇas-embarrassed; iva-as if; jyeṣṭha-of His elder brother; mukham-the face; paśyan-seeing; smitaṁ śritaḥ-smiled; rāmeṇa-with Balarāma; udvartya-going; tatra-there; abdhau-in the ocean; snāpito-bathed; dhūli-with dust; dhuṣaraḥ-covered.

Embarrassed, He looked at His brother's face and smiled. His body covered with dust, He and Balarāma went and bathed in the ocean.

Text 59

tadānīm eva samprāptaṁ
bhagavad-bhāva-kovidam
āruhyālakṣitas tārkṣyaṁ
nija-prāsādam āgataḥ

tadānīm-then; eva-indeed; samprāptaṁ-attained; bhagavad-of the Lord; bhāva-teh condition; kovidam-expert; āruhya-rising; alakṣitas-unseen; tārkṣyaṁ-Garuḍa; nija-own; prāsādam-to the palace; āgataḥ-went.

Then, climbing on Garuḍa, who was expert at understanding ther Lord's moods, the Lord, unseen by anyone, returned to His own palace.

Text 60

sarvajñenoddhavenātha
devakī-rukmiṇī-mukhāḥ
prabodhyāntaḥ-pure devyo
bhagavat-pārśvam āpitāḥ

sarvajñena-all-knowing; uddhavena-with Uddhava; atha-then; devakī-rukmiṇī-mukhāḥ-headed by Devakī and Rukmiṇī; prabodhya-informing; antaḥ-pure-in the inner rooms of the palace; devyo-the queens; bhagavat-of the Lord; pārśvam-to the side; āpitāḥ-went.

Informed of everything by all-knowing Uddhava, the women headed by Devakī and Rukmiṇī went to the Lord's side in the inner rooms of the palace.

Text 61

mātā ca devakī putram
āśirbhir abhinandya tam
bhoga-sampādanāyāsya
kālābhijñā drutaṁ gatā

mātā-mother; ca-also; devakī-Ddvakī; putram-son; āśirbhir-with blessings; abhinandya-greeting; tam-Him; bhoga-meal; sampādanāya-to prepare; asya-of Him; kāla-the time; abhijñā-knowing; drutam-quickly; gatā-went.

Mother Devakī greeted her son with words of blessing and then, aware of the time, quickly went to prepare His meal.

Text 62

stambhādy-antaritāḥ satyo
devyo 'tiṣṭhan prabhu-priyāḥ

satyabhāmā na tatrāgat
    tāṁ kṛṣṇo 'pṛcchad uddhavam

stambha-with pillars; ādi-beginning; antaritaḥ-hiding behind; satyo-pious; devyo-queens; atiṣṭhan-stood; prabhu-to the Lord; priyāḥ-dear; satyabhāmā-Syabhāmā; na-not; tatra-there; āgat-went; tām-about her; kṛṣṇo-Kṛṣṇa; apṛcchad-asked; uddhavam-Uddhava.

The Lord's dear and pious queens were also there, hiding behind pillars and other things. Satyabhāmā, however, did not come there, and Lord Kṛṣṇa asked Uddhava about her.

Text 63

śrī-hari-dāsa uvāca

vṛndāvane yadā jāto
    vijayo raivatārcite
prabhos tadātanaṁ bhāvam
    abudha-bhramakaṁ param

kam apy ālokya devībhiḥ
    saha tatraiva dūrataḥ
sthitā nilīya durbuddhir
    ūce padmavatī khalā

śrī-hari-dāsaḥ uvāca-Lord Hari's servant, Uddhava, said; vṛndāvane-in Vṛndāvana; yadā-when; jāto-born; vijayo-victory; raivata-on Mount Raivata; arcite-worshiped; prabhos-of the Lord; tadā-then; ātanaṁ-manifested; bhāvam-nature; abudha-of fools; bhramakam-bewilderment; param-great; kam api-something; ālokya-seeing; devībhiḥ-the queens; saha-with; tatra-there; eva-indeed; dūrataḥ-far away; sthitā-standing; nilīya-hiding; durbuddhir-foolish; ūce-said; padmavatī-Padmavatī; khalā-wicked.

Lord Kṛṣṇa's servant Uddhava said: When the Lord enjoyed His glorious pastimes at the Vṛndāvana by Mount Raivata, then foolish, wicked Padmavatī, who with Your queens was hiding far away, saw Your ecstatic state, which bewilders the foolish, she said:

Text 64

devaky are puṇya-hīne
    re re rukmiṇi durbhage

satyabhāme 'vare hanta
jāmbavaty-ādayo 'varāḥ

paśyatedam ito 'rvak svaṁ
abhimānaṁ vimuñcata
abhirīṇāṁ hi dāsyāya
tapasyaṁ kurutottamam

devaki are-O Devakī; puṇya-hīne-impious; re re rukmiṇi-O, O Rukmiṇī; durbhage-unfortunate; satyabhāme-O Satyabhāmā; avare-lowly; hanta-indeed; jāmbavaty-ādayo-headed by Jāmbavatī; avarāḥ-lowly ones; paśyata-look; idam-this; ito-there; arvak-below; svam-own; abhimānaṁ-pride; vimuñcata-abandon; abhirīṇāṁ-of cowherd girls; hi-indeed; dāsyāya-for servitude; tapasyam-austerity; kuruta-you should do; uttamam-great.

O impious Devakī, O, O unfortunate Rukmiṇī, O lowly Satyabhāmā, O lowly queens headed by Jāmbavatī, look! Give up your pride and perform great austerities to become maidservants of some cowherd girls!

Text 65

tad-durvāco niśāmyādāu
devakyoktam abhijñayā
samasta-jagad-ādhāra-
bhavad-ādhāra-bhūtayā

tad-durvāco-her wicked words; niśāmya-hearing; ādāu-at first; devakyā-by Devakī; uktam-said; abhijñayā-wise; samasta-all; jagad-of universes; ādhāra-the resting place; bhavad-of You; ādhāra-the resting place; bhūtayā-became.

Hearing these wicked words, wise Devakī, who became the resting place of You, the resting place of all the universes, said:

Text 66

āścaryam atra kiṁ mūrkhe
pūrva-janmani yat tapaḥ
samaṁ śrī-vasudevena
mayākāri sutāya tat

ato 'yam avayoḥ prāptaḥ
putratāṁ varadeśvaraḥ
tasmin nanda-yaśodābhyāṁ

bhaktiḥ samprārthitā vidhim

āścaryam-wonderful; atra-here; kim-whether?; mūrkhe-O fool; pūrva-previous; janmani-in the birth; yat-what; tapaḥ-austerity; samaṁ-with; śrī-vasudevena-Śrī Vasudeva; mayā-by me; akāri-done; sutāya-for a son; tat-that; ato-then; ayam-He; avayoḥ-by us; prāptaḥ-attained; putratāṁ-the state of being a son; varada-of the givers of benedictions; īśvaraḥ-the master; tasmin-in Him; nanda-yaśodābhyāṁ-by Nanda and Yaśodā; bhaktiḥ-devotion; samprārthitā-prayed; vidhim-rule.

Why do you speak these astonishing words? Fool, in our previous birth Vasudeva and I peformed great austerities to get Kṛṣṇa as our son. That is why the king of all who give blessings became our son. Nanda and Yaśodā begged Lord Brahmā to grant them devotion to Kṛṣṇa.

Text 67

tasyaitad-bhakta-varyasya
tādṛśena vareṇa tau
avābhyām api māhātmyaṁ
prāptau sa-parivārakau

tasya-of him; etad-of Him; bhakta-varyasya-the best of devotees; tādṛśena-like him; vareṇa-best; tau-they; avābhyām-by us; api-also; mahātmyaṁ-glory; prāptau-attained; sa-parivārakau-with associates.

By the blessings of Brahmā, who is the best of devotees, they (Nanda and Yaśodā) and their associates attained a glory greater even than ours.

Text 68

tābhyāṁ sneha-bhareṇāsya
pālanaṁ tat-tad-īhitam
ato 'syaitādṛśo bhāvas
tayor yukto hi me priyaḥ

tābhyāṁ-by them; sneha-bhareṇa-with great love; asya-of Him; pālanam-protection; tat-tad-īhitam-various activities; ato-then; asya-of Him; etādṛśo-like that; bhāvas-love; tayor-of them; yukto-proper; hi-indeed; me-to me; priyaḥ-dear.

They lovingly protected Kṛṣṇa in many ways. I greatly admire the love they felt for Him.

Text 69

atha śrī-rukmiṇī-devī
    sa-harṣam idam abravīt
yad-vākya-śravaṇāt sarva-
    bhaktānāṁ prema vardhate

atha-then; śrī-rukmiṇī-devī-Śrī Rukmiṇī-devī; sa-harṣam-happily; idam-this; abravīt-said; yad-vākya-these words; śravaṇāt-by hearing; sarva-bhaktānāṁ-of all devotees; prema-love; vardhate-increases.

Then Rukmiṇi-devī happily spoke. By hearing her words the love of all the devotees increased.

Text 70

yā bhartṛ-putrādi vihāya sarvaṁ
    loka-dvayārthān anapekṣamānaḥ
rasādibhis tādṛśa-vibhramais tad-
    rītyābhajaṁs tatra tam enam ārtāḥ

yāḥ-who; bhartṛ-husbands; putra-children; ādi-beginning with; vihāya-renouncing; sarvaṁ-everything; loka-dvaya-of both worlds; arthān-vaulables; anapekṣamānaḥ-not considering; rasa-ādibhis-begionning with the rasa dance; tādṛśa-vibhramais-with these pastimes; tad-rītyā-in this way; abhajan-worshiped; tatra-there; tam enam-Him; artaḥ-distressed.

To the gopīs, who renounced everything, beginning with husbands and children, who did not care for the best things in both spiritual and material worlds, who, tormented with love, worshiped Kṛṣṇa in rāsa dances and many other pastimes, . . .

Text 71

ato hi yā no bahu-sādhanottamaiḥ
    sādhyasya cintyasya ca bhāva-yogataḥ
mahā-prabhoḥ prema-viśeṣa-pālibhiḥ
    sat-sādhana-dhyāna-padatvam āgatāḥ

ato-then; hi-indeed; yās-who; na-not; u-indeed; bahu-many; sādhana-spiritual practices; uttamaiḥ-with the best; sādhyasya-attainable; cintyasya-conceivable; ca-

also; bhāva-yogataḥ-by love; mahā-prabhoḥ-of the Lord; prema-viśeṣa-pālibhiḥ-with great love; sat-sādhana-spiritual practices; dhyāna-meditation; padatvam-the state; āgatāḥ-attained.

. . . who meditated on the Lord with a love so great it is cannot be attained or even imagined by performing many great spiritual activities, . . .

Text 72

tāsv etasya hi dharma-karma-suta-pautrāgāra-kṛtādiṣu
vyagrabhyo 'smad athādaraiḥ patitayā sevā-karibhyo 'dhikaḥ
yukto bhāva-varo na matsara-padaṁ codvāha-bhāgbhyo bhavet
saṁslāghyo 'tha ca mat-prabhoḥ priya-janādhīnatva-māhātmya-kṛt

tāsu-to them; etasya-of Him; hi-indeed; dharma-religion; karma-duties; suta-children; pautra-grandchildren; āgāra-homes; kṛta-done; ādiṣu-beginning with; vyagrabhyo-intent; asmad-than us; atha-then; ādaraiḥ-with respect; patitayā-fallen; sevā-karibhyo-servants; adhikaḥ-greater; yukto-engaged; bhāva-varo-better love; na-not; matsara-padam-envious; ca-also; udvāha-bhāgbhyo-married; bhavet-may be; saṁslāghyo-praiseworthy; atha-then; ca-also; mat-prabhoḥ-of my Lord; priya-jana-dear devotees; adhīnatva-of being under the dominion; māhātmya-glory; kṛt-does.

. . . who are better servants and better lovers of Kṛṣṇa than we because we are attached to pious rituals, children, grandchildren, homes, and a host of other things, toward whom we feel no jealousy, and whom the Lord praises more than us, even though we are His wives, the Lord shows His glory of being submissive to His dear devotees.

Text 73

tato 'nyābhiś ca devībhir
etad evānumoditam
sātrājitī paraṁ māna-
gehaṁ tad asahāviśat

tato-then; anyābhis-by other; ca-also; devībhir-queens; etad-this; eva-indeed; anumoditam-approved; sātrājitī-the daughter of Satrajit; param-great; māna-jealous anger; gehaṁ-home; tad-then; asahā-unable to tolerate; aviśat-entered.

The other queens agreed. But Satyabhāmā, who could not tolerate these words, entered the realm of jealous anger.

Text 74

śrī-parīkṣid uvāca

śrīmad-gopījana-prāṇa-
nāthaḥ sa-krodham ādiśat
sasamādīyatām atra
mūrkha-rāja-sutā drutam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; śrīmad-gopījana-of the gopis; prāṇa-of the life; nāthaḥ-the Lord; sa-krodham-with anger; ādiśat-instructed; sāsamādīyatām-she should be brought; atra-here; mūrkha-foolish; rāja-sutā-princess; drutam-at once.

Śrī Parīkṣid said: Then Śrī Kṛṣṇa, who is the Lord of the gopīs' lives, angrily said: "Bring that foolish princess here at once!"

Text 75

śreṣṭhā vidagdhāsv abhimāna-sevā-
cāturyato nandayituṁ pravṛttā
gopāla-nārī-rati-lampaṭaṁ taṁ
bhartāram atyanta-vidagdha-tatyam

dāsībhyas tādṛśīm ajñāṁ
tasyākarṇya vicakṣaṇā
utthāya marjayanty aṅgaṁ
tvarayā tatra sā gatā

śreṣṭhā-the best; vidagdhāsu-among the intelligent; abhimāna-jealous; sevā-service; cāturyato-becasue of expertise; nandayitum-to please; pravṛttā-engaged; gopāla-nārī-gopīs; rati-love; lampaṭaṁ-eagerness; tam-Him; bhartāram-husband; atyanta-vidagdha-tatyam-great intelligence; dāsībhyas-maidservants; tādṛśīm-like this; ajñām-order; tasya-of Him; ākarṇya-hearing; vicakṣaṇā-expert; utthāya-rising; marjayanti-wiped; aṅgam-body; tvarayā-quickly; tatra-there; sā-she; gatā-went.

Satyabhāmā, who was the most intelligent of girls, was trying, with the expert skill of her jealous devotional service, to please her very intelligent husband by arousing His love for the gopīs. When from the maidservants she heard His order, the intelligent girl washed her body and quickly went to Him.

Text 76

stambhe 'ntardhāpya dehaṁ svaṁ
    sthitā lajjā-bhayānvitā
samlakṣya prabhunā proktā
    samrambhāveṣataḥ sphuṭam

stambhe-behind a pillar; antardhāpya-concealing; deham-body; svaṁ-her; sthitā-standing; lajjā-embarrassment; bhaya-and fear; anvitā-with; samlakṣya-being seen; prabhunā-by the Lord; proktā-addressed; samrambha-āveṣataḥ-filled with anger; sphuṭam-clearly.

Embarrassed and frightened, she hid her body behind a pillar. The Lord saw her and angrily spoke.

Text 77

śrī-bhagavān uvāca

are sātrājiti kṣiṇa-
    citte māno yathā tvayā
kriyate rukmiṇī-prāpta-
    pārijatādi-hetukaḥ

tathā vraja-janeṣv asmin
    nirbhara-praṇayād api
avare kiṁ na jānāsi
    māṁ tad-icchānusāriṇam

śrī-bhagavān uvāca-the Supreme Lord said; are sātrājiti-O daughter of Satrajit; kṣiṇā-slender; citte-intelligence; māno-jealous anger; yathā-as; tvayā-by You; kriyate-done; rukmiṇī-by Rukmiṇī; prāpta-attained; pārijata-with the Pārijāta flower; ādi-beginning; hetukaḥ-cause; tathā-so; vraja-janeṣu-to the people of Vraja; asmin-them; nirbhara-great; praṇayād-out of love; api-also; avare-lowly; kim-whether; na-not; jānāsi-you know; mām-Me; tad-icchā-their desires; anusāriṇam-following.

The Supreme Personality of Godhead said: O daughter of King Satrājit, O girl whose intelligence is very slight, as you were jealous many times before, beginning with the time when Rukmiṇī got a pārijāta flower, so you are now jealous of the people of Vraja. O insignificant girl, do you not know that out of great love for them I am their servant and I fulfill their every wish?

Text 78

kṛte sarva-parityāge
tair bhadraṁ yadi mānyate
śape te 'smin kṣaṇe satyaṁ
tathaiva kriyate mayā

kṛte-done; sarva-of everything; parityāge-renunciation; tair-by them; bhadraṁ-good; yadi-if; mānyate-is thought; śape-I vow; te-they; asm-at this; kṣaṇe-moment; satyam-truth; tathā-so; eva-indeed; kriyate-is done; mayā-by me.

If the people of Vraja thought it good, I would leave all of you. I swear that at this moment I speak the truth.

Text 79

stuvatā brahmaṇoktaṁ yad
vṛddha-vākyaṁ na tan mṛśā
teṣāṁ pratyupakāre 'ham
aśakto 'to mahā-ṛṇī

stuvatā-praying; brahmaṇā-by Brahmā; uktam-said; yad-which; vṛddha-vākyaṁ-mature words; na-not; tat-that; mṛśā-false; teṣāṁ-of them; pratyupakāre-to repay; aham-I; aśakto-am unable; ato-therefore; mahā-a great; ṛṇī-debtor.

What Brahmā said as he offered prayers is not false. I have no power to repay My debt to the people of Vraja. I am deeply in their debt.

Text 80

yadi ca prītaye teṣāṁ
tatra yāmi vasāmi ca
tathāpi kim api svasthyaṁ
bhāvyaṁ nālocayāmy aham

yadi-if; ca-also; prītaye-to please; teṣāṁ-them; tatra-there; yāmi-I go; vasāmi-I live; ca-and; tathāpi-still; kim api-something; svasthyaṁ-welfare; bhāvyam-considered; na-not; ālocayāmi-see; aham-I.

If to please them I go and live with them I do not see that will be for their welfare.

Text 81

mad-īkṣaṇād eva vigāḍha-bhāvo-
    dayena labdhvā vikalā vimoham
na daihikaṁ kiñcana te na dehaṁ
    vidur na cātmānam aho kim anyat

mad-of Me; īkṣaṇād-from the sight; eva-indeed; vigāḍha-deep; bhāva-love; udayena-by the rising; labdhvā-attaining; vikalās-tormented; vimoham-fainting; na-not; daihikam-of the body; kiñcana-something; te-they; na-not; dehaṁ-body; vidur-knew; na-not; ca-also; ātmānam-self; aho-Oh; kim-what?; anyat-other.

By seeing Me they will faint, overcome with deep love. They will no longer be aware of themselves, their bodies, or their surroundings. What more can I say?

Text 82

dṛṣṭe 'pi śāmyen mayi tan na duḥkhaṁ
    viccheda-cintākulitātmanāṁ vai
harṣāya teṣāṁ kriyate vidhir yo
    duḥkhaṁ na sadyo dvi-guṇī-karoti

dṛṣṭe-seen; api-even; śāmyet-may become pacified; mayi-in Me; tat-that; na-not; duḥkham-unhappiness; viccheda-breaking; cintā-anxiety; ākulita-filled; ātmanāṁ-hearts; vai-certainly; harṣāya-for happiness; teṣāṁ-of them; kriyate-is done; vidhir-fate; yo-who; duḥkham-unhappiness; na-not; sadyo-at once; dvi-guṇī-karoti-doubles.

When they see Me they may become free of suffering, but then they will be overcome with fear of being separated again. In this way what fate created for their happiness will only double their pain.

Text 83

adṛśyamāne ca mayi pradīpta-
    viyoga-vahner vikalāḥ kadācit
mṛtā ivonmāda-hatāḥ kadācid
    vicitra-bhāvaṁ madhuraṁ bhajante

adṛśyamāne-not seen; ca-also; mayi-Me; pradīpta-blazing; viyoga-of separation; vahner-by the fire; vikalāḥ-tormented; kadācit-sometimes; mṛtās-dead; iva-as if; unmāda-by madness; hatāḥ-struck; kadācid-soemtimes; vicitra-astonishing;

bhāvam-love; madhuram-sweet; bhajante-attain.

Because of not seeing Me sometimes they are tortured by the blazing fire of separation and sometimes they are almost dead with madness. In this way they are filled with wonderful sweet love.

Text 84

tamisra-puñjādi yad eva kiñcin
madīya-varṇopamam īkṣyate taiḥ
sa-cumbanaḥ tat parirabhyate mad-
dhiyā paraṁ tat kva nu varṇanīyam

tamisra-of darkness; puñjā-worship; ādi-beginning with; yad-what; eva-indeed; kiñcit-something; madīya-My; varṇa-status; upamam-comparison; īkṣyate-is seen; taiḥ-by them; sa-cumbanaḥ-with kisses; tat-that; parirabhyate-is embraced; mad-of Me; dhiyā-with the thought; paraṁ-greatly; tat-that; kva-where?; nu-indeed; varṇanīyam-to be described.

Sometimes they worship the darkness, which is like the color of Me. Thinking it really is Me, they kiss and embrace it. What more can I say to describe them?

Text 85

ata eva mayā svasya
sthitim apy asthiteḥ samam
dṛṣṭvā na gamyate tatra
śṛṇv arthaṁ yuṣmād udvahe

ataḥ eva-therefore; mayā-by Me; svasya-own; sthitim-condition; api-also; asthiteḥ-not the condition; samam-equal; dṛṣṭvā-seeing; na-not; gamyate-is gone; tatra-there; śṛṇu-hear; arthaṁ-the reason; yuṣmād-you; udvahe-I marry.

Seeing that My presence and absence are the same, I do not go there. Now hear the reason why I married you.

Text 86

tāsām abhāve pūrvaṁ me
vasato mathurā-pure
vivāha-karaṇe kācid

icchāpy āsīn na mānini

tāsām-of them; abhāve-in the absence; pūrvam-before; me-of Me; vasato-living; mathurā-pure-in Mathurā City; vivāha-of marriage; karaṇe-the reason; kācid-something; icchā-desire; api-also; āsīt-was; na-not; mānini-O proud and jealous girl.

O proud and jealous girl, when I was living in Mathurā City and I was separated from them, I had no desire to marry.

Text 87

madanāptyā tu rukmiṇyā
vañchantyāḥ prāṇa-mocanam
śrutvāsyā vipra-vadanād
ārti-vijñāpti-pātrikam

mahā-duṣṭa-nṛpa-śreṇi-
darpa-saṁharatā mayā
pāṇir gṛhītaḥ saṅgrāme
hṛtvā rājñāṁ prāpaśyatām

madana-amorous desire; āptyā-attained; tu-certainly; rukmiṇyā-by Rukmiṇī; vañchantyāḥ-desiring; prāṇa-mocanam-suicide; śrutvā-hearing; asyās-of her; vipra-of a brāhmaṇa; vadanād-from the mouth; ārti-of pain; vijñāpti-appeal; pātrikam-a letter; mahā-very; duṣṭa-evil; nṛpa-śreṇi-kings; darpa-pride; saṁharatā-removing; mayā-by Me; pāṇir-hand; gṛhītaḥ-accepted; saṅgrāme-in battle; hṛtvā-taking; rājñāṁ-of the kings; prāpaśyatām-seeing.

When from a brāhmaṇa's mouth I heard the pathetic letter of passionate Rukmiṇī, who was on the verge of suicide, I removed the pride of a host of demon kings, took her away in the midst of a battle as the kings looked on, and accepted her hand.

Text 88

asyāḥ sandarśanāt tāsām
ādhikyena smṛter bhavāt
mahā-śokārti-janakāt
paramākulatām agāt

asyāḥ-of her; sandarśanāt-from seeing; tāsām-of them; ādhikyena-greater; smṛter-of remembrance; bhavāt-is; mahā-śoka-arti-great grief; janakāt-from the

creation; parama-ākulatām-great suffering; agāt-attained.

When I see her I remember the gopīs and I become filled with grief.

Text 89

ṣoḍaśānāṁ sahasrāṇāṁ
sa-śatānāṁ mad-āptaye
kṛta-kātyāyanī-pūjā-
vratānāṁ gopa-yoṣitām

nidarśanād iva svīyaṁ
kiñcit svasthayituṁ manaḥ
tavatya eva yūyaṁ vai
mayātraita vivāhitaḥ

ahī bhāmini jānīhi
tat tan mama mahā-sukham
mahimāpi sa māṁ hitvā
tasthau tatrocitāspadam

ṣoḍaśānāṁ sahasrāṇāṁ sa-śatānāṁ-16,100; mad-āptaye-to attain Me; kṛta-did; kātyāyanī-of goddess Katyayani; pūjā-worship; vratānāṁ-vow; gopa-yoṣitām-gopīs; nidarśanād-from the sight; iva-as if; svīyaṁ-own; kiñcit-something; svasthayituṁ-to put in the original state; manaḥ-heart; tavatya-your; eva-indeed; yūyaṁ-you; vai-indeed; mayāt-by Me; atra-here; eta-they; vivāhitāḥ-married; ahī-O; bhāmini-noble lady; jānīhi-you know; tat tat-that; mama-My; mahā-great; sukham-happiness; mahima-glory; api-also; sas-that; māṁ-Me; hitvā-placing; tasthau-stood; tatra-there; ucita-proper; aspadam-abode.

To heal my heart by reminding it of the 16,100 gopīs who with a vow worshiped goddess Kātyāyanī to attain Me, I married you all. O noble lady, even so, happiness and glory have left Me and gone to a better place.

Note: The better place is Vraja.

Text 90

citrāti-citrai rucirair vihārair
ānanda-pāthodhita-raṅga-magnaḥ
nājñāsiṣāṁ rātri-dināni tāni
tat-tan-mahā-mohana-loka-saṅgāt

citra-ati-citrais-supremely wonderful; rucirair-charming; vihārair-with pastimes; ānanda-of bliss; pātha-from the ocean; udhita-risen; raṅga-place; magnaḥ-plunged; na-not; ājñāsiṣāṁ-I knew; rātri-nights; dināni-and days; tāni-them; tat-tan-mahā-mohana-very charming; loka-people; saṅgāt-because of the company.

When I was in Vraja I enjoyed supremely wonderful and beautiful pastimes with the charming people there. Plunged in an ocean of bliss, I did not understand how the days and nights were passing.

Text 91

bālya-krīḍā-kautukenaiva te te
daitya-śreṣṭhā māritāḥ kāliyo 'pi
duṣṭo nirdamyāśu niḥsarito 'sau
pāṇau savye 'dharī govardhanaḥ saḥ

bālya-childhood; krīḍā-pastimes; kautukena-with the happiness; eva-indeed; te te-they; daitya-of demons; śreṣṭhās-the best; māritāḥ-killed; kāliyo-Kāliya; api-also; duṣṭo-evil; nirdamya-subduing; āśu-quickly; niḥsarito-went; asau-he; pāṇau-hand; savye-in the left; adharī-I held; govardhanaḥ-Govardhana; saḥ-it.

In the happiness of My childhood pastimes I killed many demons, conquered and sent away wicked Kāliya, and held Govardhana Hill in My left hand.

Text 92

tādṛk santoṣārṇave 'haṁ nimagno
yena stotraṁ kurvatāṁ vandanaṁ ca
brahmādīnāṁ bhāṣaṇe darśane ca
manvāno 'ghaṁ vyasmaraṁ deva-kṛtyam

tādṛk-like that; santoṣa-of happiness; arṇave-in an ocean; ahaṁ-I; nimagno-was plunged; yena-by which; stotram-prayer; kurvatāṁ-doing; vandanaṁ-obeisances; ca-and; brahma-by Brahmā; ādīnāṁ-headed; bhāṣaṇe-in speaking; darśane-in seeing; ca-also; manvāno-considering; aghaṁ-pain; vyasmaraṁ-forgot; deva-of the demigods; kṛtyam-the mission.

In this way I was plunged in an ocean of happiness. I thought the words and sight of Brahmā and the other demigods as they offered obeisances and prayers were painful. I forgot My mission on behalf of the demigods.

Text 93

rupeṇa veṣeṇa ravāmṛtena
vaṁsyāś ca pūrvānuditena viśvam
sammohitaṁ prema-bhareṇa kṛtsnaṁ
tiṣṭhantu dūre vraja-vāsinas te

rupeṇa veṣeṇa-with handsomeness; rava-of music; amṛtena-with nectar; vaṁsyās-of the flute; ca-also; pūrva-previously; anuditena-not said; viśvam-the world; sammohitam-charmed; prema-of love; bhareṇa-with an abundance; kṛtsnam-completely; tiṣṭhantu-may stand; dūre-far away; vraja-of Vraja; vāsinas-residents; te-the.

With My handsomeness and the unprecedent nectar music of My flute, I charmed the universe and filled it with great love. (For the moment let us not even consider) the residents of Vraja. Let them stay far away.

Text 94

ākāśa-yānā vidhi-rudra-śakrāḥ
siddhāḥ śaśi deva-gaṇās tathānye
gāvo vṛśā vatsa-gaṇā mṛgāś ca
vrkṣāḥ khagā gulma-latās tṛṇāni

nadyo 'tha meghāḥ sacarāḥ sthirāś ca
sa cetanācetanakāḥ prāpañcāḥ
prema-pravāhottha-vikāra-ruddhā
sva-sva-svabhāvāt parivṛttim āpuḥ

ākāśa-yānās-airplanes; vidhi-rudra-śakrāḥ-Brahmā, Śiva, and Indra; siddhāḥ-the siddhas; śaśī-the moon; deva-gaṇās-the demigods; tathā-so; anye-others; gāvo-cows; vṛśās-bulls; vatsa-gaṇās-calves; mṛgās-deer; ca-also; vrkṣāḥ-trees; khagās-birds; gulma-bushes; latās-vines; tṛṇāni-grass; nadyo-rivers; atha-then; meghāḥ-clouds; sacarāḥ-moving; sthirās-unmoving; ca-also; sa-cetana-conscious;ācetanakāḥ-unconscious; prāpañcāḥ-material; prema-of love; pravāha-streams; uttha-risen; vikāra-with transformations; ruddhās-overcome; sva-sva-svabhāvāt-by their own natures; parivṛttim-opposite; āpuḥ-attained.

Brahmā, Śiva, Indra, Candra, the siddhas and demigods flying in airplanes, the cows, bulls, calves, deer, trees, birds, bushes, vines, grass, rivers, and clouds, the moving and unmoving creatures, and the conscious and unconscious, all became plunged in an ocean of love. Overcome with ecstasy, they left their own natures

and attained the opposite nature.

Note: For example the moving creatures became stunned and motionless and the unmoving creatures trembled with ecstasy.

Text 95

etat satyam asatyaṁ vā
kālindī pṛcchyatām iyam
ya tad vraja-jana-svaira-
vihārānanda-sākṣiṇī

etat-this; satyam-truth; asatyam-untruth; vā-or; kālindī-Kālindī; pṛcchyatām-should be asked; iyam-she; yā-who; tad-that; vraja-jana-the people of Vraja; svaira-voluntary; vihāra-pastimes; ānanda-bliss; sākṣiṇī-witness.

(You may doubt, thinking My words may be) true or not true. Ask Kālindī. She personally saw the bliss of My pastimes with the people of Vraja.

Text 96

adhunā tu sa evāhaṁ
sva-jñātīn yādavān api
netuṁ nārhāmi taṁ bhāvaṁ
narma-krīḍā-kutūhalaiḥ

adhunā-now; tu-indeed; sas-He; eva-indeed; aham-I; sva-jñātīn-own relatives; yādavān-the Yādavas; api-also; netum-to lead; na-not; arhāmi-I am able; taṁ-that; bhāvaṁ-love; narma-joking; krīḍā-pastimes; kutūhalaiḥ-with the delight.

At the present, even with the bliss of playful joking pastimes, I cannot bring My relatives, the Yādavas, to that same kind of ecstatic love.

Text 97

duṣkaraṁ me babhūvātra
tvādṛśaṁ māna-bhañjanam
ato 'tra muralī tyaktā
lajjayaiva mayā priyā

duṣkaraṁ-difficult to do; me-by Me; babhūva-are; atra-here; tvādṛśaṁ-like you; māna-of pride; bhañjanam-breaking; ato-then; atra-here; muralī-the flute; tyaktā-abandoned; lajjayā-out of embarrassment; eva-indeed; mayā-by Me; priyā-dear.

Because it is very difficult to break the pride here of people like you, with shame I have put down My dear flute.

Text 98

aho bata mayā tatra
kṛtaṁ yādṛk sthitaṁ yathā
tad astu kila dūre 'tra
nirvaktuṁ ca na śakyate

aho bata-indeed; mayā-by Me; tatra-there; kṛtaṁ-done; yādṛk-like which; sthitaṁ-stood; yathā-as; tad-that; astu-may be; kila-indeed; dūre-far away; atra-here; nirvaktum-to be described; ca-also; na-not; śakyate-is able.

The situation there cannot even be described here.

Text 99

ekaḥ sa me tad vraja-loka-vat priyas
tādṛṇ mahā-prema-bhara-prabhāvataḥ
vakṣyaty adaḥ kiñcana bādarāyanir
maj-jīvite śiṣya-vare sva-sannibhe

ekaḥ-alone; sas-he; me-to Me; tad-that; vraja-loka-vat-like the people of Vraja; priyas-dear; tādṛk-like that; mahā-great; prema-of love; bhara-abundance; prabhāvataḥ-by the power; vakṣyati-will speak; adaḥ-then; kiñcana-something; bādarāyanir-Śrīla Śukadeva Gosvāmī; maj-jīvite-My life; śiṣya-vare-O best of students; sva-sannibhe-near you.

Vyāsa's son Śukadeva, who is dear to Me as the people of Vraja, with great love will describe something of it to his disciple (Parīkṣit), whose life I once saved.

Text 100

śrī-parīkṣid uvāca

etādṛśaṁ tad vraja-bhāgya-vaibhavaṁ

samrambhataḥ kīrtayato mahā-prabhoḥ
punas tathā bhāva-niveśa-śaṅkayā
tāḥ preritā mantri-vareṇa samjñayā

śrī-parīkṣid uvāca-Śrī Parīkṣit said; etādṛśaṁ-like this; tad-that; vraja-of Vraja; bhāgya-vaibhavam-the good fortune; samrambhataḥ-beginning; kīrtayato-describing; mahā-prabhoḥ-of the Lord; punas-again; tathā-so; bhāva-of ecstatic love; niveśa-entrance; śaṅkayā-with the fear; tāḥ-them; preritās-sent; mantri-vareṇa-by the minister; samjñayā-by name.

Śrī Parīkṣit said: Fearing that by glorifying the good fortune of Vraja, the Lord would again become overcome with ecstatic love, minister Uddhava called for the queens to come.

Text 101

sarvā mahiṣyaḥ saha satyabhāmayā
bhaiṣmādayo drāg abhisṛtya madhubhiḥ
pādau gṛhītvā ruditārdra-kākubhiḥ
saṁstutya bhartāram aśīṣamaṁś chanaiḥ

sarvār-all; mahiṣyaḥ-the queens; saha-with; satyabhāmayā-Satyabhāmā; bhaiṣmā-ādayo-headed by Rukmiṇdī; drāk-at once; abhisṛtya-coming; madhubhiḥ-sweet; pādau-feet; gṛhītvā-grasping; rudita-with tears; ardra-wet; kākubhiḥ-with plaintive words; saṁstutya-praying; bhartāram-to their husband; aśīṣaman-pacified; śanaiḥ-slowly.

Quickly coming, grasping His feet, and offering prayers with sweet and plaintive words wet with tears, the queens, headed by Rukmiṇī and including Satyabhāmā, gradually pacified their husband.

Text 102

bhojanārthaṁ ca tenaiva
devakī rohiṇī tathā
anna-pānādi-sahite
tatra śīghraṁ praveṣite

balarāmaṁ kṛta-snānaṁ
praveśya kṛtinā tadā
dvārānte nāradas tiṣṭhed
iti vijñāpito vibhuḥ

bhojana-meal; artham-purpose; ca-also; tena-by Him; eva-certainly; devakī-Devakī; rohiṇī-Rohiṇī; tathā-so; anna-food; pāna-and drink; ādi-beginning with; sahite-with; tatra-there; śīghram-quickly; praveṣite-entered; balarāmam-Balarāma; kṛta-done; snānaṁ-bath; praveśya-entering; kṛtinā-by a devotee; tadā-then; dvārānte-at the door; nāradas-Nārada; tiṣṭhed-stands; iti-thus; vijñāpito-informed; vibhuḥ-the Lord.

Uddhava quickly brought in Devakī and Rohiṇī with the Lord's meal. Then he brought in Balarāma, who had just bathed. Then he told the Lord that Nārada was standing at the door.

Text 103

sarvāntarātma-dṛk prāha
sa-smitaṁ nanda-nandanaḥ
adya kena niruddho 'sau
yan nāyāty atra pūrvavat

sarva-of all; antara-within; ātma-the heart; dṛk-seeing; prāha-said; sa-with; smitam-a smiling; nanda-nandanaḥ-the son of Nanda; adya-today; kena-why?; niruddho-stopped; asau-he; yat-which; nayati-brings; atra-here; pūrvavat-as before.

Then Nanda's son, Lord Kṛṣṇa, who sees within everyone's heart, said, "Why was he stopped today? This is not the way he came before."

Text 104

pratyuvācoddhavaḥ smitvā
prabho bhītyāpi lajjayā
tato brahmaṇya-devena
svayam uktaḥ praveśya saḥ

pratyuvāca-answered; uddhavaḥ-Uddhava; smitvā-smiling; prabho-O Lord; bhītyā-with fear; api-also; lajjayā-with shyness; tato-then; brahmaṇya-devena-by the Lord of the brāhmaṇas; svayam-personally; uktaḥ-addressed; praveśya-brought in; saḥ-he.

Uddhava smiled and said: "Lord, out of timidness and shyness (he does not come)." Then Kṛṣṇa, the master of the brāhmaṇas, personally went (to Nārada), spoke to him, and brought him in.

Text 105

śrī-bhagavān uvāca

mat-prīty-utpādana-vyagra
śrī-nārada-suhṛttama
hitam evākṛtatyantaṁ
bhavān me rasikottama

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; mat-prīty-utpādana-vyagra-O you who are overcome with love for Me; śrī-nārada-suhṛttama-O dear friend Nārada; hitam-auspiciousness; eva-indeed; ākṛta-done; atyantam-great; bhavān-you; me-of Me; rasika-of they who taste nectar; uttama-O best.

The Supreme Personality of Godhead said; Dear friend Śrī Nārada, O saint overcome with love for Me, O best of they who taste nectar, You have done Me a great favor.

Texts 106 and 107

prāg yadyapi prema-kṛtāt priyāṇāṁ
viccheda-dāvānala-vegato 'ntaḥ
santāpa-jātena duranta-śoka-
veśeṇa gāḍhaṁ bhavatīva duḥkham

tathāpi sambhoga-sukhād api stutaḥ
sa ko 'pi nirvacyatamo manoramaḥ
premoda-rāśiḥ pariṇāmato dhruvaṁ
tatra sphuret tad rasikaika-vedyaḥ

prāk-before; yadyapi-although; prema-love; kṛtāt-done; priyāṇām-of the beloveds; viccheda-separation; dāvānala-of a forest fire; vegato-from the power; antaḥ-within; santāpa-from pain; jātena-born; durānta-great; śoka-grief; veṣeṇa-entering; gāḍhaṁ-deeply; bhavati-is; iva-like; duḥkham-pain; tathāpi-nevertheless; sambhoga-of enjoyment; sukhād-than the happiness; api-even; stutaḥ-praised; sas-that; ko 'pi-something; nirvacyatamo-indescribable; manoramaḥ-enchanting; prema-of love; udarāśiḥ-ocean; pariṇāmato-from transformation; dhruvam-certainly; tatra-there; sphuret-manifest; tad-that; rasika-by they who taste nectar; eka-only; vedyaḥ-to be known.

Although in the forest fire of separation My gopī-beloveds are filled with pain, that pain is more glorious than the happiness of directly meeting Me. It is

indescribable and enchanting. It is an ocean of ecstatic love. Only they who are learned in tasting the mellows of spiritual love can understand it.

Text 108

tac-choka-duḥkhoparamasya paścāc
cittaṁ yataḥ pūrṇatayā prasannam
samprāpta-sambhoga-mahā-sukhena
sampannavat tiṣṭhati sarvadaiva

tat-of them; śoka-of grief; duḥkha-suffering; uparamasya-cessation; paścāt-afterwards; cittaṁ-the heart; yataḥ-because; pūrṇatayā-from being full; prasannam-satisfied; samprāpta-attained; sambhoga-of meeting; mahā-great; sukhena-with happiness; sampannavat-like the fortunate; tiṣṭhati-stands; sarvadā-always; eva-indeed.

When the pain of their grief ends they become filled with happiness, a happiness greater than what they feel by directly meeting Me.

Text 109

icchet punas tādṛśam eva bhāvaṁ
kliṣṭaṁ kathañcit tad-abhāvataḥ syāt
yeṣāṁ na bhātīti mate 'pi teṣāṁ
gāḍhopakāri smṛtidaḥ priyāṇām

icchet-desires; punas-again; tādṛśam-like that; eva-certainly; bhāvaṁ-love; kliṣṭaṁ-distresed; kathañcit-somehow; tad-abhāvataḥ-because of the non-existence; syāt-is; yeṣām-of whom; na-not; bhāti-is manifested; iti-thus; mate-considered; api-even; teṣāṁ-of them; gāḍha-deep; upakāri-helpful; smṛtidaḥ-reminding; priyāṇām-of the beloved gopīs.

If one desires this kind of anxious ecstatic love, I do not remain present before him. The thought "He is not here", make My dear lovers always think of Me.

Text 110

kathañcana smaraṇam eva teṣāṁ
avehi taj-jīvana-dānam eva
teṣāṁ yato vismaraṇaṁ kadācit
prāṇādhikānāṁ maraṇāc ca nindyam

kathañcana-somehow; smaraṇam-memory; eva-certainly; teṣāṁ-of them; avehi-

please know; tat-to them; jīvana-life; dānam-gift; eva-indeed; teṣām-of them; yato-from which; vismaraṇaṁ-forgetting; kadācit-ever; prāṇa-than like; adhikānāṁ-greater; maraṇāt-than death; ca-also; nindyam-more reprehensible.

Know that remembering Me keeps them alive. For they who think Me more dear than life, forgetting Me for a moment is worse than death.

Text 111

na sambhaved asmaraṇaṁ kadāpi
sva-jīvanānāṁ yad api priyāṇām
tathāpi kenāpi viśeṣaṇena
smṛtiḥ praharṣāya yathā su-jīvitam

na-not; sambhaved-may be; asmaraṇaṁ-not remembering; kadāpi-ever; sva-own; jīvanānāṁ-life; yad-what; api-also; priyāṇām-dear; tathāpi-still; kenāpi-somehow; viśeṣaṇena-by the description; smṛtiḥ-remembrance; praharṣāya-for happiness; yathā-as; su-jīvitam-a festival.

The dear devotees who think of Me as their very life cannot forget Me at any time. Remembering Me in any way brings them a great festival of happiness.

Text 112

ity evam upakāro 'dya
bhavatākāri me mahān
tat te 'smi parama-prīto
nijābhiṣṭān varān vṛṇu

iti-thus; evam-thus; upakāro-help; adya-today; bhavatā-by you; akāri-done; me-to Me; mahān-great; tat-that; te-to you; asmi-I am; parama-prīto-very pleased; nija-own; abhiṣṭān-desired; varān-benedictions; vṛṇu-choose.

You have done Me a great favor. I am very pleased with you. Please choose some benedictions that you wish.

Text 113

śrī-parīkṣid uvāca

munir jaya-jayodghoṣaiḥ
sa-vīṇā-gītam aiḍata
vraja-krīḍottha-nāmāḍhyaḥ
kīrtanaiś ca vara-pradam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; munir-the sage; jaya-jaya-of glory! glory!; udghoṣaiḥ-with sounds; sa-vīṇā-of the vīṇā; gītam-with music; aiḍata vraja-krīḍottha-nāmāḍhyaḥ kīrtanaiś ca vara-pradam

Śrī Parīkṣid said: Calling out "Glory! Glory!", chanting the holy names, elaborately describing the Lord's pastimes in Vraja, and playing the vīṇā, Nārada Muni chose a benediction.

Text 114

svayaṁ prayāgasya daśāśvamedha-
tīrthādike dvāravatī-parānte
sambhāṣitānāṁ viṣaye bhramitvā
pūrṇārthatāṁ śrīmad-anugraheṇa

viprādīnāṁ śrotu-kāmo munīndro
harṣāt kṛṣṇasyānanād eva sakṣāt
etān mātaḥ prārthayām āsa hṛdyaṁ
tasmin ramyodāra-siṁhe varaṁ prāk

svayam-personally; prayāgasya-of Prayāga; daśāśvamedha-tīrtha-ādike-beginning with Daśāśvamedha-tīrtha; dvāravatī-parānte-up to Dvārakā; sambhāṣitānāṁ-speaking; viṣaye-in the realm; bhramitvā-wandering; pūrṇa-fulfilled; arthatāṁ-desires; śrīmad-anugraheṇa-by the Lord's mercy; vipra-with brāhmaṇas; ādīnāṁ-beginning with; śrotu-to hear; kāmo-desiring; muni-of sages; indro-the king; harṣāt-happily; kṛṣṇasya-of Lord Kṛṣṇa; ānanād-from the mouth; eva-certainly; sakṣāt-directly; etan-them; mātaḥ-O mother; prārthayām āsa-prayed; hṛdyam-dear to the heart; tasmin-in that; ramya-charming; udāra-generous; siṁhe-lion; varaṁ-benediction; prāk-first.

Having wandered from Daśāśvamedha-tīrtha to Dvārakā, having heard the explanations of many brāhmaṇas, and now desiring to hear the final goal of spiritual life from Śrī Kṛṣṇa's own mouth, Nārada, the king of sages, requested from the Lord, who is the lion of all who are generous, the following benediction, which is very pleasing to the heart:

Text 115

śrī-kṛṣṇacandrakasyāpi
tṛptir astu kadāpi na
bhavato 'nugrahe bhaktau
premṇi cānanda-bhājane

śrī-kṛṣṇacandrakasya-of Lord Kṛṣṇacandra; api-also; tṛptir-satiation; astu-may be; kadāpi-ever; na-not; bhavato-of You; anugrahe-in the mercy; bhaktau-in devotional service; premṇi-in ecstatic love; ca-and; ānanda-bhājane-full of bliss.

"O Śrī Kṛṣṇacandra, may I never become jaded to Your mercy, devotional service to You, love for You, and the bliss that comes from serving You."

Text 116

śrī-bhagavān uvāca

vidagdha-nikarācārya
ko nāmāyaṁ varo mātaḥ
svabhāvo mat-kṛpā-bhakti-
premṇāṁ vyakto 'yam eva yat

śrī-bhagavān uvāca-the Supreme Personality of Godhead said; vidagdha-nikara-ācārya-O teacher of the philosophers; ko-what?; nāma-indeed; ayam-this; varo-benediction; mataḥ-considered; svabhāvo-own nature; mat-My; kṛpā-mercy; bhakti-devotional service; premṇāṁ-and love; vyakto-manifest; ayam-this; eva-indeed; yat-what.

The Supreme Personality of Godhead said: O teacher of the wise, what kind of benediction is that? My mercy, devotional service to Me, and love for Me are by nature like that.

Note: These things never make one jaded.

Text 117

prayāga-tīrtham ārabhya
bhrāmaṁ bhrāmam itas tataḥ
atrāgatya ca ye dṛṣṭāḥ
śrutāś ca bhavatā mune

sarve samāpta-sarvārthā
jagan-niṣṭārakāś ca te

mat-kṛpā-viṣayāḥ kiñcit
    tāratamyaṁ śritāḥ param

prayāga-tīrtham-with Prayāga-tīrtha; ārabhya-beginning; bhrāmaṁ bhrāmam-wandering and wandering; itaḥ tataḥ-here and there; atra-here; āgatya-coming; ca-also; ye-who; dṛṣṭaḥ-seen; śrutas-heard; ca-also; bhavatā-by you; mune-O sage; sarve-all; samāpta-attained; sarva-all; arthās-goals of life; jagat-the universe; nistārakās-transcending; ca-and; te-they; mat-kṛpā-viṣayāḥ-who have attained my mercy; kiñcit-something; tāratamyam-hierarchy; śritāḥ-accepting; param-then.

O sage, starting at Prayāga-tīrtha, you have wandered here and there and you have seen and heard from many devotees. For all of them every desire is fulfilled. All have crossed beyond the material world. All are the objects of My mercy. Some are greater and some lesser.

Text 118

tathāpi teṣām eko 'pi
    na tṛpyati kathañcana
tad gṛhāṇa varān anyān
    matto 'bhiṣṭa-varān varān

tathāpi-still; teṣām-of them; eko-a single one; api-even; na-not; tṛpyati-is jaded; kathañcana-at all; tad-that; gṛhāṇa-please take; varān-benedictions; anyān-other; matto-from Me; abhiṣṭa-desired; varān-benedictions; varān-benedictions.

Still, not one of them is ever jaded. Please take from Me some other benedictions. Benedictions that you wish. Many benedictions.

Text 119

śrī-parīkṣid uvāca

nartitvā nārado harṣād
    bhaikṣyavat sad-vara-dvayam
yācamāno jagādedaṁ
    taṁ vādānya-śiro-maṇim

śrī-parīkṣid uvāca-Śrī Parīkṣit said; nartitvā-dancing; nārado-Nāarada; harṣād-happily; bhaikṣyavat-as charity; sad-transcendental; vara-of benedictions; dvayam-a pair; yācamāno-begging; jagāda-said; idam-this; tam-to Him; vādānya-of the generous; śiro-the crest; maṇim-jewel.

Śrī Parīkṣit said: Happily dancing, Nārada, as if begging alms, asked two benedicitions of He who is the crest jewel of the generous.

Text 120

śrī-nārada uvāca

sva-dānātṛpta vṛtto 'ham
idānīṁ sa-phala-śramaḥ
tvan-mahā-karuṇā-pātra-
jana-vijñānam āptavān

śrī-nārada uvāca-Śrī Nārada said; sva-own; dāna-charity; atṛpta-unsatisfied; vṛtto-engaged; aham-I; idānīm-now; sa-phala-with the result; śramaḥ-fatigued; tvat-Your; mahā-great; karuṇā-of mercy; pātra-object; jana-people; vijñānam-knowledge; āptavān-attained.

Śrī Nārada said: O Lord who after giving Himself away in charity still thinks He has not given enough, now I am perfectly successful. Now I understand who is the great object of Your mercy.

Text 121

ayam eva varaḥ prāpto
'nugrahaś cottamo mataḥ
yāce tathāpy udārendra
hārdaṁ kiñcic cirantanam

ayam-this; eva-indeed; varaḥ-benediction; prāpto-attained; anugrahas-mercy; ca-own; uttamo-utlimate; mataḥ-considered; yāce-I request; tathāpi-still; udāra-of the generous; indra-O king; hārdaṁ-mercy; kiñcit-something; cirantanam-eternal.

I think Your mercy is the best of benedictions. O king of the generous, I request Your mercy eternally.

Text 122

pāyaṁ pāyaṁ vraja-jana-gaṇa-prema-vāpi-marāla
śrīman-nāmāmṛtam aviratam gokulābdhy-utthitaṁ te
tat-tad-veṣa-carita-nikarojjṛmbhitaṁ miṣṭam iṣṭaṁ
sarvān lokān jagati ramayan matta-ceṣṭo bhramāṇi

pāyam-drinking; pāyam-and drinking; vraja-jana-gaṇa-of the people of Vraja; prema-of pure love; vāpi-at the lake; marāla-O swan; śrīmat-of the Lord; nāma-of thr name; amṛtam-nectar; avirataṁ-without stopping; gokula-of Gokula; abdhi-from the ocean; utthitam-risen; te-they; tat-tad-various; veṣa-features; carita-nikara-pastimes; ujjṛmbhitam-manifested; miṣṭam-sweet; iṣṭaṁ-worshipable; sarvān-all; lokān-people; jagati-in the universe; ramayan-pleasing; matta-of a madman; ceṣṭo-the activities; bhramāṇi-I shall wander.

O swan staying in the lake of the love of Vraja's people, drinking again and again the nectar of Your holy name and the sweetness of Your form and pastimes in the nectar ocean of Gokula, and giving bliss to everyone in the world, may I wander like a madman.

Text 123

tvadīyās tāḥ krīḍāḥ sakṛd api bhuvo vāpi vacasā
dṛśā śrutyāṅgair vā spṛśati kṛta-dhīḥ kaścid api yaḥ
sa nityaṁ śrī-gopī-kuca-kalasa-kaśmīra-vilasat-
tvadīyāṅghri-dvandve kalayatutaraṁ prema-bhajanam

tvadīyās-Your; tāḥ-the; krīḍāḥ-pastimes; sakṛd-once; api-even; bhuvo-of the world; vā-or; api-also; vacasā-with words; dṛśā-with a glance; śrutyā-with hearing; aṅgair-with limbs; vā-or; spṛśati-touches; kṛta-done; dhīḥ-intelligence; kaścid-something; api-even; yaḥ-who; sas-he; nityam-always; śrī-gopī-of the gopīs; kuca-breasts; kalasa-waterpots; kaśmīra-kunkuma; vilasat-shining; tvadīya-Your; aṅghri-dvandve-two feet; kalayatutaraṁ-may see; prema-of love; bhajanam-the object.

May they who, in this world, even only once, with their words, glance, hearing, or limbs touch Your pastimes, attain eternal spiritual love for Your lotus feet, which are splendid with kuṅkuma from the beautiful gopīs' waterpot breasts.

Text 124

śrī-parīkṣid uvāca

tataḥ śrī-hasta-kamalaṁ
prasārya paramādārāt
evam astv iti sānandaṁ
gopīnāthena bhāṣitam

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tataḥ-then; śrī-hasta-kamalaṁ-the Lord;'s lotus hand; prasārya-holding out; paramādārāt-with great respect; evam-thus;

astu-may be; iti-thus; sānandam-blissfully; gopīnāthena-by the master of the gopīs; bhāṣitam-said.

Śrī Parīkṣit said: Raising His lotus hand, Lord Kṛṣṇa, the master of the gopīs, affectionately and blissfully said, “So be it."

Text 125

tato mahā-parānandār-
ṇave magno munir bhṛśām
gāyan nṛtyan bahu-vidhaṁ
kṛṣṇaṁ cakre su-nirvṛtam

tato-then; mahā-great; para-spiritual; ānanda-of bliss; arṇave-in the ocean; magno-plunged; munir-the sage; bhṛśām-greatly; gāyan-singing; nṛtyan-dancing; bahu-vidhaṁ-in many ways; kṛṣṇam-Kṛṣṇa; cakre-did; su-nirvṛtam-happiness.

Then Nārada Muni became plunged in a great ocean of spiritual bliss. Singing and dancing, he greatly pleased Lord Kṛṣṇa.

Text 126

bubhuje bhagavadbhyāṁ sa
paramānnaṁ sa-pānakam
devakī-rohiṇī-dṛṣṭaṁ
rukmiṇyā pariveṣitam

bubhuje-enjoyed; bhagavadbhyāṁ-with the two Lords; sas-he; paramānnam-divine food; sa-pānakam-and drink; devakī-Devakī; rohiṇī-and Rohiṇī; dṛṣṭaṁ-seen; rukmiṇyā-by Rukmiṇī; pariveṣitam-entered.

As Devakī and Rohiṇī looked on, Nārada and the two Lords (Kṛṣṇa and Balarāma) enjoyed delicious foods and drinks served by Rukmiṇī.

Text 127

uddhavena smaryamānaṁ
vijitaṁ satyabhāmayā
anyābhir mahiṣībhiś ca
rañjitaṁ tat-tad-īhayā

uddhavena-by Uddhava; smaryamānaṁ-reminded; vījitaṁ-fanned; satyabhāmayā-by Satyabhāmā; anyābhir-by the other; mahiṣībhis-queens; ca-also; rañjitaṁ-pleased; tat-tad-īhayā-by their activities.

Uddhava gave the Lord advice, Satyabhāmā fanned Him, and the other queens pleased Him in different ways.

Text 128

ācanto lepito gandhair
mālābhir maṇḍito muniḥ
alaṅkārair bahu-vidhair
arcitaś ca murāriṇā

ācanto-sipped; lepito-anointed; gandhair-with fragrances; mālābhir-with garlands; maṇḍito-decorated; muniḥ-the sage; alaṅkārair-with ornaments; bahu-vidhair-of many kinds; arcitas-worshiped; ca-also; murāriṇā-by Kṛṣṇa.

After He rinsed His mouth, the Lord personally anointed Nārada Muni with fragrant scents and decorated him with garlands and many ornaments.

Text 129

atha prayāge gatvā tān
mad-apekṣā-vilambitān
munīn kṛtārthayānīti
samanujñāpya mādhavam

svayaṁ yad-bhakti-māhātmyam
anubhūtam itas tataḥ
sānandaṁ vīṇayā gāyan
sa yayau bhakti-lampaṭaḥ

atha-then; prayāge-to Prayaga; gatvā-having gone; tān-them; mad-apekṣā-vilambitān-waiting for Me; munīn-sages; kṛtārthayāni-successful; iti-thus; samānujñāpya-asking permission to leave; mādhavam-Lord Kṛṣṇa; svayaṁ-personally; yad-bhakti-māhātmyam-the glory of devotional service; anubhūtam-seen; itas tataḥ-here and there; sānandaṁ-blissfully; vīṇayā-with his vīṇā; gāyan-singing; sas-he; yayau-went; bhakti-for devotional service; lampaṭaḥ-eager.

Saying "I should go to Prayāga and make successful the lives of the sages

waiting there for me," Nārada took Lord Kṛṣṇa's permission to leave. Having personally seen the glories of devotional service, and now very eager to engage in devotional service, Nārada wandered here and there, playing his vīṇa ' and singing.

Text 130

te 'pi tan-mukhataḥ sarvaṁ
śrutvā tat-tan-mahādbhutam
sāra-saṅgrāhino 'śeṣam
anyat sadyo juhur dṛḍham

te-they; api-aslo; tat-of him; mukhataḥ-from the mouth; sarvam-everything; śrutvā-hearing; tat-tat-of that; mahā-great; adbhutam-wonder; sāra-the best; saṅgrāhino-accepting; aśeṣam-complete; anyat-another; sadyo-at once; juhur-abandoned; dṛḍham-firmly.

Hearing all the wonderful descriptions from Nrada's mouth, the wise sages, who could undersatand the highest truth, firmly gave up everything but devotional service.

Text 131

kevalaṁ parama-dainyam
avalambyāsya śikṣayā
śrīman-madana-gopāla-
caraṇābjam upāsate

kevalam-only; parama-great; dainyam-humbleness; avalambya-attaining; asya-of him; śikṣayā-by the instruction; śrīman-madana-gopāla-of Lord Madana-Gopāla; caraṇa-feet; abjam-lotus; upāsate-worship.

By Nārada's teachings they very humbly worshiped the lotus feet of Lord Madana-Gopāla.

Text 132

mātar gopa-kiśoraṁ taṁ
tvaṁ ca rāsa-rasāmbudhim
tat-prema-mohitābhiḥ śrī-
gopībhir abhito vṛtam

amūśāṁ dāsyam icchantī
tādṛśa-prema-bhaṅgibhiḥ

nityaṁ bhajasva tan-nāma-
    saṅkīrtana-parāyaṇa

mātar-O mother; gopa-cowherd; kiśoram-boy; taṁ-Him; tvaṁ-you; ca-also; rāsa-odf the rāsa dance; rasa-of nectar; ambudhim-the ocean; tat-for Him; prema-by love; mohitābhiḥ-enchanted; śrī-gopībhir-by the gopīs; abhito-everywhere; vṛtam-surrounded; amūśāṁ-of them; dāsyam-devotional service; icchanti-desire; tādṛśa-like that; prema-of love; bhaṅgibhiḥ-with waves; nityam-always; bhajasva-please worship; tat-of Him; nāma-the name; saṅkīrtana-glorification; parāyaṇa-devoted.

O mother, please become devoted to chanting the Lord's holy names and eager to serve the gopīs. Worship the Lord who in the nectar ocean of the rāsa dance is a cowherd boy surrounded by gopīs enchanted with love for Him.

Text 133

gopīnāṁ mahimā kaścit
    tāsām eko 'pi śakyate
na mayā sva-mukhe kartuṁ
    merur mākṣikayā yathā

gopīnām-of the gopīs; mahimā-glory; kaścit-someone; tāsām-of them; eko 'pi-alone; śakyate-is able; na-not; mayā-by me; sva-own; mukhe-on the mouth; kartum-to place; merur-Mount Meru; mākṣikayā-by a bee; yathā-as.

As a small bee has no power to swallow Mount Meru, so I have no power to describe even one of the gopīs' glories.

Text 134

aho kṛṣṇa-rasāviṣṭaḥ
    sadā nāmāni kīrtayet
kṛṣṇasya tat-priyāṇāṁ ca
    bhaiṣmyādīnāṁ gurur mama

gopīnaṁ vitatādbhuta-sphuṭatara-premānalārcis-chaṭā-
    dagdhānāṁ kila nāma-kīrtana-kṛtāt tāsāṁ viśeṣāt smṛteḥ
tat-tīkṣṇa-jvalanocchikhāgra-kaṇikā-sparśena sadyo mahā-
    vaikalyaṁ sa bhajan kadāpi na mukhe nāmāni kartuṁ prabhuḥ

aho-oh; kṛṣna-of Lord Kṛṣṇa; rasa-in the nectar; āviṣṭaḥ-entered; sadā-eternally;

nāmāni-holy names; kīrtayet-may glorify; kṛṣṇasya-of Lord Kṛṣṇa; tat-priyāṇāṁ-of His beloveds; ca-also; bhaiṣmya-ādīnāṁ-of they who are headed by Rukmiṇī, the daughter of King Bhīṣmaka; gurur-guru; mama-my; gopīnām-of the gopīs; vitata-expanded; adbhuta-wonderful; sphuṭatara-manifested; prema-of love; anala-of the fire; arcis-flame; chaṭā-multitude; dagdhānāṁ-burned; kila-indeed; nāma-of the holy name; kīrtana-glorification; kṛtāt-from being done; tāsām-of them; viśeṣāt-specific; smṛteḥ-of the memory; tat-that; tīkṣna-sharp; jvalana-fire; ucchikhāgra-kaṇikā-by sparks; sparśena-by the touch; sadyo-at once; mahā-great; vaikalyam-distress; sas-he; bhajan-worshiping; kadāpi-sometimes; na-not; mukhe-on the mouth; nāmāni-names; kartuṁ-to do; prabhuḥ-able.

Plunged in the nectar of Lord Kṛṣṇa, my guru (Śrīla Śukadeva Gosvāmī) always chants the names of Lord Kṛṣṇa and His dear queens headed by Rukmiṇi-devī. Tormented by burning sparks of love whenever he does it, he has no power to place on his mouth the names of the gopīs, who burn with great flames of a very wonderful love.

Text 135

tāsāṁ nāthaṁ ballavīnāṁ sametaṁ
tābhiḥ premṇā saṁśrayantī yathoktam
mātaḥ matyaṁ tat-prasādān mahattvaṁ
tāsāṁ jñātuṁ śakṣyasi tvaṁ ca kiñcit

tāsām-of them; nātham-the Lord; ballavīnām-of the gopīs; sametaṁ-met; tābhiḥ-with them; premṇā-love; saṁśrayanti-take shelter; yathā-as; uktam-said; mātaḥ-O mother; matyaṁ-to be considered; tat-prasādāt-by His mercy; mahattvam-the greatness; tāsām-of them; jñātum-to know; śakṣyasi-are able; tvaṁyou; ca-also; kiñcit-somewhat.

O mother, with love taking shelter of the gopīs' Lord, who is surrounded by them, by His mercy you will be able to understand a little of their greatness.

Text 136

etan mahākhyāna-varaṁ mahā-hareḥ
kāruṇya-sārālaya-niścayārthakam
yaḥ śraddhayā saṁśrayate kathañcana
prāpnoti tat-prema tathaiva so 'py aram

etat-this; mahākhyāna-varaṁ-great narration; mahā-hareḥ-of Lord Kṛṣṇa; kāruṇya-of mercy; sāralaya-abode; niścayārthakam-conclusion; yaḥ-who; śraddhaya-with faith; saṁśrayate-takes shelter; kathañcana-somehow; prāpnoti-

attains; tat-prema-love for Him; tatha-as; eva-certainly; so 'pi-someone; aram-greatly.

A person who with faith takes shelter of this great narration describing the search to find the object of the Lord's greatest mercy will attain pure love for Lord Kṛṣṇa.

Part Two:
Sri Goloka-mahatmya (The Glory of Sri Goloka)

Chapter One: Vairāgya (Renunciation)

Invocation

namaḥ śrī-kṛṣṇāya bhagavate vāsudevāya

namaḥ-obeisances; śrī-kṛṣṇāya bhagavate-to Lord Srī Kṛṣṇa; vasudevāya-the son of Vasudeva.

Obeisances to Lord Śrī Kṛṣṇa, the son of Vasudeva.

Text 1

śrī-janamejaya uvāca

satyaṁ sac-chāstra-vargārtha-
sāraḥ saṅgṛhya durlabhaḥ
gūḍhaḥ sva-mātre pitrā me
kṛṣṇa-premṇā prakāśitaḥ

śrī-janamejayaḥ uvāca-Śrī Janamejaya said; satyaṁ-truth; sat-sāstra-varga-of the scriptures; artha-meaning; sāraḥ-essence; saṅgṛhya-compiling; durlabhaḥ-rare; gūḍhaḥ-hidden; sva-mātre-to mother; pitre-and father; me-my; kṛṣṇa-premṇā-love of Kṛṣṇa; prakāśitaḥ-manifest.

Śrī Janamejaya said: My father, who dearly loved Lord Kṛṣṇa, taught the rare,

secret meaning of the scriptures to my mother.

Note: Śrīla Sanātana Gosvāmī begins his Dig-darśinī Ṭīkā commentary with the following prayers:

kṛṣṇa-śravaṇa-pāśāt tvaṁ
niryāto dhyāna-rajjubhiḥ
grāhyas tābhyāś ca niryāto
nāma-kīrtana-śṛṅkhalaiḥ

tvad-bhakti-lolitenādya
na mayā jātu mokśyase
vṛto dhṛto 'si gāḍham tvaṁ
pīta-kauśeya-vāsasi

O Lord dressed in yellow silk, I, who am full of love for You, have tied You with the ropes of hearing about Kṛṣṇa, the ropes of meditating on You, and the chains of chanting Your names. Now I hold You tightly. You will never escape.

namaḥ śrī-gopīnāthāya

śrīmac-caitanyadevāya
tasmai bhagavate namaḥ
yad-rūpa-maṇim āśritya
citraṁ nṛtyaty ayam jaḍaḥ

Obeisances to Lord Śrī Gopīnātha. Obeisances to Lord Śrī Caitanyadeva. By taking shelter of the jewel of His form, even this dull and foolish person dances wonderfully.

Text 2

śrīmad-bhāgavatāmbhodhi-
pīyūśam idam apiban
na tṛpyāmi muni-śreṣṭha
tvan-mukhāmbhoja-vāsitam

śrīmad-bhāgavata-of Srimad-Bhagavatam; ambhodhi-of the ocean; piyusam-nectar; idam-this; apiban-drank; na-not; trpyāmi-I am satiated; muni-śreṣṭha-O best of sages; tvan-mukha-ambhoja-your lotus mouth; vasitam-scented.

O best of sages, as I drink the Bhāgavatam-ocean's nectar, which is fragrant with the lotus flower of Your mouth, I am still not satiated.

Text 3

tan-mātā-putrayor vidvan
samvādaḥ kathyatāṁ tayoḥ
sudhā-sāramayo 'nyo 'pi
kṛṣṇa-pādābja-lubdhayoḥ

tan-mātā-of mother; putrayor-and son; vidvan-O wise one; samvādaḥ-conversation; kathyatāṁ-should be said; tayoḥ-of them; sudhā-sāramayo-most nectarean; anyo-another; api-also; kṛṣṇa-pādābja-after Lord Kṛṣṇa's lotusa feet; lubdhayoḥ-greedy.

O wise one, please relate more of the nectarean conversation of mother and son, who both relished the nectar of Lord Kṛṣṇa's lotus feet.

Note: Śrīla Sanātana Gosvāmī explains that the mother is Uttarā and the son Mahārāja Parīkṣit.

Text 4

śrī-jaiminir uvāca

naitat sva-śaktito rājan
vaktuṁ jñatuṁ ca śakyate
sarva-jñānaṁ ca durjñeyaṁ
brahmānubhāvinām api

śrī-jaiminir uvāca-Sri Jaimini said; na-not; etat-this; sva-śaktito-by own potency; rājan-O king; vaktuṁ-to say; jñatum-to know; ca-also; śakyate-is able; sarva-jñānām-of they who know everything; ca-also; durjñeyam-difficult to be known; brahma-anubhāvinām-by the seers of Brahman; api-even.

Sri Jaimini said: O king, what they said even the all-knowing sages and the seers of Brahman cannot know or describe by their own powers.

Note: Śrīla Sanātana Gosvāmī explains that the topic of their conversation was the glory of Goloka Vṛndāvana.

Text 5

kṛṣṇa-bhakti-rasāmbhodheḥ
  prasādād badarāyaṇeḥ
parīkṣid-uttarā-pārśve
  niviṣṭo 'śrauśam añjasā

kṛṣṇa-to Lord Kṛṣṇa; bhakti-of devotion; rasa-nectar; ambhodheḥ-of the ocean; prasādād-from the mercy; badarāyaṇeḥ-of Vyāsa's son; parīkṣid-King Parīkṣit; uttarā-of Uttarā; pārśve-on the side; niviṣṭo-entered; aśrauśam-I heard; añjasā-at once.

By the mercy of Śukadeva Gosvāmī, who is an ocean of the nectar of devotion to Kṛṣṇa, I stayed by the side of King Parīkṣit and Uttarā-devī and directly heard what they said.

Note: Śrīla Sanātana Gosvāmī explains that only the mercy of a great devotee can one understand or speak the nectar of Śrīmad-Bhāgavatam.

Text 6

paraṁ gopyam api snigdhe
  śiśye vācyam iti śrutiḥ
tac chrūyatāṁ mahā-bhāga
  goloka-mahimādhunā

paraṁ gopyam-supremely hidden; api-although; snigdhe-afectionate; śiśye-to a disciple; vācyam-may be said; iti-thus; śrutiḥ-the Sruti-sastra; tat-that; śrūyatāṁ-should be heard; mahā-bhāga-O fotunate one; goloka-of Goloka; mahimā-the gloru; adhunā-now.

O fortunate one, now please hear the glory of Goloka, which although a great secret, the Vedas say may be revealed to an affectionate disciple.

Text 7

śrī-kṛṣṇa-karuṇā-sāra-
  pātra-nirdhāra-sat-kathām
śrūtvābhūt paramānanda-
  pūrṇā tava pitāmahī

śrī-kṛṣṇa-karuṇā-the mercy of Lord Kṛṣṇa; sāra-best; pātra-object; nirdhāra-determination; sat-spiritual; kathām-conversation; śrūtvā-having heard; abhūt-became; paramānanda-pūrṇā-full of bliss; tava-your; pitāmahī-grandmother.

When she heard this description of Lord Kṛṣṇa's great mercy, your grandmother became filled with bliss.

Texts 8 and 9

tādṛg-bhakti-viśeṣasya
gopī-kānta-padābjayoḥ
śrotuṁ phala-viśeṣaṁ tad-
bhoga-sthānaṁ ca sattamam

vaikuṇṭhād api manvānā
vimṛśantī hṛdi svayam
tac cānākalayantī sā
papraccha śrī-parīkśitam

tādṛg-like this; bhakti-of devotional service; viśeṣasya-described; gopī-kānta-padābjayoḥ-of the lotus feet of Lord Kṛṣṇa; śrotuṁ-to hear; phala-fruit; viśeṣaṁ-specific; tad-bhoga-of enjoyment; sthānaṁ-place; ca-and; sattamam-greater; vaikuṇṭhād-than Vaikuṇṭha; api-even; manvānā-considering; vimṛśantī-thought; hṛdi-in the heart; svayam-personally; tat-that; ca-and; anākalayantī-not seeing; sā-she; papraccha-asked; śrī-parīkśitam-King Pariksit.

Wishing to hear of (1) the result of great devotion to Lord Gopīkānta and (2) the Lord's pastime-place above Vaikuṇṭha, and not fully understanding them in her heart, she asked Śrī Parīkṣit:

Text 10

śrīmad-uttarovāca

kāmināṁ puṇya-kartṛṇāṁ
trailokyaṁ gṛhināṁ padam
agṛhāṇaṁ ca tasyordhvaṁ
sthitaṁ loka-catuśṭayam

śrīmad-uttarā uvāca-Sri Uttara said; kāminām-desiring; puṇya-kartṛṇāṁ-of they who perform pious deeds; trailokyaṁ-the three worlds; gṛhināṁ-of householders;

padam-position; agrhanam-of they who are not householders; ca-also; tasya-of that; urdhvaṁ-above; sthitaṁ-situated; loka-catuṣṭayam-four worlds.

Śri Uttarā said: Three worlds are abodes for materialistic householders who perform pious deeds. Above them are four worlds that are abodes for they who are not householders.

Note: Śrīla Sanātana Gosvāmī explains that the three worlds are the Bhūḥ, Bhuvaḥ, and Svaḥ planets. The householders here wish to enjoy the fruits of their work. Householders that have no material desires, by performing prescribed duties may go to Maharloka or the other higher planets, and, when their hearts are pure, may become liberated. This is described in Śrimad-Bhāgavatam (4.24.29):

sva-dharma-niśṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiśṇavaṁ
padaṁ yathāhaṁ vibudhāḥ kalātyaye

"A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā, and if he becomes more qualified, he can approach Lord Śiva. A person who is directly surrendered to Lord Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Śiva and other demigods attain these planets after the destruction of this material world."*

The persons who are not householders are the naiṣṭika-brahmacārīs, vānaprasthas, and sannyāsīs. The four realms they attain are Maharloka, Janaloka, Tapoloka, and Satyaloka. The ultimate fate of these renounced souls is described in śrīmad-Bhāgavatam (2.6.20):

pādas trayo bahiś cāsan
aprajānāṁ yā āśramāḥ
antas tri-lokyās tv aparo
gṛha-medho 'bṛhad-vratāḥ

"The spiritual world, which consists of three-fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds."*

Text 11

bhogānte muhur āvṛttim
ete sarve prayānti hi
mahar-ādi-gataṁ kecin
mucyante brahmaṇā saha

bhoga-enjoyment; aante-after; muhur-again; āvṛttim-return; ete-they; sarve-all; prayānti-attain; hi-certainly; mahar-ādi-gataṁ-beginning with Maharloka; kecin-some; mucyante-are liberated; brahmaṇā-Brahmā; saha-with.

When their enjoyments are ended they all return. Some who go to Maharloka and the other higher planets become liberated with Lord Brahmā.

Note: Śrīla Sanātana Gosvāmī explains they who have material desires again take birth, but they who have no material desires and only act out of duty become liberated.

Text 12

kecit krameṇa mucyante
bhogān bhuktvārcir-ādiśu
labhante yatayaḥ sadyo
muktiṁ jñāna-parā hi ye

kecit-some; krameṇa-gradually; mucyante-become liberated; bhogān-enjoyments; bhuktvā-having enjoyed; arcir-ādiśu-beginning with Arcirloka; labhante-attain; yatayaḥ-sannyasis; sadyo-at once; muktiṁ-liberation; jñāna-parās-devoted to knowledge; hi-indeed; ye-who.

Some, after enjoying on Arcirloka and other planets, attain liberation. The renounced souls devoted to transcendental knowledge attain liberation at once.

Note: Śrīla Sanātana Gosvāmī explains that Arciḥ is the demigod of fire and the other planets here are the planets in the Śiśumara circle. This is described in Śrimad-Bhāgavatam 2.2.24-31.

Text 13

bhaktā bhagavato ye tu

sa-kāmāḥ svecchayākhilān
bhuñjānāḥ sukha-bhogāṁs te
viśuddhā yānti tat-padam

bhaktās-the devotees; bhagavato-of the Lord; ye-who; tu-indeed; sa-kāmāḥ-with desires; svecchayā-by their own wish; akhilān-all; bhuñjānāḥ-enjoying; sukha-bhogāṇ-happinesses; te-they; viśuddhās-purified; yānti-attain; tat-padam-that abode.

The Lord's devotees that have material desires enjoy according to their own desires and when they become purified they also attain that abode.

Text 14

vaikuṇṭhaṁ durlabhaṁ muktaiḥ
sāndrānanda-cid-ātmakam
niśkāmā ye tu tad-bhaktā
labhante sadya eva tat

vaikuṇṭhaṁ-Vaikuṇṭha; durlabhaṁ-difficult to attain; muktaiḥ-by the liberated souls; sāndrānanda-cid-ātmakam-filled with spiritual bliss; niśkāmās-who have no material desires; ye-they who; tu-certainly; tad-bhaktās-devotees; labhante-attain; sadyas-at once; eva-indeed; tat-that.

The devotees that have no material desires at once attain the blissful spiritual realm of Vaikuṇṭha, which even the liberated souls cannot attain.

Note: Śrīla Sanātana Gosvāmī here quotes the description of Vaikuṇṭha in Śrīmad-Bhāgavam 2.2.17-18, 2.9.9-10, and 10.28.14-15.

Text 15

tatra śrī-kṛṣṇa-pādābja-
sākṣāt-sevā-sukhaṁ sadā
bahudhānubhavantas te
ramante dhik-kṛtāmṛtam

tatra-there; śrī-kṛṣṇa-pādābja-of Lord Kṛṣṇa's lotus feet; sākṣāt-direct; sevā-service; sukham-happiness; sadā-always; bahudhā-in many ways; anubhavantas-experiencing; te-they; ramante-enjoy; dhik-kṛta-eclipsing; amṛtam-nectar.

Eternally and in many different ways experiencing there the happiness of direct service to Lord Kṛṣṇa's lotus feet, a happiness that eclipses impersonal liberation, they feel great bliss.

Text 16

jñāna-bhaktās tu teṣv eke
śuddha-bhaktāḥ pare 'pare
prema-bhaktāḥ pare prema-
parāḥ premāturāḥ pare

jñāna-in knowledge; bhaktās-devotees; tu-certainly; teṣu-among them; eke-some; śuddha-pure; bhaktāḥ-devotees; pare-others; apare-others; prema-in love; bhaktāḥ-devotees; pare-others; prema-parāḥ-in great love; prema-by love; aturāḥ-overwhelmed; pare-others.

Some are devotees situated in knowledge (jñāna-bhakta), some are pure devotees (śuddha-bhakta), some are devotees situated in love (prema-bhakta), some are devotees situated in great love (premapara-bhakta), and some are overwhelmed by love (premātura-bhakta).

Note: Śrīla Sanātana Gosvāmī explains that here four and a half, with the jñāna-bhaktas the half, kinds of love are described. The devotion of the jñāna-bhaktas is mixed with the desire for knowledge. The knowledge here is not the pathetic liberation of the impersonalists, but rather the awareness of the glories of serving the Lord's lotus feet. Mahārāja Bharata is an example of the jñāna-bhaktas.

The śuddha-bhaktas are devoted to the nine pocesses of devotional service. Their devotion is not distracted by frutive work, the desire for knowledge, or non-devotional renunciation. Mahārāja Ambarīṣa is an example of the śuddha-bhaktas.

The prema-bhaktas want only to serve the Lord's lotus feet with love. Hanumān is an example of the prema-bhaktas.

The premapara-bhaktas are the Lord's affectionate associates who by the Lord's boundless mercy are tied by the chains of affectionately gazing at the Lord, gazing at the Lord with the longings of love, friendship with the Lord, and close friendship where they joke with the Lord. The Pāṇḍavas are examples of the premapara-bhaktas.

The premātura-bhaktas are always overwhelmed by the treasure of wonderful love. Uddhava and the Yādavas are examples of the premātura-bhaktas.

Although Vaikuṇṭha cannot be attained without love for the Lord, there are varying degrees of that love. Thus the prema-bhaktas are better than the śuddha-bhaktas, the premapara-bhaktas better than the prema-bhaktas, and the premātura-bhaktas better than the premapara-bhaktas.

Text 17

tāratamyavatām eṣāṁ
phale samyaṁ na yujyate
tāratamyaṁ tu vaikuṇṭhe
kathañcid ghaṭate na hi

tāratamyavatām-gradations of higher and lower; eṣāṁ-of them; phale-fruit; samyaṁ-equality; na-not; yujyate-is engaged; tāratamyaṁ-gradations of higher and lower; tu-but; vaikuṇṭhe-in Vaikuṇṭha; kathañcid-somehow; ghaṭate-is; na-not; hi-certainly.

These different kinds of devotees do not attain the same results. Still, in Vaikuṇṭha one is not considered better than the others.

Text 18

paryavasyati sārūpya-
sāmīpyādau ca tulyatā
na śrūyate paraṁ prāpyaṁ
vaikuṇṭhād adhikaṁ kiyat

paryavasyati-concludes; sārūpya-sāmīpya-ādau-beginning with sarupya and samipya; ca-also; tulyatā-equality; na-not; śrūyate-is heard; paraṁ-better; prāpyaṁ-to be attained; vaikuṇṭhād-than Vaikuṇṭha; adhikaṁ-better; kiyat-how much?

Sārūpya-mukti, Sāmīpya-mukti, and the other kinds of liberation are also all equal. What place is better than Vaikuṇṭha? The Vedas do not say.

Note: Śrīla Sanātana Gosvāmī explains that sārūpya-mukti is the liberation where one attains a four-armed form like the Lord's, and sāmīpya-mukti is the liberation where one always stays near the Lord.

Text 19

tat-pradeśa-viśeśeṣu
sva-sva-bhāva-viśeṣataḥ
sva-sva-priya-viśeṣāptyā
sarveṣām astu vā sukham

tat-pradeśa-viśeśeṣu-in different places; sva-sva-bhāva-viśeṣataḥ-accroding to

different kinds of love; sva-sva-priya-viśeṣa-āptyā-by attaining different objects of love; sarveṣām-of all; astu-may be; vā-or; sukham-happiness.

Each in his own part of Vaikuṇṭha, each according to his own kind of love, and each attaining his own object of love, everyone is happy.

Note: Śrīla Sanātana Gosvāmī explains that Ayodhyā, Dvārakā, and the many other abodes of the Lord are situated in Vaikuṇṭha. This is described in the Vedic literatures:

yā yathā bhuvi vartante
puryo bhagavataḥ priyāḥ
tās tathā santi vaikuṇṭhe
tat-tal-līlārtham ādritāḥ

The Lord's many favorite cities that rest on the earth also exist in Vaikuṇṭha so the Lord may enjoy different pastimes in them.

Text 20

parāṁ kaṣṭāṁ gataṁ tat-tad-
rasa-jātīyatocitam
athāpi rāsa-kṛt-tādṛg-
bhaktānām astu kā gatiḥ

parāṁ kaṣṭāṁ-the highest point; gataṁ-attained; tat-tad-rasa-jātīyata-ucitam-according to the various mellows; atha-then; api-also; rāsa-kṛt-of the Lord who performs the rāsa dance; tādṛg-bhaktānām-of the devotees; astu-is; kā-what?; gatiḥ-goal.

The devotees in the different mellows have all attained the highest happiness. Still, what is the destination of they who are devoted to the Lord who performs the rāsa-līlā?

Texts 21 and 22

ye sarva-nairapekṣyena
rādhā-dāsyecchavaḥ param
saṅkīrtayanti tan-nāma

tādṛśa-priyatāmayāḥ

anyeṣām iva teṣāṁ ca
prāpyaṁ ced hṛn na tṛpyati
aho nanda-yaśodāder
na sahe tādṛśīṁ gatim

ye-who; sarva-nairapekṣyena-with indifference to all; rādhā-dāsya-the service of Śrī Rādhā; icchavaḥ-desiring; param-the Supreme; saṅkīrtayanti-glorify; tan-nāma-His name; tādṛśa-like this; priyatāmayāḥ-most dear; anyeṣām-of others; iva-like; teṣām-of them; ca-also; prāpyaṁ-to be attained; ced-if; hṛt-the heart; na-not; tṛpyati-is satisfied; aho-oh; nanda-yaśodā-āder-beginning with Nanda and Yaśodā; na-not; sahe-attains; tādṛśīṁ-like that; gatim-goal.

My heart is not happy if others attain the same destination attained by the loving devotees who chant the holy names and who, indifferent to all material goals, yearn to become Śrī Rādhā's maidservants. I cannot tolerate that others attain the same destination as that attained by Nanda, Yaśodā, and their associates.

Note: Śrīla Sanātana Gosvāmī explains that the “others" here are the Pāṇḍavas and Yādavas.

Text 23

vividhānāṁ mahimnāṁ hi
yatra kaṣṭhāḥ parāḥ parāḥ
koṭīnāṁ paryavasyanti
samudre sarito yathā

vividhānāṁ-various; mahimnāṁ-glories; hi-certainly; yatra-where; kaṣṭhāḥ parāḥ parāḥ-the highest; koṭīnāṁ-of millions; paryavasyanti-find their end; samudre-in the ocean; sarito-rivers; yathā-as.

The most sublime of millions of glories rest in them as many rivers enter the ocean.

Text 24

tad-artham ucitaṁ sthānam
ekaṁ vaikuṇṭhataḥ param
apekṣitam avaśyaṁ syāt
tat-prakāśyoddharasva mām

tad-artham-for this reason; ucitam-proper; sthānam-place; ekam-one; vaikuṇṭhataḥ param-above Vaikuṇṭha; apekṣitam-in relation; avaśyaṁ-necessarily; syāt-is; tat-that; prakāśya-showing; uddharasva-please lift; mām-me.

The must have their own place above Vaikuṇṭha. Please show it to me and rescue me.

Note: Śrīla Sanātana Gosvāmī explains that the word "prakāśya" means "please show me by describing it" and "uddharasva" means "please rescue me from this ocean of unhappiness filled with waves of doubts and whirlpools of illusions".
The description of the glories of Goloka Vṛndāavana, which is above the material worlds, which is not destroyed at the time of cosmic devastation, and which is above even the realms of Vaikuṇṭha, is the answer to this question of Uttarā-devī.

Text 25

śrī-jaiminir uvāca

mātur evaṁ mahā-ramya-
praśnenānanditaḥ sutaḥ
tāṁ natvā sāśru-romañcaṁ
ārebhe pratibhāśitum

śrī-jaiminir-Sri Jaimini; uvāca-said; mātur-of the mother; evam-thus; mahā-ramya-very beautiful; praśnena-by the question; ānanditaḥ-delighted; sutaḥ-the son; taṁ-to her; natvā-bowing; sāśru-with tears; romañcam-and hairs erect; ārebhe-began; pratibhāśitum-to speak.

Śrī Jaimini said: Delighted by his mother's beautiful question, the son bowed before her and, shedding tears and the hairs of his body erect in ecstasy, began to speak.

Text 26

śrī-parīkṣid uvāca

śrī-kṛṣṇa-jīvite mātas
tadīya-virahāsahe
tavaiva yogyaḥ praśno 'yaṁ
na kṛto yaś ca kaiścana

śrī-parīkṣit uvāca-Śrī Parīkṣit said; śrī-kṛṣṇa-Lord Kṛṣṇa; jīvite-life; mātas-O mother; tadīya-from Him; virah-separation; asahe-unbearable; tava-of you; eva-indeed; yogyaḥ-suitable; praśno-question; ayam-this; na-not; kṛto-done; yas-which; ca-and; kaiścana-by someone.

Śrī Parīkṣit said: O mother for whom Lord Kṛṣṇa is your very life and who cannot bear separation from Him, you can ask such a question. Others cannot.

Śrīla Sanātana Gosvāmī explains that the word “Kṛṣṇa-jivite" may also mean "you whom Kṛṣṇa rescued from Aśvatthāmā's brahmāstra-weapon".

That Uttarā could not bear separation from Lord Kṛṣṇa is described in Śrīmad-Bhāgavatam 1.10.9-10.

That Lord Kṛṣṇa is her very life and that she cannot bear separation from Him show that Uttarā is a very exalted devotee. For this reason it is proper for her, and not others, to ask this question.

Text 27

nija-priya-sakhasyātra
śrī-subhadrā-pater aham
yena pautratayā garbhe
tava saj-janma lambhitaḥ

nija-own; priya-dear; sakhasya-of the friend; atra-here; śrī-subhadrā-pater-of Subhadrā's husband; aham-I; yena-by whom; pautratayā-by being the grandson; garbhe-in the womb; tava-of you; sat-pious; janma-birth; lambhitaḥ-attained.

In your womb I have taken a very pious birth as the grandson of Subhadrā's husband, who was your dear friend.

Śrīla Sanātana Gosvāmī explains that Subhadrā was Lord Kṛṣṇa's sister and her husband was Arjuna.

Texts 28-32

garbhāntare ca dhṛta-cakra-gadena yena
brahmāstrato 'ham avitaḥ sahito bhavatyā
bālye nareṣu nija-rūpa-parīkṣaṇaṁ ca

nīto muhuḥ parama-bhāgavatocitaṁ yat

yenānuvarti mahatāṁ gunaiḥ kṛto
vikhyāpito 'haṁ kali-nigrahena
sampadya rājya-śriyam adbhutaṁ tato
nirvedito bhūsura-śāpa-dāpanāt

tac-chiśya-rūpena ca mat-priyaṁ taṁ
samśravya śāpaṁ nilayāndha-kūpāt
śrī-vāsudevena vikṛśya nītaḥ
prāyopaveśāya matiṁ dyu-nadyām

munīndra-goṣṭhyām upadeśya tattvaṁ
śukātmanā yena bhayaṁ nirasya
pramodya ca sva-priya-saṅga-dānāt
kathāmṛtaṁ samprati ca prāpayye

kṛṣṇaṁ praṇamya nirupādhi-kṛpākaraṁ taṁ
samvardhya vipra-vacanād arato gṛhītam
svasyānta-kālam idam eka-manā bruve te
praśnottaraṁ sakala-vaiṣṇava-śāstra-sāram

garbha-the womb; antare-in; ca-and; dhṛta-cakra-gadena-holding the club and cakra; yena-by whom; brahmāstrato-from the brahmastra; aham-I; avitaḥ-protected; sahito-with; bhavatyā-you; bālye-in childhood; nareṣu-among men; nija-own; rūpa-form; parīkṣaṇam-search; ca-also; nīto-led; muhuḥ-again; parama-bhāgavata-great devotees; ucitam-suitable; yat-which; yena-by whom; anuvarti-followed; mahatām-of the great souls; gunaiḥ-by the virtues; kṛto-done; vikhyāpito-celebrated; aham-I; kali-nigrahena-by the grasp of Kali; sampadya-attaining; rājya-royal; śriyam-opulence; adbhutam-wonderful; tato-then; nirvedito-explained; bhūsura-śāpa-dāpanāt-by the curse of the brāhmaṇa; tat-siśya-rūpena-in the form of his disciple; ca-also; mat-priyam-dear to me; tam-Him; samśravya-describing; śāpam-curse; nilayāndha-kūpāt-from a blind well; śrī-vāsudevena-by Lord Kṛṣṇa; vikṛśya-pulled; nītaḥ-brought; prāyopaveśāya-for sitting down and fasting until death; matiṁ-thoughts; dyu-nadyām-on the Ganges; munīndra-goṣṭhyām-in teh assembly of great sages; upadeśya-teaching; tattvam-the truth; śukātmanā-by the heart of Sukadeva; yena-by Him; bhayam-fear; nirasya-dispelling; pramodya-delighting; ca-also; sva-priya-saṅga-dānāt-by giving the association of the dear devotees; kathā-talks; amṛtam-nectar; samprati-now; ca-and; prāpayye-I give; kṛṣṇam-to Lord Kṛṣṇa; praṇamya-offering obeisances; nirupādhi-kṛpākaram-whose mercy has no limit; taṁ-Him; samvardhya-glorifying; vipra-of the brahmana; vacanād-from the words; arato-near; gṛhītam-taken; svasya-own; anta-end; kālam-time; idam-this; eka-manā-one heart; bruve-I speak; te-of you; praśna-of the question; uttaram-the answer; sakala-all; vaiṣṇava-Vaiṣṇava; śāstra-scriptures; sāram-the essence.

Bowing down before Lord Kṛṣṇa who, holding a club and cakra, in your womb

protected both you and me from the brahmāstra, who in my childhood made me search, as the great devotees do, again and again for His form in the world of men, who gave me the virtues of the great souls, who made me famous for subduing Kali, who gave me wonderful royal opulence, who filled me with despair by arranging a brāmaṇa's curse, who in the form of His disciple told me of the curse, which I welcomed, who as Lord Vāsudeva dragged me from the blind well of my home and made me sit by the Ganges, fasting until death, who in the form of Śrī Śukadeva Gosvāmī taught me the truth in the assembly of sages, dispelled my fears, and delighted me, who by giving me the company of His dear devotee now makes me drink the nectar of words about Him, and who is kind without limit, I, nourished by the brāhmaṇa's words, with a single heart, at this, my last moment, will speak the answer to your question, an answer that contains the essence of all Vaiṣṇava scriptures.

Śrīla Sanātana Gosvāmī explains that these activities of King Parīkṣit are described in the following verses of Śrīmad-Bhāgavatam: 1.12.9, 10.1.6, 1.12.8-9, 1.12.30, 1.12.19-25, 1.18.37, 1.19.14, and 1.19.2.

Texts 33 and 34

śruti-smṛtināṁ vācyāni
    sākṣāt-tātparyato 'py aham
vyākhyāyā bodhayitvaitat
    tvāṁ santośayituṁ kṣamaḥ

tathāpi sva-guroḥ prāptaṁ
    prasādāt saṁśaya-cchidam
atretihāsam ādau te
    vyaktārthaṁ kathayāmy amum

śruti-of Sruti; smṛtinām-and Smrti; vācyāni-the words; sākṣāt-tātparyato-from the direct meaning; api-also; aham-I; vyākhyāyās-of the explanation; bodhayitva-explaining; etat-this; tvām-you; santośayituṁ-to satisfy; kṣamaḥ-able; tathāpi-nevertheless; sva-guroḥ-of my own guru; prāptaṁ-attained; prasādāt-from the mercy; saṁśaya-doubts; chidam-cutting; atra-here; itihāsam-Itihasa; ādau-beginning; te-you; vyakta-arthaṁ-to manifest; kathayāmi-I speak; amum-this.

I could satisfy you by quoting and explaining the Śruti and Smṛti, but instead I will tell I story I got from the mercy of my guru, a story that will explain this and dispel all doubts.

Texts 35-37

vipro niśkiñcanaḥ kaścit
purā prāgjyotiśe pure
vasann ajñāta-śāstrārtho
bahu-drāviṇa-kāmyayā

tātratya-devīṁ kāmākhyāṁ
śraddhayānudinaṁ bhajan
tasyāḥ sakāśāt tuṣṭāyāḥ
svapne mantraṁ daśākṣaram

lebhe madana-gopāla-
caraṇāmbhoja-daivatam
tad-dhyānādi-vidhānāḍhyaṁ
sākṣād iva mahā-nidhim

vipro-a brahmana; niśkiñcanaḥ-penniless; kaścit-someone; purā-in ancient times; prāgjyotiśe pure-in Pragjyosia-pura; vasan-living; ajñāta-not knowing; śāstra-artho-the meaning of the scriptures; bahu-drāviṇa-kāmyayā-with a desire for great wealth; tātratya-devīṁ-the demigoddess there; kāmā-akhyāṁ-named Kāmā-devī; śraddhayā-with faith; anudinam-every day; bhajan-worshiping; tasyāḥ-from her; sakāśāt-directly; tuṣṭāyāḥ-pleased; svapne-in a dream; mantraṁ-a mantra; daśa-ten; akṣaram-syllables; lebhe-attained; madana-gopāla-caraṇāmbhoja-of the lotus feet of Lord Madana Gopāla; daivatam-the Deity; tad-dhyāna-ādi-vidhānāḍhyam-with many activities beginning with meditation; sākṣād-directly; iva-as if; mahā-nidhim-great treasure.

In ancient times a certain penniless brāhmaṇa who lived in Prāgjyotiṣa-pura, who had no knowledge of the scriptures, and who with the desire for great wealth daily worshiped goddess Kāmā-devī there with faith, in a dream received from the satisfied goddess a ten-syllable mantra for the worship of Lord Madana-Gopāla's lotus feet, a mantra that was spoken with instructions on its use in meditation and various kinds of worship and was like a great treasure.

Text 38

devy-ādeśena taṁ mantraṁ
vivikte satataṁ japan
dhanecchayā nivṛtto 'bhūl
lebhe ca hṛdi nirvṛtim

devi-ādeśena-by the teaching of the goddess; taṁ mantram-this mantra; vivikte-in a secluded place; satatam-always; japan-chanting; dhana-for wealth; icchayā-

with the desire; nivṛtto-renounced; abhūt-became; lebhe-attained; ca-also; hṛdi-in his heart; nirvṛtim-happiness.

By the goddess' instruction always chanting the mantra in a secluded place, he gave up all desire for wealth and became happy at heart.

Śrīla Sanātana Gosvāmī explains that, thinking it only a dream, the brāhmaṇa did not at once chant the mantra. Only when she instructed him again, in a second dream, did he chant it.

Text 39

vastu-tattvānabhijño 'nyat
sa kiñcit para-laukikam
sādhanaṁ kila sādhyaṁ ca
vartamānam amanyata

vastu-tattva-the truth; anabhijño-not knowing; anyat-another; sas-he; kiñcit-something; para-laukikam-spiritual; sādhanam-method; kila-indeed; sādhyam-attainemnt; ca-also; vartamānam-being; amanyata-considered.

Although he could not understand the truth, he thought there was both a spiritual goal to be attained and a way to attain it.

Śrīla Sanātana Gosvāmī explains that although formerly he had no interest in anything spiritual, now, by the power of the mantra, he had faith in a spiritual goal and a way to attain it.

Text 40

gṛhādikaṁ parityajya
bhramaṁs tīrtheṣu bhikṣayā
gato nirvāhayan dehaṁ
gaṅgā-sāgara-saṅgamam

gṛha-house; ādikam-beginning with; parityajya-renouncing; bhraman-wandering; tīrtheṣu-in the holy places; bhikṣayā-by begging; gato-went; nirvāhayan-maintaining; dehaṁ-his body; gaṅgā-sāgara-saṅgamam-to the place where the Ganges meets the ocean.

Renouncing his home and other things, and maintining his body by begging as he wandered to the holy places, he came to the place where the Ganges meets the ocean.

Śrīla Sanātana Gosvāmī explains that as he traveled to the holy places he became free from sin and material desires.

Text 41

viprān gaṅgā-taṭe 'paśyat
sarva-vidyā-viśāradān
sva-dharmācāra-niratān
prāyaśo gṛhiṇo bahūn

viprān-the brahmanas; gaṅgā-of the Ganges; taṭe-on the shore; apaśyat-saw; sarva-vidyā-viśāradān-learned in all knowledge; sva-dharma-ācāra-niratān-devoted to performing their duties; prāyaśo-mostly; gṛhiṇo-householders; bahūn-many.

At the Ganges' shore he saw many dutiful brāhmaṇas who were learned in all knowledge and were mostly householders.

Śrīla Sanātana Gosvāmī explains that the branches of knowledge these brāhmaṇas knew are described in the Viṣṇu Purāṇa:

aṅgāni vedāś catvāro
mīmāṁsā nyāya-vistaraḥ
dharma-śāstraṁ purāṇaṁ ca
vidyā hy etāś caturdaśa

The fourteen branches of knowledge are: the four Vedas, the Vedāṅgas, the Mīmāṁsā, the many nyāya-śāstras, the dharma-śāstras, and the Purāṇas.

Text 42

tair varṇyamānam ācāraṁ
nitya-naimittikādikam
avaśyakaṁ tathā kāmyaṁ
svargaṁ suśrāva tat-phalam

tair-by them; varṇyamānam-being described; ācāraṁ-duties; nitya-regular;

naimittika-and for special occasions; ādikam-beginning; avaśyakam-necessarily; tathā-then; kāmyam-desirable; svargaṁ-Svargaloka; suśrāva-heard; tat-of that; phalam-the fruit.

He heard them describe the regular and occasional ritual duties by which one attains material things and goes to Svargaloka.

Text 43

nānā-saṅkalpa-vākyaiś ca
 tad-anusthāna-niṣṭhatām
dṛṣṭvā tatrodita-śraddhaḥ
 pravṛttaḥ śikṣitaḥ sa taiḥ

nānā-various; saṅkalpa-conceptions; vākyais-with words; ca-also; tad-anusthāna-niṣṭhatām-faith in that; dṛṣṭvā-seeing; tatra-there; udita-arose; śraddhaḥ-faith; pravṛttaḥ-engaged; śikṣitaḥ-taught; sas-that; taiḥ-by them.

Seeing their faith in these various duties, he also had faith and he acted on their teachings.

Text 44

devy-ājñād ārato mantram
 api nityaṁ raho japan
tat-prabhāvān na lebhe 'ntaḥ-
 santośaṁ teṣu karmasu

devi-ājñād-by the order of the goddess; arato-not engaged; mantram-the mantra; api-also; nityam-regularly; raho-in secret; japan-chanting; tat-prabhāvāt-by the power of it; na-not; lebhe-attained; antaḥ-inside; santośaṁ-happiness; teṣu-in these; karmasu-works.

By the goddess' order he regularly chanted the mantra in secret. By the mantra's power his heart was not satisfied with these karma-rituals.

Text 45

sa nirvidya gataḥ kāśīṁ
 dadarśa bahu-deśa-jān

yati-prāyān janāṁs tatrā-
dvaita-vyakhyā-vivādinaḥ

sas-he; nirvidya-dissatisfied; gataḥ-went; kāśīṁ-to Varanasi; dadarśa-saw; bahu-deśa-jān-people from many countries; yati-sannyasis; prāyān-mostly; janān-people; tatra-there; advaita-of monism; vyakhyā-the explanations; vivādinaḥ-debating.

Dissatisfied, he went to Vārāṇasī, where he saw many people from different coutnries, mostly sannyāsīs, debating the theories of monism.

Text 46

viśveśvaraṁ praṇamyādau
gatvā prati-maṭhaṁ yatīn
natvā sambhāśya viśrāmaṁ
teṣāṁ pārśve cakāra saḥ

viśveśvaraṁ-to Lord Viśveśvara; praṇamya-offering obeisances; ādau-first; gatvā-having gone; prati-maṭhaṁ-to every monastery; yatīn-to the sannyāsīs; natvā-bowing; sambhāśya-speaking; viśrāmaṁ-rest; teṣāṁ-of them; pārśve-by the side; cakāra-did; saḥ-he.

He offered obeisances to Lord Viśveśvara and then, going to each monastery, offered obeisances to the sannyāsīs, conversed with them, and rested by their side.

Text 47

vadeṣu śuddha-buddhīnāṁ
teṣāṁ pāṇi-tala-stha-vat
mokṣaṁ bodhayatāṁ vākyaiḥ
sāraṁ mene sa tan-matam

vadeṣu-in the Vedas; śuddha-pure; buddhīnāṁ-intelligence; teṣāṁ-of them; pāṇi-of the hand; tala-in the palm; stha-standing; vat-as if; mokṣam-liberation; bodhayatām-explaining; vākyaiḥ-with words; sāraṁ-the essence; mene-considered; sas-he; tat-matam-of their philosophy.

Their intelligence clear in the Vedas, they spoke as if liberation stood in the palms of their hands. He thought about the essence of their views.

Texts 48 and 49

śṛṇvann avirataṁ nyāsa-
    mokṣotkarśa-parāṇi saḥ
tebhyo vedānta-vākyāni
    maṇi-karṇyaṁ samācaran

snānaṁ viśveśvaraṁ paśyaṁs
    teṣāṁ saṅge 'prayāsataḥ
miṣṭeṣṭa-bhogān bhuñjānaḥ
    sannyāsaṁ kartum iṣṭavān

śṛṇvan-hearing; aviratam-continually; nyāsa-from renunciation; mokṣāt-of liberation; utkarśa-parāṇi-superiority; saḥ-he; tebhyo-from them; vedānta-vākyāni-the words of Vedanta; maṇi-karṇyaṁ-in the Ganges; samācaran-doing; snānam-bath; viśveśvaram-Lord Viśveśvara; paśyan-seeing; teṣām-of them; saṅge-in the company; aprayāsataḥ-without effort; miṣṭa-sweet; iṣta-desired; bhogān-enjoyments; bhuñjānaḥ-enjoying; sannyāsaṁ-sannyasa; kartum-to do; iṣṭavān-desired.

Again and again hearing from them the words of Vedānta, which proclaim the superiority of impersonal liberation, bathing at the Maṇikarṇa-ghāta, gazing at Lord Viśveśvara, happily staying among them, and eating many sweets, he wished to take sannyāsa.

Text 50

sva-japyaṁ gauravād devyās
    tathāntaḥ-sukha-lābhataḥ
atyajann ekadā svapne
    'paśyat tan-mantra-devatām

sva-japyam-to be chanted by him; gauravād-repsectfully; devyās-from the goddess; tathā-then; antaḥ-inside; sukha-happiness; lābhataḥ-by obtaining; atyajan-not renouncing; ekadā-one day; svapne-in a dream; apaśyat-saw; tan-mantra-devatām-the Deity of his mantra.

Because it brought happiness to his heart, he did not stop respectfully chanting the mantra the goddess gave. Then one night in a dream he saw the Deity of the mantra.

Text 51

tan-mahā-ramyatākṛṣṭaḥ
paramānanda-gocaraḥ
taj-japānya-pravṛttau hi
na lebhe sa mano-balam

tat-of Him; mahā-ramyatā-by the great handsomeness; ākṛṣṭaḥ-attracted; paramānanda-great bliss; gocaraḥ-perception; tat-japa-the chanting; anya-pravṛttau-in other activities; hi-certainly; na-not; lebhe-obtained; saḥ-he; manaḥ-of the mind; balam-strength.

Attracted by the Deity's great handsomeness, he became filled with bliss. Now his heart had no power to do anything but chant.

Śrīla Sanātana Gosvāmī explains that his heart was no longer attracted to sannyāsa, ritual bathing, or other activities.

Text 52

iti kartavyatā-mūḍho
dīnaḥ san svapnam āgataḥ
tayā devyā sahāgatya
tatrādiṣṭaḥ śivena saḥ

iti-thus; kartavyatā-about what should be done; mūḍhaḥ-bewildered; dīnaḥ-poor; san-being; svapnam-dream; āgataḥ-came; tayā-by her; devyā-the goddess; saha-with; āgatya-coming; tatra-there; ādiṣṭaḥ-instructed; śivena-by Lord Śiva; saḥ-he.

The poor fellow was bewildered about what to do. Then, accompanied by the goddess, Lord Śiva appeared in a dream and gave him this instruction:

Śrīla Sanātana Gosvāmī explains that he thought, “Should I take sannyāsa, or should I chant this mantra?"

Text 53

mā mūrkha kuru sannyāsaṁ
drutaṁ śrī-mathurāṁ vraja

tatra vṛndāvane 'vaśyaṁ
    pūrṇārthas tvaṁ bhaviṣyasi

mā-don't; mūrkha-O fool; kuru-do; sannyāsam-sannyasa; drutam-at once; śrī-mathurām-to Sri Mathurā; vraja-go; tatra-there; vṛndāvane-in Vṛndāvana; avaśyam-necessarily; pūrṇa-full; arthaḥ-goal; tvam-you; bhaviṣyasi-will become.

"Fool, don't take sannyāsa! At once go to Śrī Mathurā. There, in Vṛndāvana, your desires will be fulfilled."

Text 54

sotkaṇṭho mathurāṁ gantuṁ
    muhus tāṁ kīrtayaṁs tataḥ
sa tad-deśa-diśaṁ gacchan
    prayāgaṁ prāpa vartmani

sa-with; utkaṇṭhaḥ-yearnings; mathurām-Mathura; gantum-to go; muhuḥ-again; tam-that; kīrtayan-glorifying; tataḥ-then; saḥ-he; tad-deśa-that country; diśam-the direction; gacchan-going; prayāgam-Prayaga; prāpa-attained; vartmani-on the path.

Eager to go to Mathurā, and glorifying it again and again, as he went there he came to Prayāga.

Śrīla Sanātana Gosvāmī explains that again and again he called out, "O Mathurā! O Mathurā! qith great love.

Text 55

tasmil lasan-mādhava-pāda-padme
    gaṅgāśrita-śrī-yamunā-manojñe
snānāya māghoṣasi tīrtha-rāje
    prāptān sa sādhūn sataśo dadarśa

tasmin-there; lasat-glistening; mādhava-of Lord Mādhava; pāda-feet; padme-lotus; gaṅgā-on the Ganges; āśrita-shelter; tri-three; yamunā-Yamunā; manojñe-beautiful; snānāya-to bathe; māgha-in the month of Māgha; uṣasi-at sunrise; tīrtha-rāje-the king of holy places; prāptān-attained; saḥ-he; sādhūn-saintly persons; sataśaḥ-hundreds; dadarśa-saw.

There he saw hundreds of saintly persons who had come at sunrise in the month of Māgha to bathe there at that king of holy places, which was beautiful with the Ganges and Yamunā, and which was touched by Lord Mādhava's glistening lotus feet.

Text 56

teṣāṁ sadā gīta-nati-stavādibhiḥ
śrī-viṣṇu-pūjotsavam aikṣatābhitaḥ
tan-nāma-saṅkīrtana-vādya-nartanaiḥ
premṇārta-nādair uditaiś ca śobhitam

teṣām-of them; sadā-always; gīta-songs; nati-obeisances; stava-prayers; ādibhiḥ-beginning with; śrī-viṣṇu-of Lord Viṣṇu; pūjā-worship; utsavam-festival; aikṣata-saw; abhitaḥ-everywhere; tan-nāma-the holy names; saṅkīrtana-chanting; vādya-instrumental music; nartanaiḥ-with dancing; premṇā-with love; arta-nādaiḥ-with sounds; uditaiḥ-said; ca-also; śobhitam-beautiful.

Everywhere he saw them, with songs, obeisances, prayers, nāma-saṅkīrtana, instrumental music, and dancing, observing a beautiful festival of the worship of Lord Viṣṇu.

Texts 57-59

so 'budho vismayaṁ prāpto
vaiṣṇavān pṛcchati sma tān
he gāyakā vandino re
daṇḍavat-patino bhuvi

bho vādakā nartakā re
rāma-kṛṣṇeti-vādinaḥ
rodakā ramya-tilakās
cāru-mālā-dharā narāḥ

bhavataikaṁ kṣaṇaṁ svasthā
na kolāhalam arhathā
vadatedaṁ vidhaddhe kiṁ
kaṁ vārcayathā sādaram

saḥ-he; abudhaḥ-ignorant; vismayam-wonder; prāptaḥ-attained; vaiṣṇavān-the Vaiṣṇavas; pṛcchati sma-asked; tān-them; he-O; gāyakāḥ-singers; vandinaḥ-poets; re-O; daṇḍavat-patinaḥ-offerers of obeisances falling as sticks; bhuvi-to the ground; bhaḥ-O; vādakā-reciters; nartakāḥ-dancers; re-O; rāma-Rāma; kṛṣṇa-and

Kṛṣṇa; iti-thus; vādinaḥ-saying; rodakāḥ-calling out; ramya-beautiful; tilakāḥ-with tilaka; cāru-beautiful; mālā-garlands; dharāḥ-wearing; narāḥ-men; bhavata-be; ekam-one; kṣaṇam-moment; svasthāḥ-nice; na-not; kolāhalam-a tumult; arhathāḥ-should do; vadata-say; idam-this; vidhaddhe-places; kim-why?; kam-whom?; vā-or; arcayathā-worship; sa-with; ādaram-reverence.

Ignorant, and struck with wonder, he asked the Vaiṣṇavas: "O singers, O reciters of prayers, O you who fall to the ground as sticks, O musicians, O you calling out Rāma! Kṛṣṇa!, O you crying, O you with beautiful tilaka, O you wearing a beautiful garland, be quiet for a moment, stop making so much noise, and tell me: what are you doing? Whom are you worshiping with such reverence?"

Text 60

tac chrūtvopahasanti sma
kecit taṁ kecid abruvan
re mūḍha tuṣṇīṁ tiṣṭheti
ke 'py ūcur dīna-vatsalāḥ

tat-that; śrūtvā-hearing; upahasanti sma-laughed; kecit-some; tam-at him; kecit-some; abruvan-said; re-O; mūḍha-fool; tuṣṇīṁ tiṣṭha-be quiet; iti-thus; ke api-some; ūcuḥ-said; dīna-to the poor fellow; vatsalāḥ-kind.

Hearing this, some laughed at him, some said, "Fool, be quiet!", and some, kind to the poor fellow, said:

Text 61

aye vipra-ja jānāsi
na kiñcid bata mūḍha-dhīḥ
viṣṇu-bhaktān punar maivaṁ
sambodhaya na jalpa ca

aye-O; vipra-ja-born in a brāhmaṇa family; jānāsi-you know; na-not; kiñcit-anything; bata-indeed; mūḍha-bewildered; dhīḥ-intelligence; viṣṇu-of Lord Viṣṇu; bhaktān-the devotees; punaḥ-again; mā-not; evam-thus; sambodhaya-call; na-not; jalpa-talk; ca-also.

"O son of a brāhmaṇa, you don't know anything. Your intelligence is confused. Don't again and again call out to the Vaiṣṇavas, and don't talk to them in this way.

Text 62

bhagavantam ime viṣṇuṁ
nityaṁ vayam upāsmahe
guror gṛhīta-dīkṣakā
yathā-mantraṁ yathā-vidhi

bhagavantam-the Supreme Personality of Godhead; ime-they; viṣṇum-Lord Viṣṇu; nityam-always; vayam-we; upāsmahe-worship; guroḥ-from the guru; gṛhīta-accepted; dīkṣakāḥ-initiation; yathā-as; mantram-mantra; yathā-as; vidhi-rules.

"Initiated by a guru in mantras and rules of worship, we always worship Lord Viṣṇu, the Supreme Personality of Godhead.

Text 63

śrī-nṛsiṁha-tanuṁ kecid
raghunāthaṁ tathāpare
eke gopālam ity evaṁ
nānā-rūpaṁ dvijottama

śrī-nṛsiṁha-tanum-the form of Lord Nṛsiṁha; kecit-some; raghunātham-Lord Rāma; tathā-then; apare-others; eke-some; gopālam-Lord Gopāla; iti-thus; evam-in this way; nānā-various; rūpam-forms; dvija-uttama-O best of brāhmaṇas.

"O best of brāhmaṇas, some of us worship the form of Lord Nṛsiṁha, some Lord Rāmacandra, and some Lord Gopāla. We worship Lord Viṣṇu, who has many forms."

Text 64

śrī-parīkṣid uvāca

tato 'sau lajjito vipro
'pṛcchat sa-praśrayam mudā
kuto vasati kīdṛk sa
kaṁ vārthaṁ dātum īśvaraḥ

śrī-parīkṣit-Śrī Parīkṣit; uvāca-said; tataḥ-then; asau-he; lajjitaḥ-embarrassed; vipraḥ-the brāhmaṇa; apṛcchat-asked; sa-praśrayam-humbly; mudā-happily; kutaḥ-where?; vasati-resides; kīdṛk-like this; saḥ-He; kam-what?; vā-or; artham-benediction; dātum-to give; īśvaraḥ-is able.

Śrī Parīkṣit said: Embarrassed, the brāhmaṇa humbly and cheerfully asked, "Where does He live? What benediction can He give?"

Text 65

śrī-vaiṣṇavā ūcuḥ

sadā sarvatra vasati
bahiś cāntaś ca sa prabhuḥ
kaścin na sādṛśas tena
kathañcid vidyate kvacit

śrī-vaiṣṇavāḥ-the Vaiṣṇavas; ūcuḥ-said; sadā-always; sarvatra-everywhere; vasati-resides; bahiḥ-outside; ca-and; antaḥ-inside; ca-and; saḥ-He; prabhuḥ-the master; kaścit-someone; na-not; sādṛśaḥ-like; tena-by Him; kathañcit-something; vidyate-is; kvacit-somewhere.

The Vaiṣṇavas said: "He is the Supreme Personality of Godhead. He lives everywhere eternally. He is within and He is without. No one is like Him.

Text 66

sarvāntarātmā jagad-īśvareśvaro
yaḥ sac-cid-ānanda-ghano manoramaḥ
vaikuṇṭha-loke prakaṭaḥ sadā vased
yaḥ sevakebhyaḥ svam api prayacchati

sarva-everything; aantara-within; ātmā-the soul; jagat-of the worlds; īśvara-of the masters; īśvaraḥ-the master; yaḥ-who; sat-eternal; cit-full of knowledge; ānanda-and bliss; ghanaḥ-full; manoramaḥ-handsome; vaikuṇṭha-loke-in Vaikuṇṭhaloka; prakaṭaḥ-manifested; sadā-eternally; vaset-resides; yaḥ-who; sevakebhyaḥ-to His servants; svam-Himself; api-even; prayacchati-gives.

He, the Supersoul in everyone's heart, the master of the demigods that control the universes, the handsome person whose form is full of eternity, knowledge and bliss, eternally lives in Vaikuṇṭhaloka. He gives Himself as a gift to His servants.

Text 67

śruti-smṛti-stuyamānaḥ

kenāsya mahimocyatām
tad atra vacyamānāni
purāṇāni muhuḥ śṛṇu

śruti-by the Śruti; smṛti-and Smṛti; stuyamānaḥ-glorified with prayers; kena-by whom?; asya-of Him; mahimā-the glory; ucyatām-may be said; tat-that; atra-here; vacyamānāni-may be said; purāṇāni-the Purāṇas; muhuḥ-again and again; śṛṇu-please hear.

The Śruti and Smṛti offer prayers to Him. Who can speak His glories? In this place again and again you may hear the Purāṇas that describe Him.

Śrīla Sanātana Gosvāmī explains that the question in the second sentence is answered in the third.

Text 68

mādhavaṁ nāma cālokya
prati-rūpaṁ jagat-prabhoḥ
tato 'cirād idaṁ sarvaṁ
paraṁ ca jñāsyasi svayam

mādhavam-Mādhava; nāma-the name; ca-and; ālokya-seeing; prati-rūpam-the Deity form; jagat-prabhoḥ-of the Lord of the universe; tataḥ-then; acirāt-quickly; idam-this; sarvam-all; param-then; ca-also; jñāsyasi-you will understand; svayam-personally.

Gaze on Lord Mādhava, the Deity form of the Lord of the universes, and soon you will understand everything.

Text 69

śrī-parīkṣid uvāca

tataḥ śrī-mādhavaṁ vīkṣya
namaṁs tasmin vyacaṣṭa saḥ
sarūpyaṁ svajape cintya-
māna-devasya kiñcana

śrī-parīkṣid uvāca-Śrī Parīkṣit said; tataḥ-then; śrī-mādhavam-Śrī Mādhava; vīkṣya-seeing; naman-bowing; tasmin-there; vyacaṣṭa-saw; saḥ-he; sarūpyam-the same form; svajape-in the chanting; cintyamāna-thinking; devasya-of the Lord;

kiñcana-something.

Śrī Parīkṣit said: Gazing at Lord Mādhava and bowing down, he saw that Mādhava and the Madana-Gopāla he meditated on in his mantra were the same person.

Text 70

tatra kiñcit purāṇaṁ sa
śṛṇoti saha vaiṣṇavaiḥ
tair arcyamānā vividhā
viṣṇu-mūrtīś ca paśyati

tatra-there; kiñcit-something; purāṇam-Purāṇa; saḥ-he; śṛṇoti-hears; saha-with; vaiṣṇavaiḥ-the devotees; taiḥ-by them; arcyamānāḥ-worshiped; vividhā-various; viṣṇu-of Lord Viṣṇu; mūrtīḥ-the forms; ca-and; paśyati-sees.

There he heard some passages of the Purāṇa in the Vaiṣṇavas' company and he saw the many forms of Lord Viṣṇu they worshiped.

Śrīla Sanātana Gosvāmī explains that the word “tatra" means "in Prayāga, near the Deity of Lord Mādhava" and "kiñcit" means "the Māgha-māhātmya and other passages".

Text 71

tathāpi pratyabhijñeyaṁ
tasya na syād acetasaḥ
mad-devo jagad-īśo 'yaṁ
mādhavo 'pi satāṁ prabhuḥ

tathāpi-nevertheless; pratyabhijñeyam-understanding; tasya-of him; na-not; syāt-is; acetasaḥ-not thoughtful; mad-devaḥ-my Lord; jagad-īśaḥ-the Lord of the universes; ayam-He; mādhavaḥ-Mādhava; api-although; satām-of the devotees; prabhuḥ-the Lord.

Bewildered, and still not understanding, He thought: The Lord of my mantra is the the Lord of the universes, and Lord Mādhava is the Lord of the devotees.

Śrīla Sanātana Gosvāmī explains that he did not understand that Lord Madana-

Gopāla, the Deity of His mantra, and the Deity of Lord Madhava were the same person.

Text 72

idaṁ sa vimṛśaty eṣām
upāsyo jagad-īśvaraḥ
sa eva mādhavaś cāyaṁ
mayānyaḥ ko 'py upāsyate

idam-this; saḥ-he; vimṛśati-thinks; eṣām-by them; upāsyaḥ-worshiped; jagad-īśvaraḥ-the Lord of the universes; saḥ-He; eva-certainly; mādhavaḥ-Mādhava; ca-and; ayam-He; mayā-by me; anyaḥ-another; kaḥ api-someone; upāsyate-is worshiped.

He wondered: Is the Lord I worship a person different from the Lord they worship, Mādhava, the Lord of the universes?

Text 73

śaṅkha-cakra-gadā-padma-
vibhūṣita-catur-bhujaḥ
na mad-devas tataḥ kasmāt
pratīyeta sa mādhavaḥ

śaṅkha-conch; cakra-disc; gadā-club; padma-lotus; vibhūṣita-decorated; catuḥ-four; bhujaḥ-arms; na-not; mat-my; devaḥ-Lord; tataḥ-then; kasmāt-how; pratīyeta-is thought; saḥ-He; mādhavaḥ-Mādhava.

This Lord has four arms decorated with conch, cakra, club, and lotus. My Lord is not like He. How can my Lord be the same person as Lord Mādhava?

Text 74

nāyaṁ narārdha-siṁhārdha-
rūpa-dhārī ca mat-prabhuḥ
na vāmano 'py asau mīna-
kūrma-kolādi-rūpavān

na-not; ayam-He; narārdha-siṁhārdha-rūpa-dhārī-manifesting a form half-man and half-lion; ca-also; mat-my; prabhuḥ-Lord; na-not; vāmanaḥ-a dwarf; api-also;

asau-He; mīna-a fish; kūrma-a tortoise; kola-a boar; ādi-beginning with; rūpavān-having forms.

My Lord does not have a form half-man and half-lion. He is not a dwarf. He does not have forms of a fish, tortoise, boar, or other animals.

Text 75

nāpi kodaṇḍa-pāṇiḥ syād
rāghavo rāja-lakṣaṇaḥ
keṣāñcid eṣāṁ pūjyena
gopālenāstu vā sadṛk

na-not; api-also; kodaṇḍa-a bow; pāṇiḥ-in His hand; syāt-is; rāghavaḥ-Rāmacandra; rāja-of a king; lakṣaṇaḥ-the nature; keṣāñcit-of some; eṣām-by them; pūjyena-worshiped; gopālena-by a cowherd boy; astu-is; vā-or; sadṛk-like.

He is not Rāmacandra, who is a king and holds a bow in His hand. He is like the Gopāla worshiped here by some.

Text 76

manye 'thāpi madīyo 'yaṁ
na bhavej jagad-īśvaraḥ
nāsti tal-lakṣaṇaṁ māgha-
māhātmyādau śrutaṁ hi yat

manye-I think; athāpi-still; madīyaḥ-my; ayam-He; na-not; bhavet-is; jagad-īśvaraḥ-the Lord of the universes; na-not; asti-is; tal-lakṣaṇam-His nature; māgha-māhātmya-ādau-in the passages beginning with the Magha-mahatmya; śrutam-heard; hi-certainly; yat-which.

Still, I don't think my Lord is the Lord of the universes. He is not like the Lord I heard of in the Māgha-māhātmya and the other passages.

Text 77

gopārbha-vargaiḥ sakhibhir vane sa gāḥ
vaṁśī-mukho rakṣati vanya-bhūśāṇaḥ
gopāṅganā-varga-vilāsa-lampaṭo
dharmaṁ satāṁ laṅghayati-taro yathā

gopa-cowherd; arbha-boys; vargaiḥ-by the gorups; sakhibhiḥ-by friends; vane-in the forest; saḥ-He; gāḥ-the cows; vaṁśī-the flute; mukhaḥ-to His mouth; rakṣati-protects; vanya-with forest flowers; bhūśāṇaḥ-decorated; gopāṅganā-varga-with the gopīs; vilāsa-pastimes; lampaṭaḥ-a rake; dharmam-religion; satām-of the pious; laṅghayati-taraḥ-jumps over; yathā-as.

Holding a flute to His mouth, and decorated with forest flowers, He protects the cows with His cowerd-boy friends. A rake who enjoys pastimes with the gopīs, He jumps over the religion of the pious.

Text 78

devyāḥ prabhāvād ānandam
asyāpy ārādhane labhe
tān na jahyaṁ kadāpy enam
etan-mantra-japaṁ na ca

devyāḥ-of the goddess; prabhāvāt-by the power; ānandam-bliss; asya-of Him; api-although; ārādhane-in worship; labhe-attain; tān-that; na-not; jahyam-should be renounced; kadāpi-ever; enam-this; etan-mantra-japam-mantra-chanting; na-not; ca-also.

By the power of the goddess I found bliss in worshiping Him. I will never give Him up or stop chanting His mantra.

Text 79

evaṁ sa pūrva-van-mantraṁ
taṁ japan nirjane nijam
devaṁ sākṣād ivekṣeta
satāṁ saṅga-prabhāvataḥ

evam-thus; saḥ-he; pūrva-vat-as before; mantram-mantra; tam-that; japan-chanting; nirjane-in secret; nijam-own; devam-Lord; sākṣāt-directly; iva-as if; īkṣeta-may see; satām-of the devotees; saṅga-of the association; prabhāvataḥ-by the power.

Chanting his mantra in a secluded place, by the power of associating with the devotees he saw his Lord.

Text 80

vastu-sva-bhāvād ānanda-
    mūrchām āpnoti karhicit
vyutthāya japa-kālāpa-
    gamam ālakṣya śocati

vastu-sva-bhāvāt-by His own nature; ānanda-bliss; mūrchām-fainting; āpnoti-attains; karhicit-somehow; vyutthāya-rising; japa-of chanting; kāla-time; apagamam-passing; ālakṣya-seeing; śocati-laments.

He fainted in ecstasy. When somehow he again stood, he lamented that so much time for chanting had been lost:

Text 81

upadravo 'yaṁ ko me 'nu-
    jāto vighno mahān kila
na samāpto japo me 'dya-
    tano rātrīyam āgata

upadravaḥ-catastrophe; ayam-this; kaḥ-what?; me-for me; anujātaḥ-manifested; vighnaḥ-impediment; mahān-great; kila-certainly; na-not; samāptaḥ-attained; japaḥ-chanting; me-my; adyatanaḥ-now to be done; rātrī iyam-night; āgata-arrived.

How has this calamity happened to me? This is a great obstacle. Night has come, but I have not completed my chanting.

Text 82

kiṁ nidrābhibhavo 'yaṁ me
    kiṁ bhūtābhibhavo 'thavā
aho mad-duḥ-svabhāvo yac-
    choka-sthāne 'pi hṛt-sukham

kim-whether?; nidrā-by sleep; abhibhavaḥ-defeated; ayam-this; me-me; kim-whether?; bhūta-by a ghost; ābhibhavaḥ-defeated; athavā-or; ahaḥ-oh; mat-my; duḥ-svabhāvaḥ-misfortune; yat-which; śoka-sthāne-in misfortune; api-elaos; hṛt-of the heart; sukham-happiness

Was I overcome by sleep? Was I possessed by a ghost? Ah, I am so wretched

that even in this misfortune my heart somehow feels happy.

Text 83

ekadā tu tathaivāsau
    śocann akṛta-bhojanaḥ
nidrāṇo mādhavenedaṁ
    samādiṣṭaḥ sa-santvanam

ekadā-one day; tu-indeed; tatha-thus; eva-indeed; asau-this; śocan-lamenting; akṛta-not taken; bhojanaḥ-meal; nidrāṇaḥ-sleeping; mādhavena-by Lord Mādhava; idam-this; samādiṣṭaḥ-instructed; sa-santvanam-with consolation.

Lamenting and fasting, he fell asleep. Lord Mādhava then consoled him, saying:

Text 84

vipra viśveśvarasyānu-
    smara vākyam umā-pateḥ
yamunā-tīra-mārgeṇa
    tac chrī-vṛndāvanaṁ vraja

vipra-O Brahmana; viśveśvarasya-of the sumpreme master of the universes; anusmara-remember; vākyam-the words; umā-pateḥ-of Umā's husband; yamunā-of the Yamunā; tīra-to the shore; mārgeṇa-by the path; tat-that; śrī-vṛndāvanam-to Śrī Vṛndāvana; vraja-go.

Remember, O brāhmaṇa, the words of Lord Śiva, the master of the kings of the universe and the husband of Umā. Go on the Yamunā's path to Śrī Vṛndāvana.

Text 85

tatrāsādharaṇaṁ harṣaṁ
    lampyase mat-prasādataḥ
vilambaṁ pathi kutrāpi
    mā kurusva kathañcana

tatra-there; asādharaṇam-extraordinary; harṣam-happiness; lampyase-you will attain; mat-prasādataḥ-by My mercy; vilambam-stay; pathi-on the path; kutrāpi-somewhere; mā-don't; kurusva-do; kathañcana-anything.

By My mercy you will find uncommon happiness there. Don't delay.

Text 86

tataḥ sa prātar utthāya
hṛṣṭaḥ san prasthitaḥ kramāt
śrīman-madhu-purīṁ prāptaḥ
snāto viśrānta-tīrthake

tataḥ-then; saḥ-he; prātaḥ-in the morning; utthāya-rising; hṛṣṭaḥ-happy; san-being; prasthitaḥ-set out; kramāt-gradually; śrīman-madhu-purīm-Mathura City; prāptaḥ-attained; snātaḥ-bathed; viśrānta-tīrthake-at Visrama-tirtha.

He rose early in the morning and, a happy man, began his journey. Gradually he reached Mathurā City and he bathed at Viśrāma-tīrtha.

Text 87

gato vṛndāvanaṁ tatra
dhyāyamānaṁ nije jape
taṁ taṁ parikaraṁ prāyo
vīkṣyābhikṣṇaṁ nananda saḥ

gataḥ-gone; vṛndāvanam-to Vṛndāvana; tatra-there; dhyāyamānam-meditating; nije-own; jape-in chanting; taṁ taṁ parikaram-the Lord's associates; prāyaḥ-mostly; vīkṣya-seeing; abhikṣṇam-at every moment; nananda-rejoiced; saḥ-he.

Then he went to Vṛndāvana. As He chanted, in meditation he saw the Lord's associates. At every moment he rejoiced.

,fn 1
Śrīla Sanātana Gosvāmī explains that he saw the very beauitful cows, cowherd people, kadamba trees, and other associates of the Lord.

Text 88

tasmin go-bhūṣite 'paśyan
kam apītas tato bhraman
keśi-tīrthasya pūrvāsyāṁ
diśi suśrāva rodanam

tasmin-there; gaḥ-with cows; bhūṣite-decorated; apaśyan-not seeing; kam api-something; itas tataḥ-here and there; bhraman-wandering; keśi-tīrthasya-from Kesi-tirtha; pūrvāsyāṁ diśi-east; suśrāva-heard; rodanam-crying.

Not seeing anyone in that land decorated with cows, he wandered here and there. Then he heard crying east of Keśī-tīrtha.

Śrīla Sanātana Gosvāmī explains that he did not see any people, only cows. Keśī-tīrtha is glorified in the Varāha Purāṇa, Mathurā-māhātmya:

gaṅgā-śata-guṇā proktā
yatra keśī nipātitaḥ
keśyāḥ śata-guṇā proktā
yatra viśrāmito hariḥ

"Keśī-tīrtha, where Keśī died, is hundreds of times more sacred than the Ganges, and Viśrāma-tīrtha, where Lord Hari rested, is hundreds of times more sacred than Keśī-tīrtha."

Text 89

tad-dig-bhagaṁ gataḥ premṇā
nāma-saṅkīrtanair yutam
tad ākarṇya muhus tatra
taṁ manuṣyam amārgayat

tad-dig-bhagam-in that direction; gataḥ-gone; premṇā-with love; nāma-saṅkīrtanair yutam-with chanting the holy names; tad ākarṇya-hearing that; muhuḥ-again and again; tatra-there; taṁ manuṣyam-a person; amārgayat-sought.

He went in that direction. Hearing a human lovingly chanting the holy names, again and again he searched for him.

Text 90

ghanāndhakārārṇyāntaḥ
so 'paśyan kañcid unmukhaḥ
nirdhārya tad-dhvani-sthānaṁ
yamunā-tīram avrajat

ghana-think; andhakāra-blinding darkness; arṇyāntaḥ-from the forest; saḥ-he;

apaśyan-not seeing; kañcit-anyone; unmukhaḥ-eager; nirdharya-dtermining; tad-dhvani-of that sound; sthānam-the place; yamunā-tīram-to the Yamunā's shore; avrajat-went.

Because of the forest's blinding darkness he could not see anyone. Concluding that the sound was coming from the Yamunā's shore, he eagerly went there.

Text 91

tatra nīpa-nikuñjāntar
gopa-veśa-paricchadam
kiśoraṁ su-kumārāṅgaṁ
sundaraṁ tam udaikṣata

tatra-there; nīpa-of kadamba trees; nikuñja- agrove; antaḥ-within; gopa-veśa-paricchadam-dressed a s a cowherd boy; kiśoram-a youth; su-kumārāṅgam-with a delictae body; sundaram-handsome; tam-Him; udaikṣata-saw.

There, in a kadamba grove, he saw a handsome youth with delicate limbs dressed as a cowherd boy.

Śrīla Sanātana Gosvāmī explains that the youth wore a peacock-feather crown and was holding a flute, buffalo-horn bugle, stick, and other objects.

Text 92

nijeṣṭa-devatā-bhrāntyā
gopāleti mahā-mudā
samāhvāyan praṇāmāya
papāta bhuvi daṇḍavat

nija-his own; iṣṭa-devatā-worshipable Deity; bhrāntyā-with bewilderment; gopāla-O Gopāla; iti-thus; mahā-mudā-with great happiness; samāhvāyan-calling out; praṇāmāya-to offer obeisances; papāta-fell; bhuvi-to the ground; daṇḍa-a stick; vat-like.

Mistakenly thinking this was his worshipable Deity, in great happiness he called out, O Gopāla! and to offer respects fell as a stick to the ground.

Śrīla Sanātana Gosvāmī explains that the brāhmaṇa thought this person was

Kṛṣṇa because of his dress and ornaments.

Texts 93 and 94

tato jāta-bahir-dṛṣṭiḥ
sa sarvajña-śiromaṇiḥ
jñatvā taṁ māthuraṁ vipram
kāmākhyādeśa-vāsinam

śrīman-madana-gopālo-
pāsakaṁ ca samāgatam
niḥsṛtya kuñjād utthāpya
natvāliṅgya nyaveśayat

tataḥ-then; jāta-manifested; bahiḥ-external; dṛṣṭiḥ-vision; saḥ-he; sarvajña-of they who know all; śiraḥ-crest; maṇiḥ-the jewel; jñatvā-knowing; tam-him; mathurām-Mathura; vipram-to the brāhmaṇa; kāmākhyādeśa-vāsinam-a resident of Kma-deśa; śrīman-madana-gopāla-of Śrī Madana-Gopāla; upāsakam-a worshiper; ca-and; samāgatam-come; niḥsṛtya-leaving; kuñjāt-the grove; utthāpya-lifting up; natvā-bowing down; āliṅgya-embracing; nyaveśayat-made sit down.

Returning to external vision, this person, who was the crest-jewel of they who know everything, could understand that this was a brāhmaṇa of Mathurā living in Kāma-deśa and engaged in the worship of Lord Madana-Gopāla. He came out from the forest grove, lifted his guest up, bowed before him, embraced him, and made him sit by his side.

Śrīla Sanātana Gosvāmī explains that this person could understand that his guest had been sent by Śrī Rādhā.

Text 95

athātithyena santoṣya
viśvāsotpādanāya saḥ
kiñcit tenānubhūtaṁ yad
vyañjayām āsa sa-smitam

athātithyena-as a guest; santoṣya-pleasing; viśvāsa-utpādanāya-for faith; saḥ-he; kiñcit-something; tena-by him; anubhūtam-experienced; yat-what; vyañjayām āsa-manifested; sa-smitam-smiling.

He pleased him with hospitality and, to gain his trust, with a smile revealed something of what he had seen in life.

Text 96

buddhvā gopa-kumāraṁ taṁ
labdhvevātma-priyaṁ mudā
viśvasto 'kathayat tasmin
sva-vṛttaṁ brāhmaṇo 'khilam

buddhvā-knowing; gopa-kumāram-the cowherd boy; tam-him; labdhva-having attained; iva-as if; ātma-to himself; priyam-dear; mudā-with happiness; viśvastaḥ-trusting; akathayat-said; tasmin-there; sva-vṛttam-own actions; brāhmaṇaḥ-the brāhmaṇa; akhilam-everything.

Aware that this was a cowherd boy, and thinking him his dearmost friend, the brāhmaṇa, full of faith, happily narrated the story of his entire life.

Text 97

sa-karpaṇyam idaṁ cāsau
prāśritaḥ punar abravīt
taṁ sarvajña-varaṁ matvā
sattamaṁ gopa-nandanam

sa-karpaṇyam-with pathos; idam-this; ca-also; asau-he; prāśritaḥ-humble; punaḥ-again; abravit-said; tam-to him; sarvajña-varam-the best of they who know all; matvā-considering; sattamam-the best of the devotees; gopa-nandanam-a cowherd boy.

Thinking him the best of they who know everything, the humble brāhmaṇa plaintively said to the exalted cowherd-boy.

Text 98

śrī-brāhmaṇa uvāca

śrūtvā bahu-vidhaṁ sādhyaṁ
sādhanaṁ ca tatas tataḥ
prāpyaṁ kṛtyaṁ ca nirṇetuṁ
na kiñcic chakyate mayā

śrī-brāhmaṇa uvāca-the brahmana said; śrūtvā-hearing; bahu-vidham-many kinds; sādhyam-goals; sādhanam-methods; ca-also; tatas tataḥ-then; prāpyam-to be attained; kṛtyam-to be done; ca-also; nirṇetuṁ-to determine; na-not; kiñcit-anything; śakyate-is possible; mayā-for me.

The brāhmaṇa said: I have heard of many goals of life and many ways to attain them, but I do not have the power to determine what goal should be sought and how it is attained.

Śrīla Sanātana Gosvāmī explains that some of the goals here are attainment of Svargaloka and attainment of impersonal liberation, and some of the methods to attain them are karma (pious fruitive work) and jñāna (philosophical speculation). The brāhmaṇa had heard of these at the Ganges' shore, at Vārāṇasī, and at other places.

Text 99

yac ca devy-ajñayā kiñcid
anutiṣṭhāmi nityaśaḥ
tasyāpi kiṁ phalaṁ tac ca
katamat karma vedmi na

yat-what; ca-and; devī-of the goddess; ajñayā-by the order; kiñcit-something; anutiṣṭhāmi-I follow; nityaśaḥ-regularly; tasya-of that; api-also; kim-what?; phalam-result; tat-that; ca-and; katamat-what?; karma-action; vedmi-I know; na-not.

I always follow the goddess' order. What am I doing? What will be the result? I don't know.

Text 100

tenedaṁ viphalaṁ janma
manvānaḥ kāmaye mṛtim
paraṁ jīvāmi kṛpayā
śivayor mādhavasya ca

tena-by this; idam-this; viphalam-fruitless; janma-birth; manvānaḥ-thinking; kāmaye-I desire; mṛtim-death; param-then; jīvāmi-I live; kṛpayā-by the mercy; śivayoḥ-of the two Śivas (Śiva and Pārvatī); mādhavasya-of Lord Mādhava; ca-and.

Thinking my life wasted, I yearn for death. It is only by the mercy of Lord Mādhava and the two Śivas that I live.

Śrīla Sanātana Gosvāmī explains that the two Śivas here are Lord Śiva and Goddess Kāmā-devī (Pārvatī).

Text 101

tayaivātrādya sarvajñaṁ
dayāluṁ tvaṁ svadevavat
prāpya hṛṣṭaḥ prapanno 'smi
kṛpaṇaṁ māṁ samuddhara

tayā-by her; eva-indeed; atra-here; adya-today; sarvajñam-all-knowing; dayālum-merciful; tvam-you; svadevavat-like my own Lord; prāpya-attaining; hṛṣṭaḥ-happy; prapannaḥ-surrendered; asmi-I am; kṛpaṇam-a miser; mām-me; samuddhara-please lift up.

Here today I have attained you, who are very kind, who know everything, and who are like my own Lord. I am surrendered to you. Please rescue me, a wretched man.

Śrīla Sanātana Gosvāmī explains that the word “svadevavat" means "like Lord Madana-Gopāla" and the word "samuddhara" means "please rescue me from the ocean of doubt", or "please rescue me from the ocean of repeated birth and death".

Text 102

śrī-parīkṣid uvāca

niśamya sādaraṁ tasya
vacanaṁ sa vyacintayat
etasya kṛta-kṛtyasya
jātā pūrṇārthatā kila

śrī-parīkṣid uvāca-Śrī Parīkṣit said; niśamya-hearing; sa-ādaram-with respect; tasya-his; vacanam-statement; saḥ-he; vyacintayat-thought; etasya-of him; kṛta-kṛtyasya-what should be done; jātā-manifested; pūrṇa-full; arthatā-meaning; kila-certainly.

Śrī Parīkṣit said: Respectfully hearing these words, he thought: This person has

attained the goal of life. He has attained all that is good.

Text 103

kevalaṁ tat-padāmbhoja-
sākṣād-īkṣāvaśiṣyate
taj-jape 'rhati nāsaktiṁ
kintu tan-nāma-kīrtane

kevalam-only; tat-padāmbhoja-sākṣād-īkṣā-the direct sight of the Lord's lotus feet; avaśiṣyate-remains; taj-jape-in mantra-chanting; arhati-is able; na-not; āsaktim-attachment; kintu-but; tan-nāma-kīrtane-in chanting the holy names.

For him only the direct sight of the Lord's lotus feet remains. He should not attached to chanting mantras. He should be attached to chanting the Lord's holy nmaes.

Texts 104 and 105

śrīman-madana-gopāla-
pādābjopāsanāt param
nāma-saṅkīrtana-prāyād
vañchātīta-phala-pradāt

tal-līlā-sthala-pālīnāṁ
śraddhā-sandarśanādaraiḥ
sampādyamānān nitarāṁ
kiñcin nāsty eva sādhanam

śrīman-madana-gopāla-of Lord Madnaa-Gopāla; pāda-feet; abja-lotus; upāsanāt-by worshiping; param-then; nāma-saṅkīrtana-prāyāt-by chanting the holy names; vañchā-desire; atīta-beyond; phala-fruit; pradāt-giving; tal-līlā-of His pastimes; sthala-the places; pālīnām-protecting; śraddhā-with faith; sandarśana-by the sight; adaraiḥ-with faith; sampādyamānān-established; nitarāṁ-greatly; kiñcit-something; na-not; asti-is; eva-indeed; sādhanam-the means.

There is no way other than the worship of Śrī Madana-Gopāla's lotus feet, a worship that consists mostly of glorification of His holy names, that gives a result beyond what one can desire, and that should be performed with faithful and respectful seeing of the places where the Lord enjoyed pastimes.

Text 106

sañjāta-premakāc cāsmāc
catur-varga-vidambakāt
tat-pādābja-vaśī-kārād
anyat sādhyaṁ na kiñcana

sañjāta-premakāt-than pure love; ca-and; asmāt-this; catur-varga-viḍambakāt-mocking the four goals of life; tat-pādābja-vaśī-kārāt-being overwhelmed for His lotus feet; anyat-other; sādhyam-goal; na-not; kiñcana-anything.

There is no goal other than pure love, which mocks the four goals of life and conquers the Lord's lotus feet.

Śrīla Sanātana Gosvāmī explains that the four goals of life are material piety, economic development, sense gratification, and liberation.

Text 107

iti bodhayituṁ cāsya
sarva-saṁśayanodanam
sva-vṛttam eva nikhilaṁ
nūnaṁ prāk pratipādaye

iti-thus; bodhayitum-to enlighten; ca-and; asya-of him; sarva-all; saṁśayanodanam-remove doubt; sva-vṛttam-my own story; eva-certainly; nikhilam-everything; nūnam-indeed; prāk-before; pratipādaye-I explain.

Therefore to enlighten him and remove his doubts I will tell all of my own story.

Text 108

svayam eva sva-māhātmyaṁ
kathyate yan na tat satām
sammataṁ syāt tathāpy asya
nānyākhyānād dhitaṁ bhavet

svayam-personally; eva-indeed; sva-own; māhātmyam-glorification; kathyate-is said; yat-which; na-not; tat-that; satām-of the great souls; sammatam-the conclusion; syāt-is; tathāpi-nevertheless; asya-of him; na-not; anya-another;

ākhyānāt-story; hitam-good; bhavet-will be.

Although the great souls think a person should not speak his own glories, there is not another story that will be good for him.

Text 109

evaṁ viniścitya mahānubhāvo
gopātmajo 'sāv avadhāpya vipram
ātmānubhūtaṁ gadituṁ pravṛttaḥ
pauraṇiko yadvad ṛṣi-purāṇam

evam-thus; viniścitya-thinking; mahānubhāvaḥ-very experienced; gopātmajaḥ-cowherd boy; asau-he; avadhāpya-giving attention; vipram-to the brahmana; ātma-own; anubhūtam-experience; gaditum-to relate; pravṛttaḥ-began; pauraṇikaḥ-the Puranic sages; yadvat-as; ṛṣi-to the sages; purāṇam-in the Puranas.

Thinking in this way, the very experienced cowherd boy turned to the brāhmaṇa and, as a sage speaking the Purāṇas to a company of sages, began to tell of his own experience.

Śrīla Sanātana Gosvāmī quotes Devala Muni's definition of a sage:

ūrdhva-retās tapasy-ugro
niyatāśī ca samyamī
śāpānugrahayoḥ śaktaḥ
satya-sandho bhaved ṛṣi

"A sage is one who is celibate, very austere, who eats little, controls his senses, speaks the truth, and has the power both to curse and to forgive."

Text 110

śrī-gopa-kumāra uvāca

atretihāsā bahavo
vidyante 'thāpi kathyate
sva-vṛttam evānusmṛtya
mohādāv api saṅgatam

śrī-gopa-kumāra uvāca-the cowherd boy Gopa-kumāra said; atra-here; itihāsāḥ-histories; bahavaḥ-many; vidyante-are; athāpi-still; kathyate-is said; sva-vṛttam-my own story; eva-indeed; anusmṛtya-remembering; moha-ectsasy; ādau-beginning with; api-also; saṅgatam-met.

The cowherd boy Gopa-kumāra said: For this there are many histories in the scriptures. Still, as I remember, I will tell the story of my own life and what I experienced in ecstatic trance.

Śrīla Sanātana Gosvāmī explains that the word "moha" means "what I experienced in the trance of love for the Lord" and "ādi" means "and other very confidential topics".

Texts 111 and 112

gopāla-vṛttair vaiśyasya
govardhana-vilāsinaḥ
putro 'ham idṛśo bālaḥ
puraḥ gāś cārayan nijāḥ

tasmin govardhane kṛṣṇā-
tīre vṛndāvane 'tra ca
māthure maṇḍale bālaiḥ
samaṁ vipra-vara sthitaḥ

gopāla-vṛttaiḥ-with the activities of a cowherd; vaiśyasya-of a vaiśya; govardhana-vilāsinaḥ-enjoying pastimes on Govardhana Hill; putraḥ-the son; aham-I; idṛśaḥ-like; bālaḥ-a boy; puraḥ-before; gāḥ-the cows; cārayan-herding; nijāḥ-own; tasmin-there; govardhane-on Govardhana; kṛṣṇa- tīre-on the shore of the Yamunā; vṛndāvane-in Vṛndāvana; atra-here; ca-and; māthure maṇḍale-in the circle of Mathura; bālaiḥ-boys; samam-with; vipra-of brahmanas; vara-O best; sthitaḥ-situated.

O best of brāhmaṇas, I, the young son of a vaiśya cowherd of Govardhana Hill, accompanied by young friends, tend my cows on Govardhana, the Yamunā's shore, here in Vṛndāvana forest, and in the circle of Mathurā.

Śrīla Sanātana Gosvāmī here quotes the description of the activities of the cowherd boys in Śrīmad-Bhāgavatam 10.24.21. He also notes that later in the book it will be revealed that Gopa-kumāra's eternal rasa is as a cowherd boy.

Texts 113-116

vana-madhye ca paśyāmo
nityam ekaṁ dvijottamam
divya-mūrtiṁ viraktāḍhyaṁ
paryātantam itas tataḥ

kīrtayantaṁ muhuḥ kṛṣṇaṁ
japa-dhyāna-rataṁ kvacit
nṛtyantaṁ kvāpi gāyantaṁ
kvāpi hāsa-paraṁ kvacit

vikrośantaṁ kvacid bhūmau
skhalantaṁ kvāpi mattavat
luṇṭhantaṁ bhuvi kutrāpi
rudantaṁ kvacid uccakaiḥ

visamjñaṁ patitaṁ kvāpi
śleṣa-lālāśru-dhārayā
paṅkayantaṁ gavāṁ vartma-
rajāṁsi mṛtavat kvacit

vana-of the forest; madhye-in the midst; ca-also; paśyāmaḥ-we see; nityam-always; ekam-one; dvijottamam-best of brahmanas; divya-mūrtim-splendid form; virakta-with renunciation; āḍhyam-rich; paryātantam-wandering; itas tataḥ-here and there; kīrtayantam-glorifying; muhuḥ-again and again; kṛṣṇam-Kṛṣṇa; japa-dhyāna-ratam-devoted to chanting and meditayion; kvacit-sometimes; nṛtyantam-dancing; kvāpi-sometimes; gāyantam-singing; kvāpi-sometimes; hāsa-param-laughing; kvacit-sometimes; vikrośantam-crying; kvacit-sometimes; bhūmau-to the ground; skhalantam-falling; kvāpi-sometimes; mattavat-as a madman; luṇṭhantam-rolling; bhuvi-on the ground; kutrāpi-sometimes; rudantam-calling out; kvacit-sometimes; uccakaiḥ-greatly; visamjñam-unconscious; patitam-fallen; kvāpi-sometimes; śleṣa-lālāśru-dhārayā-with streams of tears of love; paṅkayantam-muddying; gavām-of the cows; vartma-on the path; rajāṁsi-the dust; mṛtavat-like a corpse; kvacit-sometimes.

In the middle of the forest we always see a great brāhmaṇa whose form is splendid, who is rich in renunciation, and who wanders here and there again and again chanting the holy names of Lord Kṛṣṇa, sometimes engaged in japa and meditation, sometimes dancing, sometimes singing, sometimes laughing loudly, sometimes crying, sometimes falling to the ground, sometimes rolling on the ground as a madman, sometimes louldy calling out, sometimes fainting unconscious, sometimes muddying the gorund with a stream of tears of love, and sometimes lying as a corpse on the dust of the cowpath.

Text 117

kautukena vayaṁ bālā
    yāmo 'muṁ vīkṣituṁ sadā
sa tu gopa-kumārān no
    labdhvā namati bhaktitaḥ

kautukena-with curiousity; vayam-we; bālāḥ-boys; yāmaḥ-go; amum-to him; vīkṣitum-to see; sadā-always; saḥ-he; tu-indeed; gopa-kumārān-cowherd boys; naḥ-us; labdhvā-attaining; namati-bows; bhaktitaḥ-with devotion.

Out of curiousity we boys always go to see him. When we come he bows down to us with devotion.

Text 118

gāḍham āśliṣyati premṇā
    sarvāṅgeṣu sa-cumbanam
parityaktuṁ na śaknoti
    mādṛśān priya-bandhuvat

gāḍham-firmly; āśliṣyati-embraces; premṇā-with love; sarva-all; aṅgeṣu-limbs; sa-with; cumbanam-kissing; parityaktum-to leave; na-not; śaknoti-is able; mādṛśān-like us; priya-bandhuvat-like a dear friend.

Out of love he tightly embraces us and kisses our bodies. As if we were his dearest friends, he cannot leave us.

Text 119

mayā go-rasa-dānādi-
    sevayāsau prasāditaḥ
ekadā yamunā-tīre
    prāpyāliṅgya jagāda mām

mayā-by me; go-rasa-of milk; dāna-gifts; ādi-beginning with; sevayā-with service; asau-he; prasāditaḥ-is pleased; ekadā-once; yamunā-of the Yamunā; tīre-on the shore; prāpya-attaining; āliṅgya-embracing; jagāda-said; mām-to me.

He was pleased by my gifts of milk and other services. One day, finding me on the Yamunā's shore, he embraced me and said:

Text 120

vatsa tvaṁ sakalābhiṣṭa-
siddhim icchasi ced imam
prasādaṁ jagad-īśasya
snatvā keśyāṁ gṛhāṇa mat

vatsa-O child; tvam-you; sakala-all; abhiṣṭa-desired; siddhim-perfections; icchasi-desire; cet-if; imam-this; prasādam-mercy; jagad-īśasya-of the Lord of the universes; snatvā-bathing; keśyām-at Kesi-tirtha; gṛhāṇa-take; mat-from me.

Child, if you wish the the perfection desired by all, then bathe in Keśī-tīrtha and you may take from me the mercy of the Lord of the universes.

Text 121

evam etaṁ bhavan-mantraṁ
snātāyopādideśa me
pūrṇa-kāmo 'napekṣyo 'pi
sa dayālu-śiromaṇiḥ

evam-thus; etam-this; bhavat-of you; mantram-mantra; snātāya-bathed; upādideśa-taught; me-me; pūrṇa-fulfilled; kāmaḥ-desires; anapekṣyaḥ-indifferent; api-although; saḥ-he; dayālu-śiromaṇiḥ-the crest-jewel of the merciful.

Then, when I had bathed, he, the crest jewel of the merciful, who, although he was indifferent ot all material things had all his desires fulfilled, taught me your mantra.

Śrīla Sanātana Gosvāmī explains that this was the same ten-syllable mantra the brāhmaṇa chanted.

Text 122

pūjā-vidhiṁ śikṣayituṁ
dhyeyam uccārayan jape
premākulo gato mohaṁ
rudan virahinīva saḥ

pūjā-of worship; vidhim-the method; śikṣayitum-to teach; dhyeyam-to be meditated; uccārayan-speaking; jape-in chanting; prema-ākulaḥ-overcome by love; gataḥ-gone; moham-into a trance; rudan-crying; virahinī-a woman separated from her beloved; iva-as; saḥ-he.

Then, to teach the method of worship he began to describe the Lord, the object of meditation. Overcome with love, and crying as a woman separated from her lover, he suddenly fainted in ecstasy.

Text 123

samjñāṁ prāpto 'tha kiñcin na
praṣṭuṁ śakto mayā bhiyā
utthāya vimanasko 'gāt
kvāpi prāptaḥ punar na saḥ

samjñām-consciousness; prāptaḥ-attained; atha-then; kiñcit-something; naḥ-he; praṣṭum-to ask; śaktaḥ-able; mayā-by me; bhiyā-with fear; utthāya-rising; vimanaskaḥ-upset; agāt-went; kvāpi-somewhere; prāptaḥ-attained; punaḥ-again; na-not; saḥ-he.

When he became conscious again I was too frightened to ask him anything. His mind fixed on something else, he suddenly rose and left. I never met him again.

Text 124

mayā tu kim idaṁ labdhaṁ
kim asya phalam eva vā
mantraḥ kathaṁ sādhanīya
iti jñātaṁ na kiñcana

mayā-by me; tu-indeed; kim-what?; idam-this; labdham-attained; kim-what?; asya-of it; phalam-the result; eva-certainly; vā-or; mantraḥ-the mantra; katham-how?; sādhanīya-practiced; iti-thus; jñātam-known; na-not; kiñcana-anything.

What had I obtained? What result would it bring? How should the mantra be chanted? I did not know anything.

Text 125

tad-vākya-gauraveṇaiva
    mantraṁ taṁ kevalaṁ mukhe
kenāpy alakṣito 'jasraṁ
    japeyaṁ kautukād iva

tad-vākya-gauraveṇa-out of respect for his words; eva-indeed; mantram-mantra; tam-the; kevalam-only; mukhe-on my mouth; kenāpi-by anyone; alakṣitaḥ-not seen; ajasram-always; japeyam-to be chanted; kautukāt-with eagerness or wonder; iva-like.

Out of respect for his words this mantra alone was on my mouth. Unnoticed by anyone, I eagerly chanted it at every moment.

Śrīla Sanātana Gosvāmī explains that he chanted the mantra silently. The word "kautukāt" may also mean “filled with wonder".

Text 126

tan mahā-puruṣasyaiva
    prabhāvāt tadṛśena ca
japena citta-śuddhir me
    tatra śraddhāpy ajāyata

tat-that; mahā-puruṣasya-of the Supreme Person; eva-certainly; prabhāvāt-by the power; tadṛśena-like that; ca-also; japena-by chanting; citta-of the heart; śuddhiḥ-purification; me-of me; tatra-there; śraddhā-faith; api-also; ajāyata-was born.

By the power of that great person my heart became purified as I chanted. Then I developed faith.

Text 127

tad-vākyaṁ cānusandhāya
    jagad-īśvara-sādhakam
taṁ mantraṁ manyamāno 'haṁ
    tuṣyan japa-paro 'bhavam

tat-his; vākyam-words; ca-and; anusandhāya-to search; jagad-īśvara-of the Lord of the universes; sādhakam-qualified; tam-that; mantram-mantra; manyamānaḥ-remembering; aham-I; tuṣyan-satisfied; japa-paraḥ-devoted to chanting; abhavam-

became.

Thinking of his words I decided that this mantra would lead me to the Lord of the universes. I became happy and I was dedicated to chanting it.

Text 128

kīdṛśo jagad-īśo 'sau
kadā vā dṛśyatāṁ mayā
tad-eka-lālaso hitvā
gṛhādīn jāhnavīm agam

kīdṛśaḥ-like what?; jagad-īśaḥ-the Lord of the universes; asau-He; kadā-when?; vā-or; dṛśyatām-will be seen; mayā-by me; tad-eka-lālasaḥ-intent only on Him; hitvā-leaving; gṛha-ādīn-home and other things; jāhnavīm-to the Ganges; agam-I went.

I thought: What is the Lord of the universes like? When will I see Him? Intent only on Him, I left my home and everything and went to the Ganges.

Text 129

dūrāc chaṅkha-dhvaniṁ śrutvā
tat-padaṁ pulinaṁ gataḥ
vipraṁ vīkṣyānamaṁ tatra
śālagrāma-śilārcakam

dūrāt-from far away; saṅkha-of a conchshell; dhvanim-the sound; śrutvā-having heard; tat-padam-that place; pulinam-to the shore; gataḥ-gone; vipram-a brahmana; vīkṣya-seein; ānamam-I bowed down; tatra-there; śālagrāma-śilā-of a Śālagrāma-śilā; arcakam-a worshiper.

Hearing a chonchshell I went to the riverbank. Seeing a brāhmaṇa worshiping a Śālagrāma-śilā, I bowed down in respect.

Text 130

kam imaṁ yajasi svāminn
iti pṛṣṭo mayā hasan
so 'vadat kiṁ na jānāsi
bālāyaṁ jagad-īśvaraḥ

kam-what?; imam-this; yajasi-you worship; svāmin-O Svami; iti-thus; pṛṣṭaḥ-asked; mayā-by me; hasan-smiling; saḥ-he; avadat-said; kim-why?; na-not; jānāsi-you know; bāla-O chaild; ayam-He; jagad-īśvaraḥ-the Lord of the universes.

I asked him: O Svāmī, whom are you worshiping? He smiled and said: Child, don't you know? This is the Lord of the universes.

Text 131

tac chrūtvāhaṁ su-samprāpto
nidhiṁ labdhveva nirdhanaḥ
naṣṭaṁ vā bandhavo bandhuṁ
paramaṁ mudam āptavan

tat-this; śrūtvā-hearing; aham-I; su-samprāptaḥ-attained; nidhim-a treasure; labdhva-attained; iva-like; nirdhanaḥ-a poor man; naṣṭam-destroyed; vā-or; bandhavaḥ-friend; bandhum-friend; paramam-great; mudam-happiness; āptavan-attained.

When I heard this I became happy as a penniless man who finds a treasure or a man who finds his long-lost dearest friend.

Text 132

jagad-īśaṁ muhuḥ paśyan
daṇḍavac chraddhayānamam
pādodakaṁ sa-nirmālyaṁ
viprasya kṛpayāpnuvaṁ

jagad-īsam-on the Lord of the universes; muhuḥ paśyan-gazing; daṇḍavat-as a stick; sraddhayā-with faith; anamam-I bowed; pāda-the feet; udakam-the water; sa-nirmalyam-prasādam; viprasya-of the brahmana; kṛpayā-by the mercy; apnuvam-I attained.

I gazed at the Lord of the universes and with faith I fell down as a stick to offer respects. By the brāhmaṇa's mercy I got the water of the Lord's feet and the prasādam offered to Him.

Text 133

udyatena gṛhaṁ gantuṁ
karaṇḍe tena śāyitam
jagad-īśaṁ vilokyārto
vyalapaṁ sāsram īdṛśam

udyatena-risen; gṛham-home; gantum-to go; karaṇḍe-in a box; tena-by him; śāyitam-rested; jagad-īśam-the Lord of the universes; vilokya-seeing; ārtaḥ-unhappy; vyalapam-I lamented; sa-asram-with tears; īdṛśam-like this.

When he was about to go home he put the Lord of the universes to rest in a box. When I saw this I became very unhappy and, shedding tears, I lamented:

Text 134

hā hā dhṛtaḥ karaṇḍāntar
asthāne parameśvaraḥ
kim apy asau na cābhuṅkte
nidrā tu kṣudayā katham

hā-alas; hā-alas; dhṛtaḥ-held; karandāntaḥ-in a box; asthāne-not the right place; parameśvaraḥ-the Supreme Lord; kim api-something; asau-He; na-not; ca-also; abhuṅkte-ate; nidrā-sleep; tu-indeed; kṣudayā-with hunger; katham-why?

Alas! Alas! The Supreme Lord is put in a very unsuitable box. He has not eaten anything. How can He sleep if He is hungry?

Text 135

prakṛtyaiva na jānāmi
mathurā-brāhmaṇottama
asmād vilakṣaṇaḥ kaścit
kvāpy asti jagad-īśvaraḥ

prakṛtya-by nature; eva-indeed; na-not; jānāmi-I understand; mathurā-of Mathura; brāhmaṇottama-O great brahmana; asmāt-of him; vilakṣaṇaḥ-unique; kaścit-one; kvāpi-anywhere; asti-is; jagad-īśvaraḥ-the Lord of the universes.

O best of brāhmaṇas, that there might be another Lord of the universes in another place, I did not understand.

Text 136

ity akṛtrima-santāpaṁ
    vilāpāturam abravīt
brāhmaṇaḥ sāntayitvā māṁ
    hrīṇavad vinayānvitaḥ

iti-thus; akṛtrima-sincere; santāpam-distress; vilāpa-by lamentation; āturam-overwhelmed; abravīt-said; brāhmaṇaḥ-the brahmana; sāntayitvā-comforting; mām-me; hrīṇavat-as if embarrassed; vinayānvitaḥ-humble.

Me, who was sincerely aggreived, the humble brāhmaṇa, as if embarrassed, comforted and said:

Text 137

nava-vaiṣṇava kiṁ kartuṁ
    daridraḥ śaknuyaṁ param
arpayāmi sva-bhogyaṁ hi
    jagad-īśāya kevalam

nava-vaiṣṇava-O new Vaiṣṇava; kim-what?; kartum-to do; daridraḥ-a poor man; śaknuyam-I can do; param-more; arpayāmi-I offer; sva-bhogyam-what I eat; hi-indeed; jagad-īśāya-to the Lord of the universes; kevalam-only.

O new Vaiṣṇava, what more can I, a poor man, do? I offer to the Lord of the universes only what I myself can eat.

Texts 138-140

yadi pūjotsavaṁ tasya
    vaibhavaṁ ca didṛkṣase
tadaitad deśa-rājasya
    viṣṇu-pūjānurāginaḥ

mahā-sādhoḥ purīṁ yāhi
    vartamānam adūrataḥ
tatra sākṣāt samīkṣasva
    durdarśaṁ jagad-īśvaram

hṛt-pūrakaṁ mahānandaṁ
    sarvathānubhaviṣyasi
idānīm etya mad-gehe
    bhuṅkṣva viṣṇu-vinoditam

yadi-if; pūja-of worship; utsavam-a great festival; tasya-of Him; vaibhavam-the opulence; ca-and; didṛkṣase-you wish to see; tada-then; etat-this; deśa-of the country; rājasya-of the king; viṣṇu-of Lord Viṣṇu; pūjā-worship; anurāginaḥ-loving; mahā-sādhoḥ-great saint; purīm-to the city; yāhi-go; vartamānam-now; adūrataḥ-not far away; tatra-there; sākṣāt-directly; samīkṣasva-see; durdarśam-rare to see; jagad-īśvaram-the Lord of the universes; hṛt-the heart; pūrakam-filling; mahā-great; ānandam-bliss; sarvathā-in all respects; anubhaviṣyasi-you will experience; idānīm-now; etya-going; mat-my; gehe-in the home; bhuṅkṣva-eat; viṣṇu-vinoditam-what was enjoyed by Lord Viṣṇu.

If you wish to see His opulence and a great festival of His worship, then to the nearby palace of this country's saintly king, who loves to worship Lord Viṣṇu. There you will directly see the Lord of the universes, who is so difficult to see. There you will see your heart filled with bliss. For now come to my home and eat the food that Lord Viṣṇu has enjoyed.

Text 141

tad-vācānandito 'gatvā
    kṣudito 'pi tad-alayam
taṁ praṇamya tad-uddiṣṭa-
    vartmanā tāṁ purīm agām

tat-his; vācā-by teh words; ānanditaḥ-delighted; agatvā-not going; kṣuditaḥ-hungry; api-even; tad-alayam-to his home; tam-to him; praṇamya-bowing down; tad-uddiṣṭa-showed by him; vartmanā-by the path; taṁ purīm-to that palace; agam-I went.

I was delighted to hear his words. Even though I was hungry I did not go to his home, but I bowed down before him and, following the path he showed, at once went to the palace.

Text 142

antaḥ-pure deva-kule
    jagad-īśārcana-dhvanim
apūrvaṁ tumulaṁ dūrāc
    chrūtvāpṛccham amuṁ janān

antaḥ-pure-in the palace; deva-kule-in the temple; jagad-īśā-of the Lord of the universes; arcana-dhvanim-the sound of worship; apūrvam-unprecedented; tumulam-tumult; dūrāt-from afar; srūtvā-hearing; apṛccham-I asked; amum-this; janān-some people.

From far away I heard unprecedented tumultuous sounds of the worship of the Lord of the universes. I asked questions of the people there.

Śrīla Sanātana Gosvāmī explains that the sounds were wonderful singing and instrumental music. The questions asked may have been "Where is the Lord of the universes?" or "What are these sounds?"

Text 143

vijñāya tatra jagad-īśvaram īkṣituṁ taṁ
kenāpy avarita-gatiḥ sa-javaṁ praviśya
saṅkhāri-paṅkaja-gadā-vilasat-karābjaṁ
śrīmac-caturbhujam apaśyam ahaṁ samakṣam

vijñāya-knowing; tatra-there; jagad-īśvaram-the Lord of the universes; īkṣitum-to see; tam-Him; kenāpi-somehow; avarita-gatiḥ-without being stopped; sa-javam-quickly; praviśya-entering; saṅkha-conchshell; ari-cakra; paṅkaja-lotus; gadā-and club; vilasat-glistening; kara-hands; abjam-lotus flower; śrīmat-handsome; catuḥ-four; bhujam-arms; apaśyam-saw; aham-I; samakṣam-before my eyes.

Understanding that the Lord of the universes was there, I, not stopped ny anyone, quickly entered to see Him. There before my eyes I saw Him, a conchshell, disc, lotus and club in the splendid hands of His four handsome arms, . . .

Śrīla Sanātana Gosvāmī explains that he understood either: 1. where the sounds were coming from, or 2. where the Lord of the universes was. Without being stopped by anyone, he quickly entered the temple.

Text 144

sarvāṅga-sundarataraṁ nava-megha-kāntiṁ
kauṣeya-pīta-vasanaṁ vana-mālayāḍhyam
sauvarṇa-bhūṣaṇam avarṇya-kiśora-mūrtiṁ
pūrṇendu-vaktram amṛta-smitam abja-netram

sarva-all; aṅga-limbs; sundarataram-very handsome; nava-new; megha-cloud; kāntim-splendor; kauṣeya-silk; pīta-yellow; vasanam-garments; vana-mālayāḍhyam-rich with a garland of forest flowers; sauvarṇa-bhūṣaṇam-with golden ornaments; avarṇya-indescribable; kiśora-youthful; mūrtim-form; pūrṇa-full; indu-moon; vaktram-face; amṛta-of nectar; smitam-a smile; abja-lotus; netram-eyes.

. . .all His limbs very handsome, splendid as a new cloud, dressed in yellow silk, rich with a garland of forest flowers, decorated with golden ornaments, His youthful form beyond description, His face a full moon, His smile nectar, His eyes lotus flowers, . . .

Text 145

sampūjita-vividha-durlabha-vastu-vargaiḥ
sevānusakta-paricāraka-vṛndā-juṣṭam
nṛtyādikaṁ ca purato 'nubhavantam ārāt
tiṣṭhantam āsana-vare su-paricchadaugham

sampūjita-worshiped; vividha-various; durlabha-rare; vastu-vargaiḥ-with substances; sevā-service; anusakta-devoted; paricāraka-servants; vṛnda-multitude; juṣṭam-served; nṛtya-dancing; ādikam-beginning with; ca-also; purataḥ-in the presence; anubhavantam-experiencing; ārāt-near; tiṣṭhantam-standing; āsana-vare-on a beautiful throne; su-paricchada-of paraphernalia; augham-with a flood.

. . . worshiped by His devoted servants with a host of rare and glorious things, seeing the dancing and other entertainments played before Him, sitting on a wonderful throne, and served with a flood of paraphernalia.

Text 146

paramānanda-pūrṇo 'haṁ
praṇaman daṇḍavan muhuḥ
vyacintayam idaṁ svāsyā-
paśyam adya didṛkṣitam

paramānanda-of great bliss; pūrṇaḥ-filled; aham-I; praṇaman-bowing; daṇḍavat-like a stick; muhuḥ-again and again; vyacintayam-I thought; idam-this; svasya-own; apaśyam-I saw; adya-today; didṛkṣitam-what I wished to see.

Filled with bliss, again and again I fell down as a stick to offer obeisances. I thought: Today I saw what I wished to see.

Text 147

samprāpto janma-sāphalyaṁ
    na gamiṣyāmy ataḥ kvacit
vaiṣṇavānāṁ ca kṛpayā
    tatraiva nyavasaṁ sukham

samprāptaḥ-attained; janma-of my birth; sāphalyam-the fruit; na-not; gamiṣyāmi-I will go; ataḥ-from here; kvacit-ever; vaiṣṇavānām-of the devotees; ca-also; kṛpayā-by the mercy; tatra-there; eva-indeed; nyavasam-I live; sukham-happily.

Now my birth is a success. I will never leave this place. By the Vaiṣṇavas' mercy I happily lived there.

Texts 148 and 149

bhuñjāno viṣṇu-naivedyaṁ
    paśyan pūjā-mahotsavam
śṛṇvan pūjādi-māhātmyaṁ
    yatnān mantraṁ raho japan

asyās tu vraja-bhūmeḥ śrīr
    gopa-krīḍā-sukhaṁ ca tat
kadācid api me brahman
    hṛdayān nāpasṛpati

bhuñjānaḥ-eating; viṣṇu-of Lord Viṣṇu; naivedyam-the prasādam; paśyan-seeing; pūjā-of the worship; mahā-the great; utsavam-festival; śṛṇvan-hearing; pūjā-worship; ādi-beginning with; māhātmyam-the glorification; yatnāt-with effort; mantram-the mantra; rahaḥ-in secret; japan-chanting; asyāḥ-of that; tu-indeed; vraja-bhūmeḥ-land of Vraja; śrīḥ-the beauty; gopa-of the gopas; krīḍā-of the pastimes; sukham-the happiness; ca-also; tat-that; kadācit-ever; api-also; me-of me; brahman-O brahmana; hṛdayāt-from the heart; na-not; apasṛpati-goes.

O brāhmaṇa, I ate the prasādam of Lord Viṣṇu, saw the great festival of His worship, heard the glories of worshiping Him, and secretly chanted my mantra with great care. Still, from my heart the beauty of Vrajabhūmi and the happiness of playing as a cowherd boy never left my heart.

Śrīla Sanātana Gosvāmī quotes the following verse glorifying the prasādam of Lord Viṣṇu:

ṣaḍbhir māsopavāsais tu
yat phalaṁ parikīrtitam
viṣṇor naivedya-sikthānnaṁ
bhuñjatāṁ tat kalau yuge

"In Kali-yuga they who eat Lord Viṣṇu's prasādam attain the same result said to be gained by fasting for six months."

The word "kadācit" here means "awake or even asleep".

Text 150

evaṁ dināni katicit
sānandaṁ tatra tiṣṭhataḥ
tādṛk-pūjā-vidhāne me
paramā lalasājani

evam-thus; dināni-days; katicit-some; sānandam-blissfully; tatra-there; tiṣṭhataḥ-staying; tādṛk-like that; pūjā-vidhāne-in the offering of worship; me-of me; paramā-great; lalasā-yearning; ajani-became.

Happily staying there for some days, I developed a great yearning to worship the Lord in that way.

Text 151

athāputraḥ sa rājā māṁ
vaideśikam api priyāt
su-śīlaṁ vīkṣya putratve
parikalpyācirān mṛtaḥ

atha-then; aputraḥ-sonless; saḥ-that; rājā-king; mām-to me; vaideśikam-a foreigner; api-although; priyāt-out of love; su-śīlam-good character; vīkṣya-seeing; putratve-as a son; parikalpya-considering; acirāt-soon; mṛtaḥ-died.

The king, who was sonless, and who, seeing my good character, affectionately considered me his adopted son even though I was a foreigner, soon died.

Text 152

mayā ca labdhvā tad-rājyaṁ
  viṣṇu-pūjā-mudādhikā
pravartitā tad-annaiś ca
  bhojyante sādhavo 'nv-aham

mayā-by me; ca-and; labdhvā-obtained; tad-rājyam-his kingdom; viṣṇu-pūjā-of the worship of Lord Viṣṇu; mudā-happiness; adhikā-increased; pravartitā-begun; tad-annaiḥ-by his food; ca-also; bhojyante-eaten; sādhavaḥ-saintly devotees; anu-aham-every day.

Inheriting his kingdom, I increased the bliss of the worship of Lord Viṣṇu. Every day many saintly devotees enjoyed His prasādam.

Text 153

svayaṁ ca kvacid āsaktim
  akṛtvā pūrvavad vasan
japaṁ nirvahayan bhuñje
  prasādānnaṁ prabhoḥ param

svayam-personally; ca-and; kvacit-somewhere; āsaktim-attachment; akṛtvā-not doing; pūrvavat-as before; vasan-residing; japam-chanting; nirvahayan-doing; bhuñje-I ate; prasādānnam-prasādam food; prabhoḥ-of the Lord; param-then.

Not attached to any of this, I remained as before. I chanted my mantra and I ate the Lord's prasādam.

Śrīla Sanātana Gosvāmī explains that by the mantra's power he remained unattached to the royal opulences there. He continued to live as an unattached, peniless person, as he had before he inherited the kingdom. He accepted only the Lord's prasādam, and that only to maintain his body.

Text 154

rājño 'sya parivārebhyaḥ
  pradaṁ rājyaṁ vibhajya tat
tathāpi rājya-sambandhād
  duḥkhaṁ me bahudhodbhavat

rājñaḥ-of the king; asya-of him; parivārebhyaḥ-to teh associates; pradam-given; rājyam-kingdom; vibhajya-dividing; tat-that; tathāpi-nevertheless; rājya-of the kingdom; sambandhāt-in relationship; duḥkham-unhappiness; me-of me; bahudha-great; udbhavat-arose.

Although I divided the kingdom among the king's associates, still it made me very unhappy.

Śrīla Sanātana Gosvāmī explains that a kingdom does not please an intelligent Vaiṣṇava.

Text 155

kadāpi para-rāṣṭrād bhīḥ
kadācic cakra-vartinaḥ
vividhādeśa-sandoha-
pālanenāsvatantratā

kadāpi-sometimes; para-rāṣṭrāt-of other kingdoms; bhīḥ-fear; kadācit-sometimes; cakra-vartinaḥ-of the emperor; vividha-various; ādeśa-sandoha-pālanena-by following the orders; asvatantratā-not independent.

Sometimes I was afraid of other kingdoms. Sometimes the emperor's orders curtailed my independence.

Text 156

jagad-īśvara-naivedyaṁ
spṛṣṭam anyena kenacit
nītaṁ bahir vā sandigdho
na bhuṅkte ko 'pi saj-janaḥ

jagad-īśvara-naivedyam-the prasādam of the Lord of the universes; spṛṣṭam-touched; anyena kenacit-by someone else; nītam-brought; bahiḥ-outside; vā-or; sandigdhaḥ-defiled; na-not; bhuṅkte-eats; ko 'pi-someone; saj-janaḥ-pious person.

Sometimes a pious person would not eat the prasādam of the Lord of the universes because it had been touched by someone else, or carried outside.

Śrīla Sanātana Gosvāmī explains that these bewildered brāhmaṇas were concerned that the prasādam may have been touched by a non-brāhmaṇa. The prasādam of the Lord never becomes contaminated. This is confirmed by the following words of the Viṣṇu Purāṇa:

naivedyam jagadīśasya
anna-pānādikaṁ ca yat
bhakṣyābhakṣya-vicāras tu
nāsti tad-bhakṣaṇe dvija

brahmavan nirvikāraṁ hi
yathā viṣṇus tathaiva tat
vicāraṁ ye prakurvanti
bhakṣaṇe tad dvijātayaḥ

kuṣṭa-vyādhi-samāyuktāḥ
putra-dara-vivarjitāḥ
nirayaṁ yānti te vipra
yasmān nāvartate punaḥ

"O brāhmaṇa, one should not consider whether it is proper to eat or not to eat the food, drink, or other things offered to the Lord of the universes. These offerings are spiritual as Lord Viṣṇu Himself is spiritual. Brāhmaṇas who make such distinctions in eating the Lord's prasādam become afflicted with disease and bereft of wife and children. They go to a hell from which they do not easily return."

Text 157

marma-śālyena caitena
nirvedo me mahānubhūt
neśe didṛkṣitaṁ sākṣāt-
prāptaṁ tyaktuṁ ca tat-prabhum

marma-in the heart; śālyena-by an arrow; ca-and; etena-by this; nirvedaḥ-despondent; me-of me; mahānubhūt-became; na-not; iśe-I am able; didṛkṣitam-to see; sākṣāt-directly; prāptam-attained; tyaktum-to leave; ca-and; tat-prabhum-the Lord.

At this my heart was wounded by a arrow and I became despondent. Still, I could not leave the Lord I so yearned to see.

Text 158

etasmin eva samaye
    tatra dakṣiṇa-deśataḥ
samāgataiḥ sādhu-varaiḥ
    kathitaṁ tairthikair idam

etasmin-at this; eva-certainly; samaye-time; tatra-there; dakṣiṇa-deśataḥ-from the south; samāgataiḥ-come; sādhu-varaiḥ-by great saintly persons; kathitam-said; tairthikaiḥ-by pilgrims; idam-this.

At this time some saintly pilgrims come from the southern countries said:

Text 159

dāru-brahma jagannātho
    bhagavān puruṣottame
kṣetre nīlācale kṣarar-
    nava-tīre virājate

dāru-wooden; brahma-Brahman; jagannāthaḥ-Jagannātha; bhagavān-Lord; puruṣottame kṣetre-at Puruṣottama-kṣetra; nīlācale-in Nīlācala; kṣararṇava-tīre-on the shore of the salt-water ocean; virājate-is splendidly manifest.

In Puruṣottama-kṣetra Nīlācala, by the shore of the salt-water ocean, the Lord of the universes (Jagannātha) is splendidly manifest in a spiritual form of wood.

Śrīla Sanātana Gosvāmī quotes the Padma Purāṇa's description of Lord Jagannātha:

samudrasyottare tīre
    āste śrī-puruṣottame
pūrṇānanda-mayaṁ brahma
    dāru-vyāja-śarīra-bhṛt

"On the northern shore of the ocean, in Puruṣottama-kṣetra, the supremely blissful Personality of Godhead pretends to be made of wood."

The Viṣṇu Purāṇa explains:

nīlādrau cotkale deśe
    kṣetre śrī-puruṣottame
dāruṇy āste cid-ānando
    jagannāthākhya-mūrtinā

In the country of Orissa, in Nīlācala in Puruṣottama-kṣetra, the spiritual and blissful Personality of Godhead appears as the wooden Deity named Lord Jagannātha."

Text 160

mahā-vibhūtimān rājyaṁ
    autkalaṁ pālayan svayam
vyañjayan nija-māhātmyaṁ
    sadā sevaka-vatsalaḥ

mahā-vibhūtimān-possessing great opulences and powers; rājyaṁ-the kingdom; autkalaṁ-of Orissa; pālayan-protecting; svayam-personally; vyañjayan-manifesting; nija-His own; māhātmyam-glories; sadā-always; sevaka-to His servants; vatsalaḥ-affectionate.

Opulent and powerful, He personally protects the kingdom of Orissa. He is glorious. He loves His servants.

Śrīla Sanātana Gosvāmī quotes the Tattva-yāmala:

bhārate cotkale deśe
    bhū-svarge puruṣottame
dāru-rūpī jagannātho
    bhaktānām abhaya-pradaḥ
nara-ceṣṭām upādāya
    āste mokṣaka-kārakaḥ

"In Bhārata-varṣa, in the country of Orissa, in Bhū-svarga, in Puruṣottama-kṣetra, the Lord of the universes (Jagannātha), who makes the devotees fearless, whose pastimes are like those of a human being, and who grants liberation, appears in a form of wood."

Text 161

tasyānnaṁ pācitaṁ lakṣmyā
    svayaṁ bhuktvā dayālunā
dattaṁ tena sva-bhaktebhyo
    labhyate deva-durlabham

tasya-of Him; annam-the food; pacitam-cooked; lakṣmyā-by the goddess of fortune; svayam-personally; bhuktvā-eating; dayālunā-merciful; dattam-given; tena-by Him; sva-bhaktebhyo-to His devotees; labhyate-is obtained; veda-durlabham-difficult for the demigods to obtain.

The goddess of fortune personally cooks for Him. When He has eaten, the merciful Lord gives His remnants, which even the demigods cannot obtain, to His devotees."

Śrīla Sanātana Gosvāmī explains that the question may be asked: If the Lord eats the food, how is anything left? The answer is found in the word "dayālunā" (merciful). Although the Lord eats all that is offered to Him, and leaves no remnants, He mercifully makes it as full as before and then gives it to His devotees.

Text 162

mahā-prasāda-samjñaṁ ca
    tat spṛṣṭaṁ yena kenacit
yatra kutrāpi vā nītam
    avicāreṇa bhujyate

mahā-prasāda-samjñam-named mahāprasādam; ca-and; tat-that; spṛṣṭam-touched; yena kenacit-by someone; yatra-where; kutrāpi-somewhere; vā-or; nītam-brought; avicāreṇa-without consideration; bhujyate-is eaten.

These remnants, called mahāprasādam, should be eaten without considering who has touched them or from where they were brought.

Śrīla Sanātana Gosvāmī quotes the Vedic literatures:

yad annam pacayel lakṣmīr
    bhoktaḥ ca puruṣottamaḥ
spṛṣṭāspṛṣṭaṁ na mantavyaṁ
    yathā viṣṇus tathaiva tat

"The food, cooked by the goddess of fortune, that the Supreme Personality of Godhead eats, is like Lord Viṣṇu Himself. One should not consider whether some unworthy person has touched it or not."
-Vedic literature

cirastham api saṁśuṣkaṁ
nītaṁ vā dūra-deśataḥ
yathā-yathopabhuktaṁ sat
sarva-pāpāpanodanam

"Whether old, dried-up, or already tasted by someone else, the prasādam of the Lord removes all sins."
-Skanda Purāṇa

antya-varṇair hīna-varṇaiḥ
saṅkara-prabhavair api
spṛṣṭaṁ jagat-pater annaṁ
bhuktaṁ sarvāgha-nāśanam

"Whether touched by people of the lowest caste, people who have no caste, or people born of mixed caste, food once eaten by the Lord of the universes destroys all sins."
-Bhaviṣya Purāṇa

nāsti tatraiva rājendra
spṛṣṭāspṛṣṭa-vivecanam
yasya saṁspṛṣṭa-mātreṇa
yānty amedhyāḥ pavitratām

"O king, there is no consideration whether or not some unworthy person has touched the Lord's prasādam, for by once touching it even the most unworthy person is at once purified."
-Tattva-yāmala

na kāla-niyamo viprā
vrate candrāyaṇe yathā
prāpta-mātreṇa bhuñjīta
yadīcchen mokṣam ātmanaḥ

"O brāhmaṇas, if one desires liberation he should eat the Lord's prasādam at

once, without considering whether it is the proper time, as one does in the candrāyaṇa-vrata."
-Garuḍa Purāṇa

Text 163

aho tat kṣetra-māhātmyaṁ
gardabho 'pi catur-bhujaḥ
yatra praveśa-mātreṇa
na kasyāpi punar bhavaḥ

aho-Oh; tat-that; kṣetra-of the place; māhātmyaṁ-the glories; gardabho-an ass; api-even; catur-bhujaḥ-four-armed; yatra-where; praveśa-mātreṇa-simply by entering; na-not; kasyāpi-of anyone; punar-again; bhavaḥ-birth.

Oh, the glory of that place! Even an ass there becomes a four-armed resident of Vaikuṇṭha. Anyone who goes there once is never born again.

Śrīla Sanātana Gosvāmī quotes Lord Brahmā in the Brahma Purānaa:

aho kṣetrasya māhātmyaṁ
samastād daśa-yojanam
niviṣṭā yatra paśyanti
sarvān eva catur-bhujān

"Oh, the glory of that place of 80 miles! When one goes there he sees that everyone is a four-armed resident of Vaikuṇṭha."

Veda-vyāsa explains in the Garuḍa Purāṇa:

yatra sthitā janāḥ sarve
śaṅkha-cakrābja-pāṇayaḥ
dṛśyante divi devāṁś ca
mohayanti muhur muhuḥ

"When the demigods in heaven see that the people there are four-armed residents of Vaikuṇta holding a conchshell, cakra, and lotus in their hands, again and again they faint."

Nārada Muni says in the Bahv-ṛca-pariśiṣṭa:

catur-bhujā janāḥ sarve
dṛśyante yan-nivāsinaḥ

"The people who live there are all seen to be four-armed residents of Vaikuṇṭha."

Veda-vyāsa also says in the same scripture:

sparśanād eva tat kṣetraṁ
nṛṇāṁ mukti-pradāyakam
yatra sākṣāt param brahma
bhāti dārava-līlayā

api janma-śataiḥ sāgrair
duritācāra-tat-paraḥ
kṣetre 'smin saṅga-mātreṇa
jāyate viṣṇu-samam

"Touching that places gives liberation to human beings. The Supreme Personality of Godhead enjoys pastimes there, playing as a wooden Deity. By performing difficult austerities for a hundred births one is able to touch that place and become equal to Lord Viṣṇu."

Text 164

praphulla-puṇḍarīkākṣe
tasmin evekṣite janeḥ
phalaṁ syād evam āśrauṣam
āścaryaṁ pūrvam aśrutam

praphulla-blossoming; puṇḍarīka-lotus; akṣe-eyes; tasmin-there; eva-indeed; īkṣite-seen; janeḥ-of the birth; phalaṁ-the fruit; syad-is; evam-thus; aśrauṣam-I heard; aścaryaṁ-wonderful; pūrvam-before; aśrutam-unheard.

I heard that when blossoming-lotus-eyed Lord Jagannātha is seen, the seer's birth in this world brings a wonderful result never heard of before.

Śrīla Sanātana Gosvāmī quotes the following words spoken by Nārada Muni to Prahlāda Mahārāja in the Padma Purāṇa:

śravaṇādyair upāyair yaḥ
    kathañcid dṛśyate mahaḥ
nīlādri-śikhare bhāti
    sarva-cākṣuṣa-gocaraḥ

tam eva paramātmānaṁ
    ye prapaśyanti mānavāḥ
te yānti bhavanaṁ viṣṇoḥ
    kiṁ punar ye bhavādṛśāḥ

"They who see the Supreme Persaonality of Godhead who, gloriously manifest on the summit of Nilācala Hill, stands before all eyes and is seen by hearing of Him and in other ways also, attain Lord Viṣṇu's abode, what to speak of they who are like you."

Text 165

tad-didṛkṣābhibhūto 'haṁ
    sarvaṁ santyajya tat-kṣaṇe
saṅkīrtayan jagannātham
    auḍhra-deśa-diśaṁ śritaḥ

tad-Him; didṛkṣā-by the desire to see; abhibhūto-conquered; aham-I; sarvaṁ-everything; santyajya-abandoning; tat-kṣaṇe-at that moment; saṅkīrtayan-glorifying; jagannātham-Lord Jagannātha; auḍhra-deśa-diśaṁ-towards Orissa; śritaḥ-went.

Conquered by the desire to see Him, I at once gave up everything and, glorifying Lord Jagannātha, set out for the country of Orissa.

Text 166

tat-kṣetram acirāt prāptas
    tatratyān daṇḍavan naman
antaḥ-puraṁ praviṣṭo 'haṁ
    teṣāṁ karuṇayā satām

tat-kṣetram-that place; acirāt-quickly; prāptas-attained; tatratyān-to the people there; daṇḍavat-like a stick; naman-bowing; antaḥ-puraṁ-inside the temple; praviṣṭo-entered; aham-I; teṣām-of them; karuṇayā-by the mercy; satām-of the devotees.

Quickly reaching that place, and falling down as a stick to offer respects to the people there, I entered the temple by the devotees' mercy.

Text 167

dūrād adarśi puruṣottama-vaktra-candro
bhrājad-viśāla-nayano maṇi-puṇḍra-bhālaḥ
snigdhābhra-kāntir aruṇādhara-dīpti-ramyo
'śeṣa-prasāda-vikasat-smita-candrikāḍhyaḥ

dūrād-from far away; adarśi-I saw; puruṣottama-of the Supreme Personality of Godhead; vaktra-face; candro-moon; bhrājad-shining; viśāla-large; nayano-eyes; maṇi-jewel; puṇḍra-tilaka; bhālaḥ-on His forehead; snigdha-glittering; abhra-cloud; kāntir-splendor; aruṇa-red; adhara-lips; dīpti-splendor; ramyo-handsome; aśeṣa-all; prasāda-mercy; vikasat-blossoming; smita-smiling; candrika-moonlight; āḍhyaḥ-enriched.

From far away I saw the moon of the Supreme Person's face, a moon with large glistening eyes, a forehead decorated with jewel tilaka, a splendor like a glittering cloud, and a delightful glory of red lips, and shining with moonlight of a smile blossoming with all kindness.

Text 168

atrāgrato gantu-manāś ca neśe
premṇā tato vepathubhir niruddhaḥ
romañca-bhinno 'śru-vilupta-dṛṣṭiḥ
stambhaṁ suparṇasya kathañcid āptaḥ

atra-here; agrato-in the presence; gantu-to go; manās-withj a mind; ca-also; na-not; iśe-I am able; premṇā-out of love; tato-then; vepathubhir-withe trembling; niruddhaḥ-stopped; romañca-bhinno-hairs standing up;' aśru-with tears; vilupta-removed; dṛṣṭiḥ-sight; stambham-column; suparṇasya-of Garuḍa; kathañcid-something; āptaḥ-attained.

Although I had a mind to go before Him, I was not able. I trembled with love, the hairs of my body stood erect, tears removed my power to see. Somehow I came to the Garuḍa-stambha.

Texts 169-170

divyāmbarālaṅkaraṇa-srag-āvalī-
vyaptaṁ mano-locana-harṣa-vardhanam
siṁhāsanasyopari līlayā sthitaṁ
bhuktvā mahā-bhoga-gaṇān manoharān

praṇāma-nṛtya-stuti-vādya-gīta-
parāṁs tu sa-prema vilokayantam
mahā-mahimnāṁ padam īkṣamāṇo
'pataṁ jagannātham ahaṁ vimuhya

divya-splendid; ambara-garments; alaṅkaraṇa-ornaments; srak-garlands; āvalī-multitude; vyaptaṁ-manifested; mano-of the mond; locana-eyes; harṣa-happiness; vardhanam-increasing; siṁhāsanasya upari-on a throne; līlayā-playfully; sthitaṁ-situated; bhuktvā-enjoying; mahā-bhoga-gaṇān manoharān-many very delicious foods; praṇāma-obeisances; nṛtya-dancing; stuti-prayers; vādya-instrumental music; gīta-singing; parān-devoted; tu-indeed; sa-with; prema-love; vilokayantam-seeing; mahā-mahimnāṁ padam-the abode of great glories; īkṣamāṇo-seeing; apatam-I fell; jagannātham-Lord Jagannātha; ahaṁ-I; vimuhya-fainting.

As I gazed on Lord Jagannātha, who was was adorned with splendid garments, ornaments, and garlands, whose eyes and heart were filled with happiness, who gracefully sat on His throne, who enjoyed many offerings of delicious foods, who lovingly glanced at they who were bowing before Him, dancing, reciting prayers, playing musical instruemnts, and singing, and who was the abode of great glories, I suddenly fainted and fell to the ground.

Text 171

samjñāṁ labdhvā samunmīlya
locane lokayan punaḥ
unmatta iva taṁ dhartuṁ
sa-vego 'dharam agrataḥ

samjñāṁ-consciousness; labdhvā-attaining; samunmilya-opening; locane-eyes; lokayan-seeing; punaḥ-again; unmattas-a madman; iva-like; taṁ-Him; dhartuṁ-to hold; sa-vego-quickly; adharam-I held; agrataḥ-before.

Regaining consciousness, opening my eyes, and gazing into the Lord's eyes, I became like a madman. I suddenly ran to embrace the Lord.

Text 172

cirād didrkṣito dṛṣṭo
    jīvitaṁ jīvitaṁ mayā
prāpto 'dya jagad-iśo 'yaṁ
    nija-prabhur iti bruvan

cirād-for a long time; didrkṣito-desired to be seen; dṛṣṭo-seen; jīvitaṁ-life; jīvitaṁ-life; mayā-by me; prāpto-attained; adya-now; jagad-iśo-the Lord of the universes; ayaṁ-He; nija-own; prabhur-Lord; iti-thus; bruvan-saying.

I called out: "I can see the Lord I so long yearned to see! My life is a success! My life is a success! I have my Lord, the Lord of the universes!"

Text 173

sa-vetra-ghāṭaṁ pratihāribhis tadā
    nivārito jāta-vicāra-lajjitaḥ
prabhoḥ kṛpāṁ tām anumānya nirgato
    mahā-prasādānnam athāpnavaṁ bahiḥ

sa-with; vetra-sticks; ghāṭam-hit; pratihāribhis-by the guards; tadā-then; nivārito-stopped; jāta-manigfest; vicāra-thought; lajjitaḥ-ashamed; prabhoḥ-of the Lord; kṛpāṁ-the mercy; tām-that; anumānya-considering; nirgato-left; mahā-prasāda-mahāprasādam; annam-food; atha-then; āpnavam-I attained; bahiḥ-outside.

Striking me with sticks, the guards stopped me. Thoughtful and ashamed, I went outside and there I received mahāprasādam.

Texts 174 and 175

tad bhuktvā sa-tvaraṁ brahman
    bhagavan-mandiraṁ punaḥ
praviśyāścarya-jātaṁ yan
    mayā dṛṣṭaṁ mudaṁ padam

hṛdi kartuṁ na śakyate
    tat kathaṁ kriyate mukhe
evaṁ tatra divā pūrṇaṁ
    sthitvānando 'nubhūyate

tad-that; bhuktvā-having eaten; sa-with; tvaraṁ-haste; brahman-O brahmana;

bhagavan-mandiram-to the Lord's temple; punaḥ-again; praviśya-entering; āścarya-wonder; jātam-manifest; yat-which; mayā-by me; dṛṣṭam-seen; mudam-happiness; padam-state; hṛdi-in the heart; kartum-to do; na-not; śakyate-is able; tat-that; kathaṁ-how?; kriyate-is done; mukhe-in the mouth; evam-thus; tatra-there; divā-by day; pūrṇam-full; sthitvā-situated; ānando-bliss; anubhuyate-is perceived.

O brāhmaṇa, after eating the prasādam I again entered the Lord's temple. There I saw many blissful wonders. My mind cannot measure it. How can my mouth speak of it? There I spent the entire day filled with bliss.

Text 176

rātrau mahotsave vṛtte
bṛhac-chṛṅgāra-sambhave
nirgamyate tu nirvṛtte
puspāñjali-mahotsave

rātrau-at night; mahotsave-in a great festival; vṛtte-engaged; bṛhat-great; sṛṅgāra-sambhave-decorations; nirgamyate-gone; tu-indeed; nirvṛtte-gone; puspa-of flowers; añjali-handfuls; maha-great; utsave-ina festival.

At night there was a great festival of decorations and a great festival of flowers offered in folded hands. Then I left the temple.

Text 177

netthaṁ jñātaḥ satāṁ saṅge
kālo nava-navotsavaiḥ
tadaivāsya vraja-bhuvaḥ
śoko me niragād iva

na-not; ittham-thus; jñātaḥ-known; satāṁ-of the devotees; saṅge-in the company; kālo-the time; nava-nava-newer and newer; utsavaiḥ-with festivals; tada-then; eva-indeed; asya-of this; vraja-bhuvaḥ-of the land of Vraja; śoko-grief; me-my; niragāt-gone; iva-as if.

Enjoying newer and newer festivals in the devotees' company, I was not aware how the time was passing. It was as if the grief of separation from Vrajabhūmi had gone away.

Text 178

śrī-jagannāthadevasya
sevakeṣu kṛpottamā
vividhājñā ca sarvatra
śrūyate 'py anubhūyate

śrī-jagannāthadevasya-of Lord Jagannātha; sevakeṣu-in the servants; kṛpā-mercy; uttama-supreme; vividha-various; ājñā-orders; ca-also; sarvatra-everywhere; śruyate-heard; api-also; anubhuyate-experienced.

I heard of in many accounts, and I also saw directly Lord Jagannātha's great mercy to His servants.

Text 179

nānyat kim api roceta
jagannāthasya darśanāt
purāṇato 'sya māhātmya-
śuśruṣāpi nivartate

na-not; anyat-another; kim api-some; roceta-may please; jagannāthasya-of Lord Jagannātha; darśanāt-than the sight; purāṇato-from the Purāṇas; asya-od Him; māhātmya-the glories; śuśruṣā-the desire to hear; api-also; nivartate-went away.

Nothing other than gazing at Lord Jagannātha pleased me. Even my desire to hear the Purāna's description of the Lord's glories left me.

Text 180

śarīraṁ mānasaṁ vā syāt
kiñcid duḥkhaṁ kadācana
tac ca śrī-puṇḍarīkākṣe
dṛṣṭe sadyo vinaśyati

śarīraṁ-body; mānasam-mind; vā-or; syāt-may be; kiñcid-something; duḥkhaṁ-suffering; kadācana-sometime; tat-that; ca-and; śrī-puṇḍarīkākṣe-the lotus-eyed Lord; dṛṣṭe-seen; sadyo-at once; vinaśyati-is destroyed.

Sometimes I would suffer in body or mind, but when I saw the lotus-eyed Lord my sufferings were at once destroyed.

Text 181

phalaṁ labdhaṁ japasyeti
matvodase sma tatra ca
evaṁ cira-dinaṁ tatra
nyavasaṁ paramaiḥ sukhaiḥ

phalam-the fruit; labdhaṁ-obtained; japasya-of chanting; iti-thus; matva-considering; udase sma-I was; tatra-there; ca-also; evam-thus; cira-dinaṁ-for many days; tatra-there; nyavasaṁ-I resided; paramaiḥ sukhaiḥ-with great happiness.

I thought: "I have attained the goal of my chanting". For many days I lived there very happily.

Text 182

atha tasyāntarīṇāyāṁ
sevāyāṁ karhicit prabhoḥ
jātā rucir me tato 'pi
tasyā aghaṭanān mahān

atha-then; tasya-of Him; antarīṇāyām-internal; sevāyāṁ-in service; karhicit-something; prabhoḥ-of the Lord; jātā-manifested; rucir-desire; me-of me; tato-then; api-also; tasyās-of that; aghaṭanān-sufferings; mahān-great.

Then I began to yearn to do some confidential service for the Lord. That desire brought me great anxiety.

Texts 183 and 184

yaś cakravārtī tatratyaḥ
saḥ prabhor mukhya-sevakaḥ
śrī-mukhaṁ vīkṣituṁ kṣetre
yadā yāto mahotsave

saj-janopadravavodyāna-
bhaṅgādau varito 'py atha
mādṛśo 'kiñcanaḥ svairaṁ
prabhuṁ draṣṭuṁ na śaknuyuḥ

yas-who; cakravārtī-the emperor; tatratyaḥ-there; saḥ-he; prabhor-of the Lord; mukhya-best; sevakaḥ-servant; śrī-mukhaṁ-His face; vīkṣituṁ-to see; kṣetre-at that place; yadā-when; yāto-gone; mahotsave-in a great festival; saj-jana-foe the dveotees; upadrava-impediemnts; udyāna-gardens; bhaṅga-breaking; ādau-beginning with; varito-stopped; api-also; atha-then; mādṛśo-like me; akiñcanaḥ-people who have nothing; svairam-personally; prabhum-the Lord; draṣṭuṁ-to see; na-not; śaknuyuḥ-are able.

When, during great festivals, that country's king, who was a great servant of the Lord, came to see the Lord's glorious face, he brought many saintly visitors and filled the gardens. Then poor people like myself were no longer able to see the Lord whenever we wished.

Śrīla Sanātana Gosvāmī explains that the most important of these festivals was Rathayātrā. Somene may protest that this action is not proper for a saintly king. The answer is given that the king brought with him many saintly persons eager to see Lord Jagannātha. The gardens were filled with the horses and other animals of the king's entourage.

Text 185

evam udbhūta-hṛd-rogo
'drakṣaṁ sva-gurum ekadā
śrī-jagannātha-devāgre
parama-prema-vihvalam

evam-thus; udbhūta-manifested; hṛt-of the heart; rogo-sickness; adrakṣam-I saw; sva-gurum-my guru; ekadā-one time; śrī-jagannātha-deva-Lord Jagannātha; agre-before; parama-prema-vihvalam-overcome with great love.

One day when for this reason I felt sick at heart I saw my guru, who was overcome with love as he stood before Lord Jagannātha.

Śrīla Sanātana Gosvāmī explains that this was the guru who first gave him his mantra in Vṛndāvana.

Text 186

na sa sambhāṣituṁ śakto
mayā tarhi gataḥ kvacit

alakṣito jagannātha-
    śrī-mukhākṛṣṭa-cetasā

na-not; sas-he; sambhāṣituṁ-to speak; śakto-able; mayā-by me; tarhi-then; gataḥ-gone; kvacit-somewhere; alakṣito-unseen; jagannātha-of Lord Jagannātha; śrī-mukha-of the glorious face; ākṛṣṭa-attracted; cetasā-heart.

He was not able to speak. My heart attracted by Lord Jagannātha's face, I did not see when he went somewhere else.

Śrīla Sanātana Gosvāmī explains the guru could not speak because he was overcome with love.

Text 187

itas tato 'mṛgyatāsau
    dine 'nyasmiṁs tate 'mbudheḥ
nāma-saṅkīrtanānandair
    nṛtyal labdho mayaikalaḥ

itas tato-here and there; amṛgyata-I searched; asau-he; dine-in the day; anyasmin-another; tate-on the shore; ambudheḥ-of the ocean; nāma-saṅkīrtana-ānandair-with the bliss of chanting the Lord's holy names; nṛtyan-dancing; labdho-obtained; maya-by me; ekalaḥ-alone.

Searching here and there, one day I found him alone on the ocean's shore, dancing and chanting the holy names in ecstasy.

Text 188

daṇḍavat praṇamantaṁ māṁ
    dṛṣṭvāśīrvāda-pūrvakam
āśliṣyājñāpayām āsa
    sarvajño 'nugrahād idam

daṇḍavat-as a stick; praṇamantam-bowing down; māṁ-me; dṛṣṭvā-seeing; āśīrvāda-blessings; pūrvakam-before; āśliṣya-embracing; ājñāpayām āsa-instructed; sarvajño-all-knowing; anugrahād-mercifully; idam-this.

Seeing me falling down as a stick to offer obeisances, he blessed me, embraced me, and, knowing all, mercifully gave me the following instruction:

Text 189

yad yat saṅkalpya bho vatse
nijaṁ mantraṁ japiṣyasi
tat-prabhāvena tat sarvaṁ
vañchātītaṁ ca setsyati

yad yat-whatever; saṅkalpya-desiring; bho-O; vatse-child; nijam-own; mantram-mantra; japiṣyasi-you will chant; tat-prabhāvena-by it's power; tat-that; sarvam-everything; vañchā-desire; atītaṁ-beyond; ca-also; setsyati-will be fulfilled.

O child, whatever you desire, you should chant your mantra. By it's power all will be fulfilled beyond what you can desire.

Text 190

śrī-jagannātha-devasya
sevā-rūpaṁ ca viddhi tam
evaṁ matvā ca viśvsya
na kadācij japaṁ tyajeḥ

śrī-jagannātha-devasya-of Lord Jagannātha; sevā-of service; rūpaṁ-in the form; ca-also; viddhi-know; tam-that; evam-thus; matvā-considering; ca-also; viśvasya-having faith; na-not; kadācit-ever; japaṁ-chanting; tyajeḥ-abandon.

Know that chanting your mantra is also service to Lord Jagannātha. Have faith and never give up chanting.

Text 191

tvam etasya prabhāvena
cira-jīvi bhavānv-aham
īdṛg gopārbha-rūpaś ca
tat-phalāpty-arha-mānasaḥ

tvam-you; etasya-of it; prabhāvena-by the power; cira-jīvi-eternally living; bhava-will become; anv-aham-every day; īdṛk-like this; gopa-cowherd; arbha-boy; rūpas-in the form; ca-also; tat-that; phala-result; āpti-attainment; arha-suitable; mānasaḥ-heart.

By the mantra's power you will become an eternally youthful cowherd boy. Now your heart is worthy to attain that.

Śrīla Sanātana Gosvāmī explains that here the guru is giving his disciple a benediction.

Text 192

māṁ drakṣyasi kadāpy atra
vṛndāraṇye kadācana
evaṁ sa mām anujñāpya
kutrāpi sahasāgamat

māṁ-me; drakṣyasi-you will see; kadāpi-sometimes; atra-here; vṛndāraṇye-in Vṛndāvana; kadācana-sometimes; evaṁ-thus; sas-he; mām-me; anujñāpya-teaching; kutrāpi-somewhere; sahasā-suddenly; agamat-went.

Sometimes you will see me here and sometimes in Vṛndāvana.
After speaking these words of instruction, he suddenly left.

Text 193

tad-viyogena dīnaḥ san
śrī-jagannātham īkṣitum
gataḥ śaktim ahaṁ prāpto
yatnaṁ cākaravaṁ jape

tad-viyogena-by separation from him; dīnaḥ-distraught; san-being; śrī-jagannātham-Lord Jagannātha; īkṣitum-to see; gataḥ-gone; śaktim-power; ahaṁ-I; prāpto-attained; yatnaṁ-effort; ca-and; akaravam-did; jape-in chanting.

Distraught in separation from him, I went to see Lord Jagannātha. I became strong and again I chanted.

Texts 194 and 195

yadāsya darśanotkaṇṭhā
vraja-bhūmer abhūt taram
tadā tu śrī-jagannātha-

mahimnā sphurati sma me

tat-kṣetropavana-śreni-
vṛndāraṇyatayārṇavaḥ
yamunātvena nīlādri-
bhogo govardhanātmanā

yadā-when; asya-of him; darśana-sight; utkaṇṭhā-longing; vraja-bhūmer-of Vraja; abhūt taram-was; tadā-then; tu-indeed; śrī-jagannātha-of Lord Jagannātha; mahimnā-with the glory; sphurati sma-manifested; meto me; tat-kṣetra-that place; upavana-śreni-gardens; vṛndāraṇyatayā-as the forest of Vṛndāvana; arṇavaḥ-the ocean; yamunātvena-as the Yamuna; nīlādri-bhogo-Nilacala Hill; govardhanātmanā-as Govardhana.

When I yearned to see Vrajabhūmi, by Lord Jagannātha's glory the gardens there became like Vṛndāvana forest, the ocean like the Yamunā, and Nīlācala Hill like Govardhana.

Śrīla Sanātana Gosvāmī explains that this happened by Lord Jagannātha's mercy.

Text 196

evaṁ vasan sukhaṁ tatra
bhagavad-darśanād anu
guru-pādājñayā nityaṁ
japāmi sveṣṭa-siddhaye

evam-thus; vasan-residing; sukham-happily; tatra-there; bhagavad-of the Lord; darśanād-from the sight; anu-following; guru-pāda-of my guru; ājñayā-by the order; nityaṁ-regularly; japāmi-I chant; sva-iṣṭa-siddhaye-to attain perfection.

Thus I lived happily there. Every day, after seeing Lord Jagannātha, I would follow my guru's order and chant to attain my desired perfection.

Text 197

atha tasmin mahārāje
kālaṁ prāpte 'sya sūnunā
jyeṣṭhenātiviraktena
rājyam aṅgī-kṛtaṁ na tat

atha-then; tasmin-when; mahā-raje-the king; kālaṁ-his time; prāpte-attained; asya-of him; sūnunā-by the son; jyeṣṭhena-eldest; ati-viraktena-very renounced; rājyam-the kigndom; aṅgī-kṛtaṁ-accepted; na-not; tat-that.

When the king's time was over, his eldest son, a very renounced soul, refused to accept the kigndom.

Śrīla Sanātana Gosvāmī explains that the king died. His son became very renounced by serving Lord Jagannātha.

Text 198

tatrābhiṣiktaḥ pṛṣṭasyā-
nujñayā jagad-īśituḥ
samparīkṣya mahā-rāja-
cihnāni sacivair aham

tatra-there; abhisiktaḥ-crowned; pṛṣṭasya-asked; anujñayā-by the order; jagad-īśituḥ-of Lord Jagannātha; samparīkṣya-examining; mahā-rāja-for a great king; cihnāni-the signs; sacivair-by the ministers; aham-I.

After asking Him, by Lord Jagannātha's order looking for the signs of a great king, the ministers crowned me.

Śrīla Sanātana Gosvāmī explains that the king's eldest son refused the kingdom, and the younger sons and other relatives were not qualified to accept it. The king's ministers asked Lord Jagannātha what should be done. Lord Jagannātha might have said to them: "My devotee Gopa-kumāra, who was born on Govardhana Hill, should be crowned king." Or then He might have said: “He on whom the signs of a great king are seen should be crowned king". Seeing the signs of a great king on Gopa-kumāra, they crowned him king. The signs of a king are described in Śrīmad-Bhāgavatam (9.20.24) in these words:

cakram dakṣiṇa-haste 'sya
padma-kośo 'sya pādayoḥ

"Mahārāja Bharata, the son of Duṣmanta, had the mark of Lord Kṛṣṇa's disc on the palm of his right hand, and he had the mark of a lotus whorl on the soles of his feet."*

Text 199

vividhā vardhitās tasya
    mayā pūjā-mahotsavāḥ
viśeṣato mahā-yātrā
    dvādaśātrāpi guṇḍicā

vividhās-various; vardhitās-increased; tasya-of Him; mayā-by me; pūjā-of worship; mahotsavāḥ-the great festivals; viśeṣato-specifically mahā-yātrā-the Rathayātrā; dvādaśa-twelve; atra-here; api-also; guṇḍicā-Guṇḍicā.

I expanded the great festivals of worshiping the Lord, and I specifically expanded the twelve great yātrās, including the yātrā to Guṇḍicā.

Śrīla Sanātana Gosvāmī explains that the twelve great yātrās, beginning with Dolayātrā, Damanakayātrā, Candanayātrā, Jalasnānayātrā, and Rathayāatrā, are performed in the twelve months. The yātrā to Guṇḍicā is Rathayātrā.

Text 200

pṛthivyāḥ sādhavaḥ sarve
    militā yatra vargaśaḥ
premṇonmattā ivekṣyante
    nṛtya-gītādi-tat-parāḥ

pṛthivyāḥ-of the earth; sādhavaḥ-saintly persons; sarve-all; militās-assembled; yatra-there; vargaśaḥ-in groups; premṇā-by love; unmattas-maddened; iva-as if; ikṣyante-are seen; nṛtya-to dancing; gīta-and singing; ādi-beginning with; tat-parāḥ-devoted.

Coming in groups and meeting here, all the saintly persons on earth sang and danced with such ecstatic love they looked like madmen.

Śrīla Sanātana Gosvāmī explains that this statment may mean that they came for the twelve great yātrās, or that they came for the Rathayātrā. They came from the different sampradāyas.

Text 201

rājyaṁ rājopabhogyaṁ ca

jagannātha-padābjayoḥ
samārpyākiñcanatvena
sevāṁ kurve nijecchayā

rājyaṁ-kingdom; rāja-royal; upabhogyam-enjoyment; ca-and; jagannātha-of Lord Jagannātha; pada-feet; abjayoḥ-of the lotus; samārpya-placing; akiñcanatvena-by being poverty-stricken; sevāṁ-service; kurve-I do; nija-own; icchayā-by the desire.

Personally living as a penniless man, and placing my kingdom and all royal enjoyments at Lord Jagannātha's lotus feet, I served Him according to my wish.

Text 202

nijaiḥ priyatamair nitya-
sevakaiḥ saha saḥ prabhuḥ
narma-goṣṭhīṁ vitanute
prema-krīḍāṁ ca karhicit

nijaiḥ-own; priyatamair-dear; nitya-sevakaiḥ-eternal servants; saha-with; saḥ-He; prabhuḥ-the Lord; narma-joking; goṣṭhīṁ-words; vitanute-does; prema-of love; krīḍām-pastimes; ca-and; karhicit-some.

Sometimes the Lord jokes with His dear eternal servants and sometimes He enjoys loving pastimes with them.

Text 203

yadā vā līlayā sthānu-
bhāvaṁ bhajati kautukī
prīṇanty athāpi sāścaryas
te tal-līlānusāriṇaḥ

yadā-when; vā-or; līlayā-playfully; sthānu-bhāvaṁ-stationary; bhajati-becomes; kautukī-eager; prīṇanti-pleases; athāpi-then; sa-aścaryas-wonderful; te-they; tal-līlā-His pastimes; anusāriṇaḥ-following.

When the blissful Lord playfully becomes motionless. the devotees following His pastimes become filled with wonder and bliss.

Text 204

mamāpi tatra tatrāśā
 syād athāgantuko 'smy aham
tad-eka-niṣṭho nāpi syāṁ
 kathaṁ tat-tat-prasāda-bhāk

mama-of me; api-also; tatra tatra-there; āśā-desire; syād-is; atha-then; āgantuko-a newcomer; asmi-I am; aham-I; tad-eka-niṣṭho-devoted to Him alone; na-not; api-also; syām-I am; katham-why?; tat-tat-prasāda-His mercy; bhāk-enjoy.

I yearned to become like those devotees. I was a newcomer. My faith was not fixed on Lord Jagannātha alone. How could I enjoy His mercy?

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra was atached to Vṛndāvana.

Text 205

tathāpy utkala-bhaktānāṁ
 tat-tat-saubhagya-bhāvanaiḥ
sañjanyamānayā tat-tad-
 āśayādhīḥ kilodbhavet

tathāpi-nevertheless; utkala-of Orissa; bhaktānāṁ-of the devotees; tat-tat-saubhagya-of the good fortune; bhāvanaiḥ-by consideration; sañjanyamānayā-manifested; tat-tad-various; āśayā-with desires; ādhīḥ-sickness; kila-indeed; udbhavet-is manifested.

When I thought of the good fortune of the Orissan devotees I yearned to be like them and I became sick at heart.

Text 206

nāma-saṅkīrtana-stotra-
 gītāni bhagavat-puraḥ
śrūyamānāni dunvanti
 mathurā-smarakāṇi mām

nāma-saṅkīrtana-chanting of the holy names; stotra-prayers; gītāni-songs; bhagavat-puraḥ-before the Lord; śrūyamānāni-heard; dunvanti-distress; mathurā-of Mathurā; smarakāṇi-the memory; mām-me.

The chanting of prayers, songs, and the holy names before the Lord reminded me of Mathurā and filled me with pain.

Text 207

sādhu-saṅga-balād gatvā
dṛṣṭe rājīva-locane
sarvaḥ śoko vilīyeta
na syāj jigamiṣā kvacit

sādhu-of the devotees; saṅga-of the association; balād-on the strength; gatvā-going; dṛṣṭe-seen; rājīva-lotus; locane-eyes; sarvaḥ-all; śoko-grief; vilīyeta-merges; na-not; syāt-is; jigamiṣā-the desire to go; kvacit-anywhere.

By associating with the devotees I saw the lotus-eyed Lord. Then all my unhappiness disappeared and I did not wish to go anywhere.

Text 208

tathāpi mama samrājya-
samparkeṇa hṛdi svataḥ
bhagavad-darśanānandaḥ
sāmyān nodeti pūrvavat

tathāpi-still; mama-my; samrājya-of the kingdom; samparkeṇa-in relation; hṛdi-in the heart; svataḥ-personally; bhagavad-darśana-of the sight of the Lord; ānandaḥ-bliss; sāmyān-equal; na-not; udeti-rises; pūrva-before; vat-as.

Still, because I was a king my heart could not feel the same bliss it once felt to see the Lord.

Text 209

yātrā-mahotsavāṁś cāham
āvṛto rāja-maṇḍalaiḥ
sukhaṁ kalayituṁ neśe
svecchayā bahudhā bhajan

yātrā-mahotsavān-the greaty yatra festivals; ca-also; aham-I; āvṛto-surrounded; rāja-maṇḍalaiḥ-by kings; sukhaṁ-happiness; kalayituṁ-to experience; na-not; iśe-I

am able; svecchayā-by my own desire; bahudhā-in many ways; bhajan-experiencing.

Surrounded by kings, I could not enjoy the great yātrā festivals to my heart's content.

Text 210

rājño 'patyeṣv amātyeṣu
bandhuṣv api samarpya tam
rājābhāraṁ svayaṁ prāgvad
udāsīnatayā sthitaḥ

rājño-of the king; apatyeṣu-among the sons; amātyeṣu-in the ministers; bandhuṣu-in the relatives; api-also; samarpya-placing; tam-that; rāja-of king; ābhāraṁ-burden; svayaṁ-personally; prāgvad-as before; udāsīnatayā-in indifference; sthitaḥ-situated.

Placing the burden of the kingdom on the king's sons, ministers, and relatives, I became aloof as before.

Text 211

sukhaṁ raho japaṁ kurvan
jagannātha-padābjayoḥ
samīpe svecchayā sevām
ācarann avasaṁ tataḥ

sukham-happily; raho-in a secluded place; japaṁ-chanting; kurvan-doing; jagannātha-padābjayoḥ-Lord Jagannātha's lotus feet; samīpe-near; svecchayā-by my own desire; sevām-service; ācaran-performing; avasam-I resided; tataḥ-then.

Chanting my mantra in a secluded place, and serving Lord Jagannātha's lotus feet to my heart's content, I lived happily.

Text 212

tathāpi loka-sammānād
aratas tādṛśaṁ sukham
na labhaye vinirviṇṇa-

manās tatrābhavaṁ sthitau

tathāpi-still; loka-of the people; sammānād-from the worship; aratas-not pleased; tādṛśaṁ-like that; sukham-happiness; na-not; labhaye-I attain; vinirviṇṇa-unhappy; manās-at heart; tatra-there; abhavaṁ-I was; sthitau-in the situation.

Because the people continued to treat me with great respect I became very unhappy at heart.

Text 213

gantuṁ vṛndāvanaṁ prātar
ājñārthaṁ purataḥ prabhoḥ
gataḥ śrīman-mukhaṁ paśyan
sarvaṁ tad vismarāmy aho

gantuṁ-to go; vṛndāvanaṁ-to Vrndavana; prātar-early in the morning; ājñā-order; arthaṁ-purpose; purataḥ-before; prabhoḥ-the Lord; gataḥ-gone; śrīman-mukhaṁ-His handsome face; paśyan-seeing; sarvaṁ-all; tad-that; vismarāmi-I forget; aho-ah!

One morning I went before the Lord to ask permission to go to Vṛndāvana, but when I gazed at His glorious face I forget everything.

Text 214

evaṁ samvatsare jāte
mayā tatraikadā śrutam
mathurāyāḥ prayātebhyo
'tratya-vṛttaṁ viśeṣataḥ

evam-thus; samvatsare-one year; jāte-manifested; mayā-by me; tatra-there; ekadā-once; śrutam-heard; mathurāyāḥ-from Mathurā; prayātebhyo-come; atratya-there; vṛttaṁ-activities; viśeṣataḥ-specifically.

A year passed. One day I heard Mathurā described by some people come from there.

Text 215

śoka-duḥkhāturaṁ rātrau

śayānaṁ māṁ mahā-prabhuḥ
idam ājñāpayām āsa
para-duḥkhena kātaraḥ

śoka-of grief; duḥkha-by the sufferings; āturam-afflicted; rātrau-at night; śayānaṁ-sleeping; māṁ-to me; mahā-prabhuḥ-the Lord; idam-this; ājñāpayām āsa-instructed; para-of others; duḥkhena-by the troubles; kātaraḥ-tormented.

That night, as I slept overcome with grief, the Lord, who suffers when others suffer, instructed me, saying:

Śrīla Sanātana Gosvāmī explains that the Lord here is Lord Jagannātha. The Lord could not tolerate His devotee's sufferings.

Text 216

bho gopa-nandana kṣetram
idaṁ mama yathā priyam
tathā śrī-mathurāthāsau
janma-bhūmir viśeṣataḥ

bho gopa-nandana-O Gopa-kumāra; kṣetram-place; idaṁ-this; mama-My; yathā-as; priyam-dear; tathā-so; śrī-mathurā-Mathurā; atha-then; asau-this; janma-of birth; bhūmir-the land; viśeṣataḥ-specifically.

O cowherd boy, as this place is dear to Me, so is Mathurā dear. Mathurā is even more dear, for it is the land of My birth.

Text 217

bālya-līlā-sthalībhiś ca
tābhis tābhir alaṅkṛtā
nivasāmi yathātrāhaṁ
tathā tatrāpi vibhraman

bālya-childhood; līlā-pastimes; sthalībhis-with places; ca-also; tābhis tābhir-with them; alaṅkṛtā-decorated; nivasāmi-I reside; yathā-as; atra-here; aham-I; tathā-so; tatrāpi-still; vibhraman-enjoying pastimes.

It is decorated with the places of My childhood pastimes. I still live there, enjoying pastimes.

Śrīla Sanātana Gosvāmī explains that the word “childhood" here also includes the Lord's adolescence. The word "vibhraman" may also be interpreted to mean “wandering here and there".

Text 218

yadā dolāyamānātmā
kathaṁ tad anutapyase
tatraiva gaccha kāle māṁ
tad-rūpaṁ drakṣyasi dhruvam

yadā-as; dolāyamāna-wavering; ātmā-heart; katham-why?; tad-that; anutapyase-you suffer; tatra-there; eva-indeed; gaccha-go; kāle-in time; mām-Me; tad-rūpam-that form; drakṣyasi-you will see; dhruvam-indeed.

Why, your heart wavering so, do you suffer? Go there. In time you will see me there in this form.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra's heart wavered between two decisions: "I will stay here", and "I will go there." In this way he was filled with doubt and torn in two. The form the Lord predicts he will see is the form of Madana-Gopāla, the Deity of Gopa-kumāra's mantra

Text 219

ājñā-mālāṁ prātar ādāya pūjā-
viprair vāse me samāgatya dattam
kaṇṭhe baddhvā prasthito vīkṣya cakraṁ
natvāthāpto māthuraṁ deśam etam

ājñā-of orders; mālam-a garland; prātar-in the morning; ādāya-taking; pūjā-viprair-by the pujaris; vāse-in the residence; me-me; samāgatya-approaching; dattam-placed; kaṇṭhe-on the neck; baddhvā-tying; prasthito-set out; vīkṣya-seeing; cakraṁ-the cakra; natvā-offering obeisances; atha-then; āpto-attained; māthuraṁ deśam etam-the country of Mathurā.

That morning some priests from the temple came to my home and gave me the Lord's order in the form of Lord Jagannātha's garland. Tying the garland around my neck, and bowing down to offer respects to the cakra, I went to the country of Mathurā.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra might think: "This is just a false dream. Why, simply by words in a dream, should I leave this place and go to another?" The sudden appearance of the priests with the garland confirmed the Lord's order: "Go to Mathurā".

Chapter Two: Jñāna (Knowledge)

Texts 1 and 2

śrī-gopa-kumāra uvāca

śrī-mathurottama viśrāntau
snatvā vṛndāvanaṁ gataḥ
atra govardhanādau ca
yathā-kāmaṁ pribhraman

pibaṁś ca gorasaṁ pūrva-
bandhavais tair alakṣitaḥ
bhajan sva-japyam anayaṁ
dināni katicit sukham

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; śrī-mathura-of Mathura; uttama-O best; viśrāntau-at Visranta-tirtha; snatvā-having bathed; vṛndāvanam-to Vrndavana; gataḥ-gone; atra-here; govardhana-ādau-beginning with Govardhana Hill; ca-also; yathā-kāmam-as I wished; pribhraman-wandering; piban-drinking; ca-also; gorasam-milk; pūrva-previous; bandhavaiḥ-by relatives and friends; taiḥ-by them; alakṣitaḥ-unnoticed; bhajan-doing; sva-japyam-my chanting; anayam-I passed; dināni-days; katicit-some; sukham-happily.

Śrī Gopa-kumāra said: O best of Mathurā brāhmaṇas, I bathed at Viśrāma-tīrtha and then went to Vṛndāvana. To Govardhana and other places wandering as I wished, drinking milk, unnoticed by my former friends, and chanting my mantra, I passed some days.

Text 3

atha sandarśanotkaṇṭhā
jagad-īśasya sājani
yayedaṁ śunyavad vīkṣya

purușottamam asmaram

atha-then; sandarśana-for the sight; utkaṇṭhā-yearning; jagad-īśasya-of the Lord of the universes; sā-that; ajani-was manifested; yayā-by which; idam-this; śunyavat-as void; vīkṣya-seeing; puruṣottamam-Puruṣottama-kṣetra; asmaram-I remembered.

My longing to see Lord Jagannātha making me see everything as if it were a desert, I remembered Puruṣottama-kṣetra.

Śrīla Sanātana Gosvāmī explains that this verse may mean that gopa-kumāra saw everything asa if it were a desert, or that he saw Mathurā-maṇḍala as if it were a desert. Lord Kṛṣṇa lives in Vṛndāvana eternally. This is described in Śrīmad-Bhāgavatam 4.8.42, 10.1.28, and 10.44.13.

Text 4

ārtas tatra jagannāthaṁ
drașṭum oḍhrān punar vrajan
pathi gaṅgā-taṭe 'paśyaṁ
dharmācāra-parān dvijān

ārtaḥ-distressed; tatra-there; jagannātham-Lord Jagannātha; draṣṭum-to see; oḍhrān-to Orissa; punaḥ-again; vrajan-going; pathi-on the path; gaṅgā-taṭe-on the Ganges shore; apaśyam-I saw; dharmācāra-parān-devoted to religious practices; dvijān-brahmanas.

Unhappy, I was returning to Orissa to see Lord Jagannātha when on the path by the Ganges shore I saw some brāhmaṇas devoted to religious duties.

Text 5

vicitra-śāstra-vijñebhyas
tebhyaś cāśrauśam adbhutam
svarga-nāmordhva-deśe 'sti
devaloko 'ntarīkṣitaḥ

vicitra-various; śāstra-scriptures; vijñebhyaḥ-knowing; tebhyaḥ-from them; ca-also; aśrauśam-I heard; adbhutam-wonderful; svarga-Svargaloka; nāma-named; ūrdhva-deśe-higher place; asti-is; devalokaḥ-the place of the demigods; antarīkṣitaḥ-in the sky.

From those brāhmaṇas learned in many scriptures I heard something wonderful: that in the sky above is a place named Svargaloka, where the demigods live.

Text 6

vimānāvalibhiḥ śrīmān
nirbhayo duḥkha-varjitaḥ
jarā-maraṇa-rogādi-
doṣa-varga-bahiṣkṛtaḥ

vimāna-airplanes; avalibhiḥ-with many; śrīmān-glorious; nirbhayaḥ-fearless; duḥkha-sufferings; varjitaḥ-without; jarā-old age; maraṇa-death; roga-and disease; ādi-beginning with; doṣa-varga-faults; bahiṣkṛtaḥ-without.

That place is glorious with many airplanes. In it are no fears, sufferings, old-age, death, disease, or any other faults.

Text 7

mahā-sukhamayo labhyaḥ
puṇyair atrottamaiḥ kṛtaiḥ
yasya śakro 'dhipo jyāyān
bhrātā śrī-jagadīśituḥ

mahā-sukhamayaḥ-filled with great happiness; labhyaḥ-obtainable; puṇyaiḥ-by piety; atra-here; uttamaiḥ-great; kṛtaiḥ-done; yasya-of which; śakraḥ-Indra; adhipaḥ-the king; jyāyān-elder; bhrātā-brother; śrī-jagadīśituḥ-of the Lord of the universes.

That very happy place, where the king is Indra, the elder brother of the Lord of the universes, is attained by performing many great pious deeds.

Śrīla Sanātana Gosvāmī explains that King Indra is the elder brother of Lord Vāmana.

Text 8

yadyāpy asti vila-svargo
viṣṇu-śeṣādy-alaṅkṛtaḥ

bhauma-svargaś ca tad-dvīpa-
varṣādiṣu pade pade

vicitra-rūpa-śrī-kṛṣṇa-
pūjotsava-virājitaḥ
tathāpy ūrdhvataro loko
divyas tābhyāṁ viśiṣyate

yadyāpi-although; asti-is; vila-svargaḥ-Vila-svarga; viṣṇu-śeṣa-Viṣṇu-śeṣa; ādi-beginning with; alaṅkṛtaḥ-ornamented; bhauma-svargaḥ-Bhauma-svarga; ca-also; tad-dvīpa-its islands; varṣa-and countries; ādiṣu-beginning with; pade pade-step by step; vicitra-various; rūpa-forms; śrī-kṛṣṇa-of Lord Kṛṣṇa; pūjotsava-with festivals of worship; virājitaḥ-glorious; tathāpi-nevertheless; ūrdhvataraḥ-higher; lokaḥ-world; divyaḥ-splendid; tābhyām-than them; viśiṣyate-is better.

That realm, named Divya-svarga, is better than the realm of Vila-svarga, which is decorated with the forms of Lord Viṣṇu, Lord Śeṣa, and other forms of the Lord, and it is also better than Bhauma-svarga, which in its continents, countries, and other places, is splendid with festivals of worship for Lord Kṛṣṇa, who appears in many forms.

Śrīla Sanātana Gosvāmī explains that Lord Viṣṇu is the Deity of Sutalaloka and Lord Śeṣa is the Deity of Saptama-pātālaloka. The word "ādi" refers to Deities described in the Rāmāyaṇa, as well as to Lord Kapila. who is the Deity of Atalaloka, and the Rudras, who are he Deites of Vitalaloka.

The word "dvīpa" refers to continents, such as Jambudvīpa, the word "varṣa" refers to countries, such as Bhārata-varṣa, and the word "ādi" refers to other places, such as the ocean of milk. In Plakṣadvīpa the Deity is Lord Sūrya, in Ilāvṛta-varṣa the Deity is Lord Saṅkarṣaṇa, and in Bhadrāśva the Deity is Lord Hayagrīva, Thus in the different places are different forms of Lord Kṛṣṇa, as is described in the Fifth Canto of Śrīmad-Bhāgavatam. Divya-svarga is the abode of the demigods. The other svargas here are the other planets, below that realm.

Texts 10 and 11

yasmin śrī-jagadīśo 'sti
sākṣād aditi-nandanaḥ
tasyopendrasya vārtā ca
śrī-viṣṇor adbhutā śrutā

āruhya pakṣīndram itas tato 'sau
krīḍan vinighnann asurān manojñaiḥ
līlā-vacobhī ramayann ajasraṁ

devān nija-bhratṛtayārcyate taiḥ

yasmin-in which; śrī-jagadīśaḥ-the Lord of the universes; asti-is; sākṣāt-directly; aditi-of Aditi; nandanaḥ-the son; tasya-of Him; upendrasya-Upendra; vārtā-the story; ca-also; śrī-viṣṇoḥ-of Lord Viṣṇu; adbhutā-wonderful; śrutā-is heard; āruhya-climbing; pakṣīndram-the king of birds; itas tataḥ-here and there; asau-He; krīḍan-enjoying pastimes; vinighnan-killing; asurān-demons; manojñaiḥ-charming; līlā-playful; vacobhiḥ-with words; ramayan-delighting; ajasram-always; devān-the demigods; nija-own; bhratṛtayā-as the brother; arcyate-is worshiped; taiḥ-by them.

Then I heard the wonderful story of Aditi's son Upendra, who is the Lord of the universes personally present there, enjoying pastimes, traveling on the king of birds, killing demons, always pleasing the demigods with playful, beautiful words, and worshiped by them as their own brother.

Śrīla Sanātana Gosvāmī explains that the king of birds is Garuḍa.

Text 12

tad-darśane jāta-manoratha-kulaḥ
saṅkalpa-pūrvam sva-japaṁ samācaran
sv-alpena kālena vimānam āgataṁ
mudāham āruhya gatas tripiṣṭapam

tat-of Him; darśane-in the sight; jāta-manifested; manoratha-kulaḥ-desires; saṅkalpa-conceived; pūrvam-before; sva-japam-his chanting; samācaran-doing; sv-alpena-with very little; kālena-time; vimānam-an airplane; āgatam-arrived; mudā-with delight; aham-I; āruhya-climbing; gataḥ-went; tripiṣṭapam-to Svargaloka.

Yearning to see Him, I chanted my mantra, and in a very short time an airplane came. I happily entered it and went to the realm of the demigods.

Text 13

pūrvaṁ gaṅgā-taṭa-nṛpa-gṛhe yasya dṛṣṭa pratiṣṭhā
taṁ śrī-viṣṇuṁ sura-gaṇa-vṛtaṁ sac-cid-ānanda-sāndram
tatrāpaśyaṁ rucira-garuḍa-skandha-siṁhāsana-sthaṁ
vīṇā-gītaṁ madhura-madhuraṁ nāradasyārcayantam

pūrvam-before; gaṅgā-taṭa-on the shore of the Ganges; nṛpa-gṛhe-in the king's palace; yasya-of whom; dṛṣṭa-seen; pratiṣṭhā-established; tam-Him; śrī-viṣṇum-

Lord Śrī Viṣṇu; sura-gaṇa-by the demigods; vṛtam-surrounded; sat-eternal; cit-full of knowledge; ānanda-and bliss; sāndram-intense; tatra-there; apaśyam-I saw; rucira-beautiful; garuḍa-of Garuḍa; skandha-on the shoulders; siṁhāsana-on a throne; stham-situated; vīṇā-of the vina; gītam-music; madhura-madhuram-very sweet; nāradasya-of Nārada Muni; arcayantam-worshiped.

There I saw Lord Viṣṇu, His form filled with eternity knowledge and bliss, sitting on the throne of Garuḍa's graceful shoulders, surrounded by demigods, and worshiped by Nārada who very sweetly played a vīṇā. He was the same Lord I had seen before in a king's palace by the Ganges' shore.

Śrīla Sanātana Gosvāmī explains that this was the Lord four-armed form.

Text 14

prāpya prāpyaṁ draṣṭum iṣṭaṁ ca dṛṣṭvā
tatrātmānaṁ manyamānaḥ kṛtārtham
dūrād bhūyo daṇḍavad vandamānas
tenāhūto 'nugraha-snigdha-vācā

prāpya-attaining; prāpyam-to be attained; draṣṭum-to see; iṣṭam-desired; ca-also; dṛṣṭvā-seeing; tatra-there; ātmānam-self; manyamānaḥ-thinking; kṛtārtham-successful; dūrāt-from afar; bhūyaḥ-again; daṇḍavat-as a stick; vandamānaḥ-offering obeisances; tena-by Him; āhūtaḥ-called; anugraha-with mercy; snigdha-melting; vācā-with words.

Now having attained the Lord I yearned to attain, seeing the Lord I yearned to see, and thinking I now had the goal of my life, from far away again and again I fell down as a stick to offer my respects. Then, with words melting with compassion, He called to me:

Text 15

diṣṭyā diṣṭyā gato 'si tvam
atra śrī-gopa-nandana
alaṁ daṇḍa-praṇāmair me
nikaṭe 'nusarābhayam

diṣṭyā-by good fortune; diṣṭyā-by good fortune; gataḥ-come; asi-have; tvam-you; atra-here; śrī-gopa-nandana-O cowherd boy; alam-enough; daṇḍa-praṇāmaiḥ-with this falling down as a stick; me-Me; nikaṭe-near; anusara-come; abhayam-without fear.

It is good, very good that you have come, O cowherd boy. Why should you fall down as a stick? Come close to Me without fear.

Text 16

tasyājñayā mahendreṇa
preritair tridaśair aham
agrataḥ sādaraṁ nītvā
prayatnād upaveśitaḥ

tasya-His; ājñayā-by teh order; mahendreṇa-by Indra; preritaiḥ-impelled; tridaśaiḥ-by the demigods; aham-I; agrataḥ-in His presence; sa-with; ādaram-reverence; nītvā-brought; prayatnāt-with care; upaveśitaḥ-sat down.

Respectfully brought before Him by demigods sent by Indra, I very carefully sat down.

Text 17

divyair dravyais tarpito nandanākhye
'raṇye vāsaṁ prāpito 'gaṁ praharṣam
vīkṣe kācit tatra bhīr nāsti śoko
rogo mṛtyur glānir artir jarā ca

divyaiḥ-with celestial; dravyaiḥ-things; tarpitaḥ-pleased; nandana-Nandana; ākhye-named; araṇye-in the forest; vāsam-residence; prāpitaḥ-attained; agam-I went; praharṣam-happiness; vīkṣe-I see; kācit-some; tatra-there; bhīḥ-fear; na-not; asti-is; śokaḥ-grief; rogaḥ-disease; mṛtyuḥ-death; glāniḥ-withering; artiḥ-suffering; jarā-old-age; ca-and.

Residing in the Nandana forest, and pleased with heavenly things, I was happy. I saw that there was no fear, lamentation, disease, death, withering, suffering, or old-age.

Text 18

santu vā katicid doṣās
tān ahaṁ gaṇayāmi na
tādṛśaṁ jagadīśasya

sandarśana-sukhaṁ bhajan

santu-are; vā-or; katicit-some; doṣāḥ-faults; tān-them; aham-I; gaṇayāmi-consider; na-not; tādṛśam-like that; jagadīśasya-of the Lord of the universes; sandarśana-of the sight; sukham-the happiness; bhajan-enjoying.

There may have been some defects there but, enjoying the sight of the Lord of the universes, I did not consider them.

Text 19

mahendreṇārcyate svarga-
vibhūtibhir asau prabhuḥ
bhratṛtveneśvaratvena
śaraṇatvena cānv-aham

mahendreṇa-by Indra; arcyate-worshiped; svarga-of Svarga; vibhūtibhiḥ-with the opulences; asau-the; prabhuḥ-Lord; bhratṛtvena-as a brother; īśvaratvena-as the Lord; śaraṇatvena-as the shelter; ca-also; anu-aham-day after day.

With the opulences of Svarga, day after day Indra worshiped the Lord as his brother, master, and shelter.

Śrīla Sanātana Gosvāmī gives the pārijāta flower and the heavenly nectar as examples of the opulences of Svarga.

Texts 20-22

manasy akaravaṁ caitad
aho dhanyaḥ śatakratuḥ
yo hi śrī-viṣṇunā dattaṁ
sādhayitvā nirākulam

trailokaiśvaryam āsādya
bhagavantam imaṁ mudā
upahāra-cayair divyair
gṛhyamānaiḥ svayaṁ yajet

evaṁ mamāpi bhagavān
ayaṁ kiṁ kṛpayiṣyati
iti tatrāvasaṁ kurvan

sva-saṅkalpaṁ nijaṁ japam

manasi-in the heart; akaravam-I did; ca-and; etat-this; ahaḥ-oh; dhanyaḥ-fortunate; śatakratuḥ-Indra; yaḥ-who; hi-indeed; śrī-viṣṇunā-by Lord Viṣṇu; dattam-given; sādhayitvā-having been; nirākulam-fearless; trailoka-in teh three worlds; aiśvaryam-mastery; āsādya-attaining; bhagavantam-Lord; imam-the; mudā-with happiness; upahāra-cayaiḥ-with things; divyaiḥ-heavenly; gṛhyamānaiḥ-being taken; svayam-personally; yajet-worships; evam-thus; mama-to me; api-also; bhagavān-Lord; ayam-the; kim-whether?; kṛpayiṣyati-will be merciful; iti-thus; tatra-there; avasam-I lived; kurvan-doing; sva-saṅkalpam-according to my own desire; nijam-my own; japam-chanting.

In my heart I thought: Indra is fortunate. Obtaining from Lord Viṣṇu fearlessness and mastery over the three worlds, he worships the Lord with celestial things, and the Lord personally accepts his offerings. Will the Lord be kind to me in this way?

With this desire I chanted my mantra and lived there.

Text 23

athaikasya munīndrasya
dūśayitvā priyāṁ balāt
lajjayā śāpa-bhityā ca
śakraḥ kutrāpy alīyata

atha-then; ekasya-of one; munīndrasya-great sage; dūśayitvā-polluting; priyam-the dear wife; balāt-forcibly; lajjayā-with shame; śāpa-of a curse; bhityā-with fear; ca-also; śakraḥ-Indra; kutrāpi-somewhere; alīyata-hid.

Then Indra, having raped the dear wife of a great sage, ashamed, and fearing a curse, hid somewhere.

Śrīla Sanātana Gosvāmī explains that this event occurred soon after Gopa-kumāra's desire was manifest. Indra hid in a lotus stem in Mānasa-sarovara.

Text 24

devair anviśya bahudhā
sa na prāpto yadā tataḥ
arājakatvāt trailokyam
abhibhūtam upadravaiḥ

devaiḥ-by the demigods; anviśya-sought; bahudhā-in many ways; saḥ-he; na-not; prāptaḥ-attained; yadā-when; tataḥ-then; arājakatvāt-because of being without a king; trailokyam-the three worlds; abhibhūtam-defeated; upadravaiḥ-by calamities.

Although they searched in many ways, the demigods could not find him. Because there was no king, the three worlds were overcome by calamities.

Śrīla Sanātana Gosvāmī explains that the calamities were caused by the demons.

Text 25

śrī-viṣṇor ājñayā devair
guruṇā preritair atha
aindre pade 'bhiśikto 'ham
adity-ādy-anumoditaḥ

śrī-viṣṇoḥ-of Lord Viṣṇu; ājñayā-by the order; devaiḥ-by the demigods; guruṇā-by their spiritual master; preritaiḥ-sent; atha-then; aindre-of Indra; pade-in the post; abhiśiktaḥ-crowned; aham-I; aditi-with Aditi; ādi-beginning; anumoditaḥ-pleased.

Then, on Lord Viṣṇu's order, the demigods, sent by their guru, crowned me in Indra's place. I delighted Aditi and the others.

Śrīla Sanātana Gosvāmī explains that the guru here is Bṛhaspati. Why did Indra's mother Aditi, wife Śacī, and many friends tolerate this? They were happy with this arrangement because it was the Lord's order.

Text 26

tato 'ditiṁ śacīṁ jīvaṁ
brāhmaṇān api mānayan
trailokye vaiṣṇaviṁ bhaktiṁ
pūrṇaṁ prāvartayaṁ sadā

tataḥ-then; aditim-Aditi; śacīm-Śacī; jīvam-Bṛhaspati; brāhmaṇān-the brahmanas; api-also; mānayan-honoring; trailokye-in the three worlds; vaiṣṇavim-to Lord Viṣṇu; bhaktim-devotion; pūrṇam-filled; prāvartayam-I made; sadā-always.

I worshiped Aditi, Śacī, Bṛhaspati, and the brāhmaṇas. I made the three worlds always full of devotion to Lord Viṣṇu.

Śrīla Sanātana Gosvāmī explains that the word “jīvam" here is a name of Bṛaspati and the word mānayan" means "worshiping". Gopa-kumāra made the worlds more full of Viṣṇu-bhakti than they had been under King Indra.

Text 27

svayaṁ tasyāḥ prabhāvena
svarājye 'pi yathā purā
sadākiñcana-rūpo 'haṁ
nyavasan nandane vane

svayam-personally; tasyāḥ-of that; prabhāvena-by the power; svarājye-in my own kingdom; api-even; yathā-as; purā-before; sadā-always; akiñcana-rūpaḥ-a poor man; aham-I; nyavasan-lived; nandane vane-in the Nandana Forest.

Although made king of Svarga by the Lord's order, I lived as before, a penniless man in the Nandana Forest.

Text 28

atyajaṁś ca japaṁ svīyam
akṛtajñatva-śaṅkāyā
vismartuṁ naiva śaknomi
vrajabhūmim imaṁ kvacit

atyajan-not renouncing; ca-also; japam-chanting; svīyam-own; akṛtajñatva-being ungrateful; śaṅkāyā-with the fear; vismartum-to forget; na-not; eva-indeed; śaknomi-I am able; vrajabhūmim-Vrajabhūmi; imam-this; kvacit-ever.

Fearing that I would become ungrateful, I did not give up my chanting. Thus I could never forget the land of Vraja.

Text 29

tac-choka-duḥkhair anutapyamānaḥ
śuṣkānano 'haṁ jagadīśvareṇa
samlakṣya toṣyeya muhuḥ karābja-

sparśena citrair vacanāmṛtaiś ca

tat-śoka-duḥkhaiḥ-by that unhappiness; anutapyamānaḥ-tormented; śuṣka-dry; ānanaḥ-face; aham-I; jagadīśvareṇa-by the Lord of the universes; samlakṣya-noticed; toṣyeya-I was pleased; muhuḥ-again and again; kara-hand; abja-lotus; sparśena-by the touch; citraiḥ-many; vacana-of words; amṛtaiḥ-by the nectars; ca-and.

Tormented by this, my face dried up. Noticing this, the Lord of the universes again and again pleased me with the touch of His lotus hand and the many nectars of His words.

Text 30

jyeṣṭha-sodara-sambandham
iva pālayatā svayam
mat-tośaṇāya mad-dattaṁ
bhogyam ādāya bhujyate

jyeṣṭha-elder; sodara-brother; sambandham-relationship; iva-like; pālayatā-maintaining; svayam-personally; mat-tośaṇāya-to please me; mad-dattam-given by me; bhogyam-to be enjoyed; ādāya-taking; bhujyate-is eaten.

Acting as if I were His elder brother, to please me He took and ate the food I offered Him.

Text 31

tena vismṛtya tad-duḥkhaṁ
pūjayāpūrva-vṛttayā
prīṇayan sneha-bhāvāt taṁ
lālayeyaṁ kaniṣṭhavat

tena-by this; vismṛtya-forgetting; tad-duḥkham-that distress; pūjayā-with worship; apūrva-vṛttayā-unprecedented; prīṇayan-pleasing; sneha-bhāvāt-out of love; tam-Him; lālayeyam-I was affectionate; kaniṣṭhavat-as a younger brother.

With this I forgot my sufferings. I pleased Him with unprecedented worship and loved Him as one loves a younger brother.

Text 32

evaṁ māṁ svasthyam āpādya
sva-sthāne kutracid gataḥ
upendro vasati śrīmān
na labhyeta sadekṣitum

evam-thus; mām-me; svasthyam-well situated; āpādya-going; sva-sthāne-to His own abode; kutracit-somewhere; gataḥ-gone; upendraḥ-Upendra; vasati-resides; śrīmān-glorious; na-not; labhyeta-obtained; sadā-always; īkṣitum-to see.

Seeing that I had become well, glorious Upendra then went to His own abode. Then I could not always see Him.

Text 33

tato yo jāyate śokas
tena nīlācala-prabhum
acalāśrita-vātsalyaṁ
draṣṭum iccheyam etya tam

tataḥ-then; yaḥ-which; jāyate-is born; śokaḥ-grief; tena-by that; nīlācala-prabhum-the Lord of Nilacala; acala-unwavering; āśrita-sheltered; vātsalyam-affection; draṣṭum-to see; iccheyam-desired; etya-going; tam-to Him.

Then I became very unhappy. I yearned to go and see Lord Jagannātha, the master of Nīlācala, who out of love never leaves they who take shelter of Him.

Text 34

prādurbhūtasya viṣṇos tu
tasya tādṛk-kṛpā-bharaiḥ
ādhiḥ sarvo vilīyeta
pāścātyo 'pi tad-āśayā

prādurbhūtasya-manifested; viṣṇoḥ-Lord Viṣṇu; tu-indeed; tasya-of Him; tādṛk-like that; kṛpā-mercy; bharaiḥ-with great; ādhiḥ-distress; sarvaḥ-all; vilīyeta-goes away; pāścātyaḥ-from behind; api-even; tad-āśayā-by His wish.

When Lord Viṣṇu appeared, His great mercy and the hope it brought me made all my sufferings disappear.

Text 35

evaṁ nivasatā tatra
    śakratvam adhikurvatā
brahman samvatsaro divyo
    mayaiko gamitaḥ sukham

evam-thus; nivasatā-living; tatra-there; śakratvam-the post of Indra; adhikurvatā-accepting; brahman-O brahmana; samvatsaraḥ-year; divyaḥ-celestial; mayā-by me; ekaḥ-one; gamitaḥ-passed; sukham-happily.

O brāhmaṇa, living as Indra there, I happily passed one year of the demigods.

Text 36

akasmād āgatas tatra
    bhṛgu-mukhyā maharṣayaḥ
padbhyāṁ pāvayituṁ yāntas
    tīrthāni kṛpayā bhuvi

akasmāt-unexpectedly; āgataḥ-come; tatra-there; bhṛgu-by Bhṛgu; mukhyāḥ-headed; mahā-ṛṣayaḥ-the great sages; padbhyām-on foot; pāvayitum-to purify; yāntaḥ-going; tīrthāni-to pilgrimage places; kṛpayā-mercifully; bhuvi-on earth.

Then Bhṛgu and other great sages, who were mercifully going on foot to purify the holy places of the earth, unexpectedly came to Svarga.

Śrīla Sanātana Gosvāmī explains that the sages in this group included Marīci, Aṅgirā, Pulastya and Pulaha. The great devotee Bhṛgu Muni is glorified in Bhagavad-gītā (10.25) and Śrīmad-Bhāgavatam (3.11.30). The Ganges and other holy places become contaminated by the very sinful people that visit them. These sages were going to purify them again with the touch of their feet.

Text 37

sa-sambhramaṁ suraiḥ sarvair
    ṛśibhir guruṇā svayam
viṣṇunā cārcyamānās te
    mayā dṛṣṭāḥ sa-vismayam

sa-sambhramam-respectfully; suraiḥ-by the demigods; sarvaiḥ-all; ṛśibhiḥ-by

the sages; guruṇā-by the guru; svayam-personally; viṣṇunā-by Lord Viṣṇu; ca-and; arcyamānaḥ-worshiped; te-they; mayā-by me; dṛṣṭaḥ-seen; sa-vismayam-with wonder.

I gazed on them with wonder as all the demigods and sages, Bṛhaspati, and Lord Viṣṇu Himself worshiped them.

Text 38

ahaṁ cābhinavo viṣṇu-
sevānanda-hṛtāntaraḥ
na jāne tān atha svīyaiḥ
preritas tair apūjayam

aham-I; ca-and; abhinavaḥ-a novice; viṣṇu-to Lord Viṣṇu; sevā-service; ānanda-by bliss; hṛta-captured; antaraḥ-heart; na-not; jāne-I know; tān-them; atha-then; svīyaiḥ-by my own; preritaḥ-sent; taiḥ-by them; apūjayam-I worshiped.

I, a novice whose heart was charmed by the bliss of serving Lord Viṣṇu, did not know them. Pushed by my friends, I also worshiped them.

Text 39

abhinandya śubhāśīrbhir
māṁ te 'gacchan yathā-sukham
tiro 'bhavad upendro 'pi
mayā pṛṣṭās tadāmarāḥ

abhinandya-greeting; śubhāśīrbhiḥ-with blessings; mām-me; te-they; agacchan-went; yathā-sukham-as they pleased; tiro 'bhavat-disappeared; upendraḥ-Upendra; api-also; mayā-by me; pṛṣṭaḥ-asked; tadā-then; amaraḥ-the demigods.

They blessed me and then left by their own wish. Lord Upendra also disapeared. Then I asked the demigods:

Text 40

pūjyā devā nṛṇāṁ pūjyā
devānām apy amī tu ke
kiṁ māhātmya mahā-tejo-
mayaḥ kutra vasanti vā

pūjyāḥ-to be worshiped; devāḥ-the demigods; nṛṇām-by men; pūjyāḥ-to be worshiped; devānām-by the demigods; api-even; amī-they; tu-certainly; ke-who?; kim-what?; māhātmyaḥ-glories; mahā-tejo-mayaḥ-powerful; kutra-where?; vasanti-live; vā-or.

Who are these sages that they are worshiped by demigods who receive the worship of human beings? What are their splendid glories? Where do they live?

Text 41

mahābhimānibhir devair
matsarākrānta-mānasaiḥ
lajjayeva na tad-vṛttam
uktaṁ gurur athābravīt

mahābhimānibhiḥ-very respectful; devaiḥ-by demigods; matsara-by envy; akranta-conquered; mānasaiḥ-hearts; lajjaya-with embarrassment; iva-as if; na-not; tad-vṛttam-this; uktam-said; guruḥ-Brhaspati; atha-then; abravīt-said.

Their hearts filled with envy, the embarrassed demigods did not speak. Then Bṛhaspati said:

Text 42

śrī-bṛhaspatir uvāca

ata ūrdhvaṁ maharloko
rājate karmabhiḥ śubhaiḥ
mahadbhir yo naśyet
trailokya-pralaye 'pi na

śrī-bṛhaspatiḥ-Brhaspati; uvāca-said; ataḥ-this; ūrdhvam-above; maharlokaḥ-Maharloka; rājate-shines; karmabhiḥ-with deeds; śubhaiḥ-auspicious; mahadbhiḥ-great; yaḥ-which; naśyet-is destroyed; trailokya-pralaye-in the destruction of the three worlds; api-even; na-not.

Śrī Bṛhaspati said: Above this realm is splendid Maharloka, which is attained by great pious deeds, and which does not perish when the three worlds are destroyed.

Text 43

yathā hi koṭi-guṇitaṁ
    samrājyāt sukham aindrakaṁ
tat-koṭi-guṇitaṁ tatra
    prājāpatyaṁ sukhaṁ matam

yathā-as; hi-indeed; koṭi-millions of times; guṇitam-multiplied; samrājyāt-than the kingdom; sukham-happiness; aindrakam-of Indra; tat-koṭi-guṇitam-millions of times multiplied; tatra-there; prājāpatyam-of the Prajapatis; sukham-happiness; matam-considered.

As Indra's happiness is millions of times more than an earthly king's, so the Prajāpatis' happiness is considered millions of times greater than Indra's.

Śrīla Sanātana Gosvāmī explains that the Prajāpatis here are Bhṛgu Muni anmd the other residents of Maharloka.

Text 44

tenāmī sevitās tatra
    nivasanti mahā-sukhaiḥ
yajñeśvaraṁ prabhuṁ sākṣāt
    pūjayantaḥ pade pade

tena-by him; amī-they; sevitāḥ-are served; tatra-there; nivasanti-live; mahā-sukhaiḥ-very happily; yajñeśvaram-the master of sacrifices; prabhum-the Lord; sākṣāt-directly; pūjayantaḥ-worshiping; pade pade-at every step.

Taking shelter of the Lord sacrifices, and worshiping Him at every step, they live there very happily.

Text 45

śrī-gopa-kumāra uvāca

tac chrūtvendra-pade sadyo
    nirvidyaicchaṁ tam īkṣitum
pūjya-pūjyair mahadbhis taiḥ
    pūjyamānaṁ mahā-prabhum

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tat-that; srūtva-hearing; indra-pade-in the abode of Indra; sadyaḥ-at once; nirvidya-becoming disinterested; aiccham-I wished; tam-Him; īkṣitum-to see; pūjya-pūjyaiḥ-most worshipable; mahadbhiḥ-by the great; taiḥ-them; pūjyamānam-being worshiped; mahā-prabhum-the Supreme Lord.

Śrī Gopa-kumāra said: Hearing this, and losing interest in Indra's post, I yearned to see the Lord worshiped by these great, supremely worshipable sages.

Texts 46 and 47

tat saṅkalpya japaṁ kurvann
acirād ūrdhvam utthitaḥ
vyoma-yānena taṁ prāpto
lokaṁ tatra vyalokayam

trailokye yat sukhaṁ nāsti
vaibhavaṁ bhajanaṁ tathā
nirdoṣaṁ tatra tat sarvam
asty anirvacyam āśu tat

tat-that; saṅkalpya-desiring; japam-chanting; kurvan-doing; acirāt-quickly; ūrdhvam-above; utthitaḥ-risen; vyoma-yānena-by airplane; tam-that; prāptaḥ-attained; lokam-planet; tatra-there; vyalokayam-I saw; trailokye-in the three worlds; yat-what; sukham-happiness; na-not; asti-is; vaibhavam-opulence; bhajanam-worship; tathā-so; nirdoṣam-faultless; tatra-there; tat-that; sarvam-all; asti-is; anirvacyam-indescribable; āśu-at once; tat-that.

Desiring this as I chanted my mantra, very soon I went by airplane up to that planet and there I saw all was faultless and beyond description. The happiness, opulence, and worship was not like that in the three worlds.

Śrīla Sanātana Gosvāmī explains that the happiness there is faultless because: 1. there is no fear it will perish at the arrival of Brahmā's night, 2. it is free from material rivalry, and 3. it is not a cause of future suffering. The opulence there is faultless because it is free from diminution and other faults. The worship is faultless because it is done without material motives.

Text 48

vītāyamāneṣu mahā-makheṣu tair

maharṣibhir bhakti-paraiḥ sahasraśaḥ
makhāgni-madhye prabhur utthitaḥ sphuran
makheśvaraḥ krīḍati yajña-bhāga-bhūk

vītāyamāneṣu-expanding; mahā-makheṣu-in great sacrifices; taiḥ-by them; maharṣibhiḥ-the great sages; bhakti-paraiḥ-very devoted; sahasraśaḥ-thousands; makhāgni-madhye-in the midst of the sacrificial fire; prabhuḥ-the Lord; utthitaḥ-risen; sphuran-manifesting; makheśvaraḥ-the Lord of sacrifices; krīḍati-enjoys pastimes; yajña-of sacrifices; bhāga-the portions; bhūk-eating.

When thousands of devotee sages perform great fire sacrifices, the Lord of sacrifices rises from the fire and enjoys pastimes of eating the offerings.

Text 49

sa yajña-mūrtir avikoṭi-tejā
jagan-mano-hāri-mahā-pratīkaḥ
prasarya hastāṁś cārum ādadāno
varān priyān yacchati yājakebhyaḥ

saḥ-He; yajña-of sacrifices; mūrtiḥ-teh form| avikoṭi-millions; tejāḥ-splendor; jagat-of the world; manaḥ-the hearts; hāri-charming; mahā-pratīkaḥ-great; prasarya-extending; hastān-hands; cārum-the offering; ādadānaḥ-accepting; varān-benedictions; priyān-dear; yacchati-offers; yājakebhyaḥ-to the worshipers.

Charming the world's hearts and splendid as millions of suns, He who is the personification of sacrifices extends His hands, accepts the offerings, and blesses the worshipers.

Śrīla Sanātana Gosvāmī explains that the Lord of sacrifices is described in Śrīmad-Bhāgavatam 3.13.35-36.

Text 50

tad-darṣṇojjṛmbhita-sambhramāya
harṣān namaskāra-parāya mahyam
dāto nijocchiṣṭa-mahā-prasādas
tena sva-hastena dayārdra-vācā

tat-of Him; darṣṇa-from the sight; ujjṛmbhita-opening; sambhramāya-reverence; harṣāt-happily; namaskāra-parāya-bowing; mahyam-to me; dātaḥ-given; nija-own; ucchiṣṭa-mahā-prasādaḥ-prasādam remnants; tena-by Him; sva-hastena-with His

own hand; dayā-ardra-melting with compassion; vācā-with a voice.

To me, filled with awe and reverence and happily bowing before Him, with His own hand He gave His prasādam remnants and said in a voice melting with compassion:

Text 51

apūrva-labdham ānandaṁ
paramaṁ prāpnuvaṁs tataḥ
kāruṇyātiśayāt tasya
saṁsiddhāśeṣa-vāñchitaḥ

apūrva-not before; labdham-attained; ānandam-bliss; paramam-great; prāpnuvan-attained; tataḥ-then; kāruṇya-mercy; atiśayāt-out of great; tasya-of Him; saṁsiddha-perfect; aśeṣa-all; vāñchitaḥ-desires.

By His great mercy I attained unprecedented bliss and all my desires were fulfilled.

Text 52

dayālūnāṁ maharṣīṇāṁ
saṅgatyetas tato bhraman
pratyāvasaṁ tathaivāhaṁ
adrakṣaṁ jagadīśvaram

dayālūnām-kind; maharṣīṇām-of the great sages; saṅgatyetaḥ-by the company; tataḥ-then; bhraman-wandering; pratyāvasam-in every home; tatha-thus; eva-indeed; aham-I; adrakṣam-saw; jagadīśvaram-the Lord of the universes.

Wandering with the kind sages, I saw in every home the Lord of the universes.

Śrīla Sanātana Gosvāmī explains that this was the form of the Lord appearing in the midst of the sacrificial fire and eating the offerings.

Text 53

tataḥ kṛtārthatā-niṣṭhāṁ

manvānaḥ svasya sarvathā
sānandaṁ nivasaṁs tatra
prokto 'haṁ tair maharṣibhiḥ

tataḥ-then; kṛtārthatā-success; niṣṭhām-faith; manvānaḥ-considering; svasya-own; sarvathā-in all respects; sa-ānandam-with bliss; gnivasan-residing; tatra-there; proktaḥ-was spoken to; aham-I; taiḥ-by them; maharṣibhiḥ-the great sages.

Thinking I had attained all success, I very happily lived there. Then the great sages said to me:

Śrīla Sanātana Gosvāmī explains that gopa-kumāra thought that his birth and his mantra-chanting were successful because now, by the Lord's grace, he could directly see the many forms of the Lord of the universes.

Text 54

śrī-maharṣaya ūcuḥ

bho gopa-vaiśya-putra tvam
etal-loka-svabhāva-jam
pradīyamānam asmābhir
vipratvaṁ svī-kuru drutam

śrī-maharṣaya ūcuḥ-the great sages said: bho gopa-vaiśya-putra-O son of a gopa-vaiśya; tvam-you; etal-loka-svabhāva-jam-born from the nature of this world; pradīyamānam-given; asmābhiḥ-by us; vipratvam-brahmana status; svī-kuru-please accept; drutam-at once.

The great sages said: O son of a gopa-vaiśya, please accept from us the status of a brāhmaṇa in these worlds.

Text 55

maharṣīnām ekatamo
bhūtvā tvam api pūjaya
jagadīśam imaṁ yajñais
ciram ātma-didṛkṣitam

maharṣīnām-of the great sages; ekatamaḥ-one; bhūtvā-becoming; tvam-you; api-also; pūjaya-may worship; jagadīśam-the Lord of the universes; imam-Him; yajñaiḥ-with sacrifices; ciram-eternally; ātma-the Supreme Self; didṛkṣitam-

yearning to see.

Become one of the great sages and worship with sacrifices the Lord of the universes you long desired to see.

Text 56

śrī-gopa-kumāra uvāca

tac chrūtvācintayaṁ brahman
vaiśyatve syāt sukhaṁ mahat
prabhor eṣāṁ ca viprāṇāṁ
tad-bhaktānām upāsanāt

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tat-that; śrūtvā-hearing; acintayam-I thought; brahman-O brahmana; vaiśyatve-in the status of a vaisya; syāt-may be; sukham-happiness; mahat-great; prabhoḥ-of the Lord; eṣām-of them; ca-and; viprāṇām-of brahmanas; tad-bhaktānām-of the devotees; upāsanāt-by worship.

Śrī Gopa-kumāra said: O brāhmaṇa, when I heard this I thought: There is great happiness in being a vaiśya, for then I can serve both the Lord and His brāhmaṇa devotees.

Text 57

eṣāṁ yajñaika-niṣṭhānām
aikyenāvaśyake nije
jape ca sad-gurūddiṣṭe
mandyaṁ syād dṛṣṭa-sat-phale

eṣām-of them; yajñaika-niṣṭhānām-solely devoted to performing sacrifices; aikyena-with oneness; avaśyake-neccessarily; nije-own; jape-in chanting; ca-also; sad-guru-by a spiritual guru; uddiṣṭe-taught; mandyam-slackness; syāt-may be; dṛṣṭa-seen; sat-the spiritual; phale-fruit.

By staying with these sages devoted only to sacrifices, I will become lax in chanting the mantra, taught by my spiritual guru, that shows me such good results.

Śrīla Sanātana Gosvāmī explains that from chanting this mantra came the

results of kingdoms on earth, the kingship of Svarga, and the attainment of Maharloka.

Text 58

tatas tān anumanyāham
anaṅgī-kṛtya vipratām
tatrāvasaṁ svato jāta-
prājāpatya-mahā-sukhaiḥ

tataḥ-thus; tān-them; anumanya-respectful; aham-I; anaṅgī-kṛtya-not accepting; vipratām-brahamna status; tatra-there; avasam-I lived; svataḥ-personally; jāta-born; prājāpatya-of the prajapatis; mahā-sukhaiḥ-with great happinesses.

Showing all respect to them, but not accepting the status of a brāhmaṇa, I continued to live there, enjoying the great happinesses of the Prajāpatis.

Text 59

na doṣas tatra śoko vā
śaṅkā vā kāpi vidyate
nānyac ca kiñcid yajñeśa-
prītyai yajñotsavān ṛte

na-no; doṣaḥ-fault; tatra-there; śokaḥ-grief; vā-or; śaṅkā-anxiety; vā-or; kāpi-any; vidyate-is; na-not; anyat-other; ca-also; kiñcit-anything; yajña-of sacrifices; īśa-of the Lord; prītyai-for the pleasure; yajñotsavān-festivals of sacrifices; ṛte-without.

In that place is no fault, lamentation, or anxiety. There is nothing but festivals of sacrifices for the pleasure of the Lord of sacrifices.

Text 60

kintu yajña-samāptau syād
duḥkham antarhite prabhau
vṛtte yajñāntare cāsya
prādurbhāvāt punaḥ sukham

kintu-however; yajña-of sacrifice; samāptau-at the conclusion; syāt-is; duḥkham-unhappiness; antarhite-disapears; prabhau-when the Lord; vṛtte-done; yajña-the sacrifice; antare-within; ca-and; asya-of Him; prādurbhāvāt-from the appearance; punaḥ-again; sukham-happiness.

However, when the sacrifices are over, and the Lord disapears, there is suffering, and when the sacrifices are performed and the Lord appears, again there is happiness.

Text 61

catur-yuga-sahasrasya
tatratyaika-dinasya hi
ante trailokya-dāhena
janaloko 'dhigamyate

catur-yuga-of the four yugas; sahasrasya-of a thousand; tatratya-there; eka-dinasya-of one day; hi-indeed; ante-at the end; trailokya-of the three worlds; dāhena-by fire; janalokaḥ-Janaloka; adhigamyate-is gone.

When the three worlds burn at the end of a thousand catur-yugas, a time that here is a single day, (the sages) go to Janaloka.

Text 62

rajanyām iva jātayāṁ
yajñābhāvena tatra tu
yajñeśādarśanena syād
dāhas tad-dahato 'dhikaḥ

rajanyām-when night; iva-as if; jātayām-is manifest; yajña-of sacrifices; abhāvena-by the non-existence; tatra-there; tu-certainly; yajñeśa-of the Lord of sacrifices; adarśanena-by not seeing; syāt-may be; dāhaḥ-fire; tad-dahataḥ-than that fire; adhikaḥ-greater.

Then, when it was like night, and there were no sacrifices, the Lord of sacrifices was not seen. For me this was a fire greater that the fire of devastation.

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Text 63

tato 'kṣaya-vaṭa-cchaye
kṣetre śrī-puruṣottame
āgatya śrī-jagannāthaṁ
paśyeyam iti rocate

tataḥ-then; akṣaya-eternal; vāta-of a banyan tree; chaye-in the shade; kṣetre śrī-puruṣottame-in Purusottama-ksetra; āgatya-arriving; śrī-jagannātham-Lord Jagannātha; paśyeyam-I may see; iti-thus; rocate-pleases.

Then, going to Śrī Puruṣottama-kṣetra, which stands in the shade of an eternal banyan tree, I saw Lord Jagannātha. Thus I became happy.

Śrīla Sanātana Gosvāmī explains that because it is shaded by that eternal banyan tree, Puruṣottama-kṣetra is not destroyed at the time of cosmic devastation, but stays there eternally.

Text 64

mahārloke gate 'py ātma-
japād rahasi pūrvavat
sampadyamānāc chokaḥ syād
asya bhūmer didṛkṣayā

mahārloke-when Maharloka; gate-was gone; api-also; ātma-my; japāt-from the chanting; rahasi-in secret; pūrvavat-as before; sampadyamānāt-from being established; sokaḥ-grief; syāt-is; asya-of this; bhūmeḥ-earth; didṛkṣayā-with the desire to see.

When I returned to Maharloka my chanting, done in secret as before, made me unhappy, for I wished to see the earth.

Śrīla Sanātana Gosvāmī explains that he wished to see Vṛndāvana.

Texts 65 and 66

prādurbhūto 'tha bhagavān
ijyamāno dayā-nidhiḥ
yadā mām āhvayet prītyā
man-nītaṁ līlayātti ca

tadānīyeta sarvārtis
tamaḥ sūryodaye yathā
rātrāv api tad-ekāśa-
baddho neśe kvacid gatau

prādurbhūtaḥ-appeared; atha-then; bhagavān-the Lord; ijyamānaḥ-worshiped; dayā-nidhiḥ-an ocean of mercy; yadā-when; mām-to me; āhvayet-called; prītyā-with love; man-nītam-brought by me; līlayā-playfully; atti-ate; ca-also; tadā-then; ānīyeta-brought; sarva-all; artiḥ-distress; tamaḥ-darkness; sūrya-udaye-in sunrise; yathā-as; rātrau-at night; api-also; tad-eka-one; āśā--hope; baddhaḥ-bound; na-not; īśe-I was able; kvacit-at all; gatau-gone.

When I worshiped Him, the Lord, who was an ocean of kindness, appeared, and when He affectionately called me and gracefully ate what I offered, all my unhappiness went away, as darkness goes with the rising of the sun. Now, bound by desires, I had no power to go anywhere else, even at night.

Śrīla Sanātana Gosvāmī explains that, shackled by the desire to see and worship the Lord of sacrifices, Gopa-kumāra would not go to Puruṣottama-kṣetra, or any other place, at the time of (Brahmā's) night.

Text 67

tatraikadā mahā-tejaḥ-
puñja-rūpo dig-ambaraḥ
pañcaśābdhi-kalālābhaḥ
ko 'py agād ūrdhva-lokataḥ

tatra-there; ekadha-once; mahā-tejaḥ-puñja-rūpaḥ-very splendid; dig-ambaraḥ-dressed in the directions; pañcaśa-five; abdhika-years; bāla-boy; ābhaḥ-like; ko 'pi-someone; agāt-came; ūrdhva-lokataḥ-from the upper planets.

One day a naked and very splendid boy, five or six years of age, came from the higher planets.

Text 68

vihāya yajña-karmāṇi
bhaktyotthāya maharṣibhiḥ
praṇamya dhyāna-niṣṭho 'sau
yajñeśvara-vad arcitaḥ

vihāya-abandoning; yajña-of sacrifice; karmāṇi-the activities; bhaktyā-with devotion; utthāya-rising; maharṣibhiḥ-by the great sages; praṇamya-bowing; dhyāna-niṣṭhaḥ-devoted to meditation; asau-he; yajñeśvara-vat-as the Lord of sacrifices; arcitaḥ-was worshiped.

Leaving their sacrifices, standing up with devotion, and bowing down, the great sages worshiped that meditating sage as if he were the Lord of sacrifices.

Text 69

yathā-kāmaṁ gate tasmin
mayā pṛṣṭā maharṣayaḥ
kutratyaḥ katamo vayaṁ
bhavadbhir vārcitaḥ katham

yathā-as; kāmam-desire; gate-went; tasmin-when; mayā-by me; pṛṣṭāḥ-asked; maharṣayaḥ-the great sages; kutratyaḥ-where?; katamaḥ-how many; vayam-we; bhavadbhiḥ-by you; vā-or; arcitaḥ-worshiped; katham-why?

After he left I asked the great sages: Who is he? Where is he from? Why do you worship him?

Text 70

sanat-kumāra-nāmāyaṁ
jyeṣṭo 'smākaṁ mahattamaḥ
ātmārāmāpta-kāmānām
ādy-ācāryo bṛhad-vrataḥ

sanat-kumāra-nāmā-named Sanbat-kumāra; ayam-he; jyeṣṭaḥ-older; asmākam-than us; mahattamaḥ-a great soul; ātma-ārāma-āpta-kāmānām-of the great souls who are satisfied with the self; ādi-ācāryaḥ-the first guru; bṛhad-vrataḥ-taken a great vow (celibacy).

(The great sages said:) His name is Sanat-kumāra. He is older than we. He is a great soul. He is the first guru of the ātmārāmas (they who take pleeasure in the Supreme) and the āpta-kāmas (they who have attained all desires). He has taken the great vow (of celibacy).

Text 71

ita ūrdhvatare loke
tapaḥ-samjñe vasaty asau
bhratṛbhis tribhir anyaiś ca

yogīndraiḥ sva-samaiḥ saha

itaḥ-from here; ūrdhvatare-higher; loke-planet; tapaḥ-samjñe-named Tapas; vasati-lives; asau-he; bhratṛbhiḥ-with brothers; tribhiḥ-three; anyaiḥ-others; ca-also; yogīndraiḥ-great yogīs; sva-samaiḥ-like himself; saha-with.

He lives in a higher world named Tapoloka with three brothers, great yogīs as he is.

Śrīla Sanātana Gosvāmī explains that Tapoloka is above Maharloka.

Text 72

bṛhad-vrataika-labhyo yaḥ
kṣemaṁ yasmin sadā sukham
prājāpatyāt sukhāt koṭi-
guṇitaṁ cordhva-retasām

bṛhad-vrata-by celibates; eka-only; labhyaḥ-attained; yaḥ-which; kṣemam-auspicious; yasmin-in which; sadā-always; sukham-happiness; prājāpatyāt-of the Prajapatis; sukhāt-than the happiness; koṭi-millions of times; guṇitam-multiplied; ca-and; ūrdhva-upwards; retasām-semen.

That place is attained only by the celibate sages. There the auspicious happiness of the celibate sages is millions of times greater than the happiness of the Prajāpatis.

Text 73

yathā yajñeśvaraḥ pūjyas
tathāyaṁ ca viśeṣataḥ
gṛhasthānām ivāsmākaṁ
sva-kṛtya-tyāgato 'pi ca

yathā-as; yajñeśvaraḥ-the Lord of sacrifices; pūjyaḥ-is worshiped; tathā-so; ayam-He; ca-also; viśeṣataḥ-specifically; gṛhasthānām-of householders; iva-like; asmākam-us; sva-kṛtya-duties; tyāgataḥ-from renunciation; api-and; ca-also.

We householders abandoned our duties and worshiped Sanat-kumāra because is as much to be worshiped as the Lord of sacrifices Himself.

Śrīla Sanātana Gosvāmī explains that Sanat-kumāra should be worshiped because: 1. He is a form of the Supreme Personality of Godhead, 2. He is an incarnation of the Supreme Personality of Godhead, and 3. He is a great devotee of the Supreme Personality of Godhead.

Text 74

śrī-gopa-kumāra uvāca

tato 'karṣam ahaṁ citte
tatrāho kīdṛśaṁ sukham
īdṛśaḥ kati vānye syūr
eṣāṁ pūjyaś ca kīdṛśaḥ

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tataḥ-then; akarṣam-did; aham-I; citte-in the heart; tatra-there; ahaḥ-Oh!; kīdṛśam-what kind?; sukham-happiness; idrsah-like what?; kati-how many?; vā-or; anye-others; syūḥ-are; eṣām-by them; pūjyaḥ-to be worshiped; ca-and; kīdṛśaḥ-like what?

Śrī Gopa-kumāra said: Then in my heart I thought: What happiness do they experience there? How many are like them? What form of the Lord do they worship?

Text 75

evaṁ tān ca didṛkṣuḥ san
samāhita-manā japan
bhūtvā parama-tejasvī
taṁ lokaṁ vegato 'gamam

evam-thus; tān-them; ca-and; didṛkṣuḥ-desiring to see; san-being so; samāhita-manāḥ-mind fixed; japan-chanting; bhūtvā-became; parama-tejasvī-very powerful; tam-to that; lokam-world; vegataḥ-quickly; agamam-I went.

Wishing to see them, and my heart fixed on them, I chanted, became very powerful, and quickly went to their world.

Text 76

tatra dṛṣṭo mayā śrīmān
sanako 'tha sanandanaḥ

asau sanat-kumāro 'pi
caturthaś ca sanātanaḥ

tatra-there; dṛṣṭaḥ-seen; mayā-by me; śrīmān-glorious; sanakaḥ-Sanaka; atha-then; sanandanaḥ-Sanandana; asau-he; sanat-kumāraḥ-Sanat-kumāra; api-also; caturthaḥ-the fourth; ca-also; sanātanaḥ-Sanātana.

There I saw glorious Sanaka, Sanandana, Sanat-kumāra, and, the fourth, Sanātana.

Text 77

sammanyamānas tatratyais
tādṛśair eva te mithaḥ
sukha-goṣṭhiṁ vitanvānaḥ
santy agamyaṁ hi mādṛśaiḥ

sammanyamānaḥ-worshiped; tatratyaiḥ-there; tādṛśaiḥ-like them; eva-indeed; te-they; mithaḥ-together; sukha-happy; goṣṭhim-conversation; vitanvānaḥ-doing; santi-are; agamyam-not going; hi-indeed; mādṛśaiḥ-by they like me.

They were being worshiped by other sages like themselves. They were happily conversing, but those like myself could not understand their words.

Śrīla Sanātana Gosvāmī explains that a sample of their conversation is found in the Prayers by the Personified Vedas chapter of the Tenth Canto of Śrīmad-Bhāgavatam.

Text 78

bhagaval-lakṣaṇaṁ teṣu
tādṛṅ nāsti tathāpy abhūt
teṣāṁ sandarśanāt tatra
mahān modaḥ mama svataḥ

bhagavat-of the Supreme Personality of Godhead; lakṣaṇam-the characteristics; teṣu-in them; tādṛk-like this; na-not; asti-is; tathāpi-still; abhūt-was; teṣām-of them; sandarśanāt-from seeing; tatra-there; mahān-great; modaḥ-happiness; mama-of me; svataḥ-personally.

Although they were not like the Supreme Personality of Godhead Hismelf, still,

simply be seeing them I felt great happiness.

Śrīla Sanātana Gosvāmī explains that they did not have four armed-forms, or supreme power and opulence, as the Lord does.

Text 79

yathā-sthānaṁ prayāteṣu
dhyāna-niṣṭheṣu teṣv atha
draṣṭuṁ bhramāmi sambhāvya
pūrvavaj jagadīśvaram

yathā-as; sthānam-the place; prayāteṣu-gone; dhyāna-in meditation; niṣṭheṣu-faith; teṣu-among them; atha-then; draṣṭum-to see; bhramāmi-I wander; sambhavya-meditating; pūrvavat-as before; jagadīśvaram-on the Lord of the universes.

To see the Lord of the universes as I had before, I wandered among the sages fixed in meditation.

Śrīla Sanātana Gosvāmī explains that, expecting to find the Supreme Lord, as he had found Him in Svargaloka and Maharloka, Gopa-kumāra visited many places in Tapoloka. He did not find the Lord, but instead found only yogīs living alone, hardly talking to each other, and rapt in meditation.

Text 80

itas tato na dṛṣṭvā tam
apṛcchaṁ tān mahā-munīn
na te stuvantaṁ māṁ agre
namantaṁ lokayanty api

itas tataḥ-here and there; na-not; dṛṣṭvā-seeing; tam-Him; apṛccham-I asked; tān-them; mahā-munīn-great sages; na-not; te-they; stuvantam-offering prayers; mām-me; agre-before; namantam-bowing down; lokayanti-see; api-also.

Not seeing Him anywhere, I asked the sages about Him. As I bowed before them and recited prayers, they did not even see me.

Śrīla Sanātana Gosvāmī explaisn that he asked the sages: "Where is the

Supreme Lord?"

Text 81

prāyaḥ sarve samādhi-sthā
naiṣṭhikā ūrdhva-retasaḥ
svātmārāmāḥ pūrṇa-kāmāḥ
sevyamānāś ca siddhibhiḥ

prāyaḥ-for the most part; sarve-everyone; samādhi-sthāḥ-situated in trance; naiṣṭhikāḥ ūrdhva-retasaḥ-perfect celibates; svātmārāmāḥ-finding happiness in the Supreme; pūrṇa-kāmāḥ-all desires fulfilled; sevyamānāḥ-being served; ca-also; siddhibhiḥ-by mystic powers.

Almost always situated in ecstatic trance, finding pleasure in the Supreme, all their desires fulfilled, and served by the mystic perfections, all were perfect celibate sages.

Śrīla Sanātana Gosvāmī explains that the words "almost always" mean that sometimes they would converse amongst themselves, and sometimes they would perform external worship of the Lord.

Text 82

bhagavad-darśanāśā ca
mahatī phalitā na me
utābhūd viramantīva
teṣāṁ saṅge sva-bhāvataḥ

bhagavad-darśana-the sight of the Lord; āśā-desire; ca-also; mahatī-great; phalitā-resulted; na-not; me-for me; uta-indeed; abhūt-was; viramanti-stop; iva-as if; teṣām-of them; saṅge-in the association; sva-bhāvataḥ-because of their own nature;

My great desire to see the Lord did not bear fruit. Indeed, it seemed to be checked by associating with the sages.

Text 83

tatrāthāpy avasaṁ teṣāṁ

prabhāva-bhāra-darśanāt
guru-vāg-gauravād dṛṣṭa-
phalatvāc cātyajan japam

tatra-there; athāpi-still; avasam-I lived; teṣām-of them; prabhāva-power; bhāra-great; darśanāt-by seeing; guru-of my guru; vāk-for the words; gauravāt-out of respect; dṛṣṭa-sight; phalatvāt-because of the result; ca-also; atyajan-not abandoning; japam-chanting.

Because of seeing their great power, I stayed among them, and because of respect for my guru's words, and also because I had seen the reuslts it brings, I did not abandon my chanting.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra's guru had ordered him: "Never abandon your chanting".

Text 84

sthāna-svabhāvajāc citta-
prasādānandato 'dhikam
tena sampadyamānena
sā didṛkṣā vivardhitā

sthāna-of the place; svabhāvajāt-born from the nature; citta-of the heart; prasāda-of the mercy; ānandataḥ-than the bliss; adhikam-greater; tena-by that; sampadyamānena-established; sā-that; didṛkṣā-desire to see; vivardhitā-increased.

Because this place is naturally very pleasing to the heart, my chanting increased, and with that, my desire to see the Lord also increased.

Text 85

sadā nīlācale rājaj-
jagannātha-didṛkṣayā
yiyāsūṁ tatra samlakṣyā-
bravīn māṁ pippalāyanaḥ

sadā-eternally; nīlācale-in Nilacala; rājat-shining; jagannātha-Lord Jagannātha; didṛkṣayā-with a desire to see; yiyāsūm-desiring to go; tatra-there; samlakṣya-seeing; abravīt-said; mām-to me; pippalāyanaḥ-Pippalayana Muni.

Seeing that I desired to go to Nīlācala and see Lord Jagannātha, Pippalāyana Muni said to me:

Text 86

śrī-pippalāyana uvāca

idaṁ mahat padaṁ hitvā
katham anyad yiyāsasi
kathaṁ vā bhramasi draṣṭuṁ
dṛgbhyāṁ taṁ parameśvaram

śrī-pippalāyana uvāca-Śrī Pippalayana said; idam-this; mahat-great; padam-abode; hitvā-leaving; katham-why; anyat-to another; yiyāsasi-you wish to go; katham-why?; vā-or; bhramasi-you travel; draṣṭum-to see; dṛgbhyām-with your eyes; tam-Him; parama-the Supreme; īśvaram-Lord.

Why do you wish to leave this great place and go to another? Why would you go to see the Supreme Lord with your eyes?

Śrīla Sanātana Gosvāmī explains that here the sage implies that the Supreme Lord is beyond the perception of the eyes and other senses.

Text 87

samādhatsva manaḥ svīyaṁ
tato drakṣyasi taṁ svataḥ
sarvatra bahir antaś ca
sadā sākṣād iva sthitam

samādhatsva-fix in meditation; manaḥ-mind; svīyam-your; tataḥ-then; drakṣyasi-you will see; tam-Him; svataḥ-personally; sarvatra-everywhere; bahiḥ-without; antaḥ-within; ca-also; sadā-eternaly; sākṣāt-directly; iva-as if; sthitam-situated.

Fix your mind in meditation and you will always see Him everywhere, within and without, as if He were always before you.

Text 88

paramātmā vāsudevaḥ

sac-cid-ānanda-vigrahaḥ
nitantaṁ śodhite citte
sphuraty eṣa na cānyataḥ

paramātmā-the Supreme Self; vāsudevaḥ-Lord Vāsudeva; sat-eternal; cit-full of knowledge; ānanda-and full of bliss; vigrahaḥ-His form; nitantam-always; śodhite-pure; citte-in the heart; sphurati-manifests; eṣaḥ-He; na-not; ca-also; anyataḥ-any other way.

In this way, and not in another way, the Supreme Self, Lord Vāsudeva, whose form is eternal and full of knowledge and bliss, will always appear in your purified heart.

Śrīla Sanātana Gosvāmī explains that this way to see the Lord is described in Śrīmad-Bhāgavatam 4.3.23. Pippalāyana Muni here implies that because the Supreme Lord is all-pervading and is manifest only by His own wish, He cannot be seen with the eyes or other senses.

Text 89

tadānīṁ ca mano-vṛttyān-
tarābhāvāt su-siddhyati
cetasā khalu yat sākṣāc
cakṣuṣā darśanaṁ hareḥ

tadānīm-then; ca-also; mano-vṛttyā-by teh activities of the mind; antara-abhāvāt-because of not being within; su-siddhyati-is perfected; cetasā-by the heart; khalu-indeed; yat-what; sākṣāt-directly; cakṣuṣā-with the eyes; darśanam-sight; hareḥ-of Lord Hari.

Because one cannot actually see without the action of the mind, the action of seeing the Lord with one's eyes is only perfectly done when the mind is also fixed on Him.

Text 90

manaḥ-sukhe 'ntar-bhavati
sarvendriya-sukhaṁ svataḥ
tad-vṛttiṣv api vāk-cakṣuḥ-
śruty-ādīndriya-vṛttayaḥ

manaḥ-the mind; sukhe-in happiness; antar-bhavati-is within; sarva-all; indriya-

of the senses; sukham-happiness; svataḥ-personally; tad-vṛttiṣu-in those actions; api-also; vak-of words; cakṣuḥ-eyes; śruti-ears; ādi-beginning with; indriya-of the senses; vṛttayaḥ-actions.

The happiness of all the senses rests in the happiness of the mind, and the actions of the words, eyes, ears, and other senses also rest in the actions of the mind.

Text 91

mano-vṛttiṁ vinā sarven-
    driyānāṁ vṛttayo 'phalāḥ
kṛtāpīhākṛtaiva syād
    ātmany anupalabdhitaḥ

mano-vṛttim-the action of the mind; vinā-without; sarva-all; indriyānām-of the senses; vṛttayaḥ-the actions; aphalāḥ-fruitless; kṛtā-done; api-also; iha-here; akṛta-not done; eva-indeed; syāt-may be; ātmani-in the self; anupalabdhitaḥ-unseen.

Without the action of the mind, the actions of all the senses are fruitless. When the mind does not act, one cannot experience anything.

Text 92

kadācid bhakta-vātsalyād
    yāti ced dṛśyatāṁ dṛśoḥ
jñāna-dṛṣṭyaiva taj-jātam
    abhimānaḥ paraṁ dṛśoḥ

kadācit-sometimes; bhakta-for His devotees; vātsalyāt-out of love; yāti-goes; cet-if; dṛśyatām-may be seen; dṛśoḥ-by the eyes; jñāna-of knowledge; dṛṣṭyā-by the sight; eva-indeed; tat-that; jātam-manifested; abhimānaḥ-idea; param-then; dṛśoḥ-of the eyes.

If sometimes, out of Lord for His devotee, the Lord appears and is seen with the eyes, He is actually seen with the eye of transcendental knowledge, although one may think He is seen with the physical eyes.

Śrīla Sanātana Gosvāmī explains that someone may protest: "Dhruva, Prahlāda, and others saw the Lord with their eyes!" To answer, Pippalāyana Muni speaks this verse. He asserts that the senses are helpless without the mind.

Text 93

tasya kāruṇya-śaktyā vā
    dṛśyo 'stv api bahir-dṛśoḥ
tathāpi darśanānandaḥ
    sva-yānau jāyate hṛdi

tasya-of Him; kāruṇya-of mercy; śaktyā-by the power; vā-or; dṛśyaḥ-seen; astu-may be; api-also; bahiḥ-external; dṛśoḥ-of the eyes; tathāpi-still; darśana-of the sight; ānandaḥ-the bliss; sva-yānau jāyate hṛdi-is born in the mind.

Or if, by the power of His mercy, He is seen by the external eyes, the bliss of seeing Him is felt in the mind.

Śrīla Sanātana Gosvāmī explains that the power of the Lord's mercy is described in the following words (of Śrīla Śrīdhara Svāmī):

mūkam karoti vācālaṁ
    paṅgum laṅghayate girim
yat-kṛpā tam ahaṁ vande
    paramānanda-mādhavam

"The Supreme Personality of Godhead has the form of sac-cid-ānanda, transcendental bliss, knowledge, and eternity. I offer my respectful obeisances unto He who turns the dumb into eloquent speakers and eenables the lame to cross mountains. Such is the mercy of the Lord."*

Text 94

anantaraṁ ca tatraiva
    vilasan paryavasyati
mana eva mahā-pātraṁ
    tat-sukha-grahiṇocitam

anantaram-then; ca-also; tatra-there; eva-indeed; vilasan-enjoying pastimes; paryavasyati-concludes; manaḥ-the mind; eva-indeed; mahā-great; pātram-object; tat-sukha-grahiṇā-by they who experience that happiness; ucitam-proper.

After (He is no longer visible to the eyes) He still enjoys pastimes in the mind.

The mind is the place where the happiness of seeing Him is felt.

Text 95

tat-prasādodayād yāvat
sukhaṁ vardheta mānasam
tāvad vardhitum īśitā
na cānyad bāhyam indriyam

tat-prasāda-of His mercy; udayāt-from the rising; yāvat-as; sukham-happiness; vardheta-may increase; mānasam-mind; tāvat-so; vardhitum-to increase; īśitā-ability; na-not; ca-also; anyat-another; bāhyam-external; indriyam-sense.

By His mercy the happiness in the mind expands. The happiness in the senses has no power to expand in that way.

Text 96

antar-dhyānena dṛṣṭo 'pi
sākṣād dṛṣṭa iva prabhuḥ
kṛpā-viseṣāṁ tanute
pramāṇaṁ tatra padmajaḥ

antaḥ-within; dhyānena-by meditation; dṛṣṭaḥ-seen; api-although; sākṣāt-directly; dṛṣṭaḥ-seen; iva-as if; prabhuḥ-the Lord; kṛpā-mercy; viseṣām-special; tanute-extends; pramāṇam-evidence; tatra-there; padmajaḥ-Lord Brahmā.

When one sees the Lord in meditation it is as if one sees Him directly. The demigod Brahmā gives evidence for this special mercy of the Lord.

Śrīla Sanātana Gosvāmī explains that, seen in meditation, the Lord grants benedictions, talks with the devotee, touches him, and relates to him in many ways. Lord Brahmā's vision of the Lord is described in Śrīmad-Bhāgavatam 2.9.9, 2.9.14, 2.9.17-18, 2.9.37, 3.8.22-23, 3.8.33, 3.9.29, and 3.9.29.

Text 97

sākṣād darśanam apy asya
bhaktānām eva harṣa-dam
kaṁsa-duryodhanādīnāṁ

bhaya-doṣādinocyate

sākṣāt-direct; darśanam-sight; api-also; asya-of Him; bhaktānām-of the devotees; eva-indeed; harṣa-bliss; dam-giving; kaṁsa-of Kamsa; duryodhana-DSuryodhana; ādīnām-beginning with; bhaya-of fear; doṣa-faults; ādinā-beginning with; ucyate-is said.

It is said that the direct sight of the Lord delights the devotees, but fills Kaṁsa, Duryodhana, and those like them with fear and a host of faults.

Śrīla Sanātana Gosvāmī explains that anger and envy are examples of some of the faults here.

Texts 98 and 99

parānanda-ghanaṁ śrīmat
sarvendriya-guṇāñjanam
nārāyaṇasya rūpaṁ tat
sākṣāt sampaśyatām api

madhu-kaiṭabha-mukhyānām
asurāṇāṁ durātmanām
na līno duṣṭa-bhāvo 'pi
sarva-pīḍā-karo hi yaḥ

parānanda-ghanam-in`ense bliss; śrīmat-glorious; sarva-all; indriya-senses; guṇa-qualities; añjanam-ointment; nārāyaṇasya-of Lord Nārāyaṇa; rūpam-form; tat-the; sākṣāt-directly; sampaśyatām-may see; api-also; madhu-by Madhu; kaiṭabha-and Kaitabha; mukhyānām-headed; asurāṇām-of demons; durātmanām-wicked; na-not; līnaḥ-merged; duṣṭa-bhāvaḥ-sinful; api-also; sarva-all; pīḍā-torments; karaḥ-causing; hi-indeed; yaḥ-who.

Even though they directly saw Lord Nārāyaṇa's handsome, glorious, blissful form, which with its virtues delights all the senses, Madhu, Kaiṭabha, and a host of other sinful demons would not abandon their wickedness, which tormented everyone.

Text 100

ānandaka-svabhāvo 'pi
bhakti-māhātmya-darśanāt

bhaktān harṣayituṁ kuryād
    durghaṭaṁ ca sa īśvaraḥ

ānandaka-delightful; svabhāvaḥ-nature; api-although; bhakti-of devotion; māhātmya-glory; darśanāt-from the sight; bhaktān-the devotees; harṣayitum-to please; kuryāt-may do; durghaṭam-difficult; ca-and; saḥ-He; īśvaraḥ-is able.

To show the glories of devotional service, the blissful Lord delights His devotees and hides that delight from others.

Śrīla Sanātana Gosvāmī explains that as a fire's heat is concelaed by smoke, so the Lord conceals from the demons the bliss of seeing Him. This verse is explained in Śrīmad-Bhāgavatam 7.1.18.

Text 101

bhaktau nava-vidhāyāṁ ca
    mukhyaṁ smaraṇam eva hi
tat samagrendriya-śreṣṭha-
    mano-vṛtti-samarpaṇam

bhaktau-in devotional service; nava-nine; vidhāyām-kinds; ca-also; mukhyam-primarily; smaraṇam-remembering; eva-indeed; hi-indeed; tat-that; samagra-indriya-śreṣṭha-best of the senses; mano-vṛtti-activities of the mind; samarpaṇam-placing.

Of the nine ways of devotional service, remembering the Lord is the best, for it engages the mind, which is the best of the senses.

Text 102

antarāṅgāntarāṅgāṁ tu
    prema-bhaktiṁ yathā-ruci
dātum arhaty aviśrāmaṁ
    mana eva samāhitam

antarāṅga-antarāṅgam-most confidential; tu-but; prema-love; bhaktim-devotion; yathā-as; ruci-pleases; dātum-to give; arhati-is able; aviśrāmam-without stop; manaḥ-the mind; eva-indeed; samāhitam-placed.

The mind is able, without stopping, and as much as it wishes, to give to the

Lord pure love, the most confidential of spiritual gifts.

Śrīla Sanātana Gosvāmī explains that love for the Lord is more confidential than transcendental knowledge and renunciation. The word "aviśramam" here means "without impediment".

Texts 103-105

aśeṣa-sādhanaiḥ sādhyaḥ
samastārthādhikādhikaḥ
yo vasī-karaṇe gāḍho-
pāyo bhagavato 'dvayaḥ

tat-prasādaika-lābhyo yas
tad-bhaktaika-mahā-nidhiḥ
vicitra-paramānanda-
mādhurya-bhāra-pūritaḥ

mahā-nirvacya-māhātmyaḥ
padārthaḥ prema-samjñakaḥ
pariṇāma-viśeṣe hi
ceto-vṛtter udeti saḥ

aśeṣa-all; sādhanaiḥ-by methods; sādhyaḥ-to be attained; samasta-all; artha-goals; adhika-adhikaḥ-the best of the best; yaḥ-who; vasī-karaṇe-in control; gāḍha-deep; upāyaḥ-means; bhagavataḥ-of the Lord; advayaḥ-non-dual; tat-prasāda-by His mercy; eka-only; lābhyaḥ-attainable; yaḥ-who; tad-bhakta-His devotees; eka-only; mahā-great; nidhiḥ-treasure; vicitra-wonderful; paramānanda-of transcendental bliss; mādhurya-sweetness; bhāra-abundance; pūritaḥ-flooded; mahā-great; nirvacya-indescribable; māhātmyaḥ-glory; pada-of the words; arthaḥ-the meaning; prema-love; samjñakaḥ-named; pariṇāma-transformation; viśeṣe-specific; hi-certainly; cetaḥ-of the mind; vṛtteḥ-of the action; udeti-rises; saḥ-it.

Pure love, which is the goal to be attained by other spiritual practices, which is the best of the best of all goals of life, which is the only powerful way to bring the Supreme Lord under one's dominion, which is only attained by the Lord's mercy, which is the only great treasure of the dveotees, which is flooded with the sweetness of wonderful transcendental bliss, which is glorious beyond description, and which manifests the transformations of ectsasy, arises from the actions of the mind.

Śrīla Sanātana Gosvāmī explains that the other spiritual practices begin with

trancendental knowledge and renunciation, and the goals of life are piety, sense gratification, economic development, and liberation.

Texts 106 and 107

manaso hi samādhānaṁ
manyase duṣkaraṁ yadi
cakṣuḥ sāphalya-kāmo vā
bhagavantaṁ didṛkṣase

tad gaccha bhārataṁ varṣaṁ
tatra no 'tratyam īśvaram
nārāyaṇaṁ nara-sakhaṁ
paśyādrau gandhamādane

manasaḥ-of the mind; hi-indeed; samādhānam-meditation in trance; manyase-you think; duṣkaram-difficult to perform; yadi-if; cakṣuḥ-the eyes; sāphalya-success; kāmaḥ-desire; vā-or; bhagavantam-the Lord; didṛkṣase-you wish to see; tat-thenl gaccha-go; bhārataṁ varṣam-to Bharata-varṣa; tatra-there; naḥ-of you; atratyam-staying there; īśvaram-the Lord; nārāyaṇam-Nārāyaṇa; nara-of Nara; sakham-the friend; paśya-see; adrau gandhamādane-on Gandhamadana Mountain.

If you think meditation is difficult for the mind, or if you wish to see the Lord and thus make your eyes fruitful, then go to Bhārata-varṣa and on Gandha-madana Mountain see Lord Nārāyaṇa, the friend of Nara.

Text 108

antar bahiś ca paśyāmas
taṁ samādhi-parāyaṇāḥ
nāto viccheda-duḥkhaṁ syād
ity agāt tatra sa prabhuḥ

antaḥ-within; bahiḥ-without; ca-also; paśyāmaḥ-we see; tam-Him; samādhi-parāyaṇāḥ-dedicated to meditation; na-not; ataḥ-therefore; viccheda-of separation; duḥkham-suffering; syāt-may be; iti-thus; āgat-went; tatra-there; saḥ-He; prabhuḥ-the Lord.

Fixed in meditation, we see Him within and without. Therefore we never suffer separation from Him. That is why the Lord has gone there.

Śrīla Sanātana Gosvāmī explains that someone may ask: "Why do the sages stay in Tapoloka if the Lord is not present?" Someone may also ask: "How can the Lord, who loves His devotees, leave that place and go somewhere else?" The answer is given in this verse.

Text 109

loka-śikṣā-hitārthaṁ tu
kurvann āste mahat-tapaḥ
dhanur-vidyā-gurur brahma-
cāri-veśo jaṭādharaḥ

loka-of the worlds; śikṣā-teaching; hita-benefit; artham-for the purpose; tu-indeed; kurvan-doing; āste-stays; mahat-tapaḥ-very austere; dhanuḥ-of archery; vidyā-of the science; guruḥ-a teacher; brahmacāri-veśaḥ-as a brahmacārī; jaṭādharaḥ-with matted locks of hair.

As a very austere brahmacārī archery-teacher with matted locks of hair, He stays there to benefit the world with His teachings.

Śrīla Sanātana Gosvāmi explains that the word "hita" means that His teachings brought auspiciousness to the people.

Text 110

śrī-gopa-kumāra uvāca

tatraiva gantu-kāmaṁ māṁ
catvāraḥ sanakādayaḥ
paśyātraiva tam ity uktvā
bahu-rūpāṇy adarśayan

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tatra-there; eva-indeed; gantu-kāmam-with a desire to go; mām-to me; catvāraḥ-the four; sanakādayaḥ-headed by Sanaka; paśya-see; atra-here; eva-indeed; tam-Him; iti-thus; uktvā-saying; bahu-many; rūpāṇi-forms; adarśayan-showed.

Seeing that I wished to go there, the four sages headed by Sanaka said to me: "Go there!" Then they showed me many forms of the Lord.

Text 111

eko nārāyaṇo vṛtto
    viṣṇu-rūpo 'paro 'bhavat
anyo yajñeśa-rūpo 'bhūt
    paro vividha-rūpavān

ekaḥ-one; nārāyaṇaḥ-Nārāyaṇa; vṛttaḥ-engaged; viṣṇu-of Lord Viṣṇu; rūpaḥ-the form; aparaḥ-another; abhavat-was; anyaḥ-another; yajñeśa-of the Lord of sacrifices; rūpaḥ-the form; abhūt-was; paraḥ-another; vividha-many; rūpavān-with forms.

The first one became Lord Nārāyaṇa. Another became the form of Lord Viṣṇu. Another became the Lord of sacrifices. Another assumed many different forms.

Śrīla Sanātana Gosvāmī explains that the first one was perhaps Sanaka, or perhaps another of the kumāras. The form of Lord Viṣṇu here was either Lord Upendra, whom Gopa-kumāra had seen in Svargaloka, or perhaps it was a form like His. The Lord of sacrifices is the Deity worshiped in Maharloka. The forms of Lord Nṛsiṁha and Lord Vāmana were among the many different forms.

Text 112

bhayena vepamānas tān
    avocaṁ sāñjalir naman
aparāddhaṁ mayā bāḍhaṁ
    kṣamadhvaṁ dīna-vatsalāḥ

bhayena-with fear; vepamānaḥ-trembling; tān-to them; avocam-I said; sa-with; añjaliḥ-folded hands; naman-bowing; aparāddham-offended; mayā-by me; bāḍham-grave; kṣamadhvam-please forgive; dīna-to the poor; vatsalāḥ-affectionate.

Trembling with fear and bowing down, with folded hands I said to Them: "O Lords who love the poor, please forgive my horrible offenses."

Text 113

spṛṣṭo 'haṁ tair mūrdhni labdhvā samādhiṁ
    dṛṣṭāni prāk tāni rūpāṇy apaśyam
vyutthāne 'pi dhyāna-vegāt kadācit
    pratyakṣāṇīvānupaśyeyam ārāt

spṛṣṭaḥ-touched; aham-I; taiḥ-by Them; mūrdhni-on the head; labdhvā-attaining; samādhim-meditation; dṛṣṭāni-seen; prāk-before; tāni-those; rūpāṇi-forms; apaśyam-I saw; vyutthāne-rising; api-also; dhyāna-of meditation; vegāt-by the power; kadācit-sometimes; pratyakṣāṇi-before my eyes; iva-as if; anupaśyeyam-I saw; ārāt-nearby.

They touched me on the head and I entered a trance of meditation and saw those forms again as before. Sometimes, by the power of meditation, I still see those forms as if They were right before my eyes.

Text 114

tato jape 'pi me niṣṭhām
avindata sukhaṁ svataḥ
kintv asyā mādhurī bhūmer
vyākulī-kurute manaḥ

tataḥ-then; jape-in chanting; api-also; me-of me; niṣṭhām-faith; avindata-found; sukham-happiness; svataḥ-personally; kintu-however; asyāḥ-of it; mādhurī-of sweetness; bhūmeḥ-the land; vyākulī-kurute-became agitated; manaḥ-mind.

As I chanted my mantra I found happiness and faith. Then the sweetness of Vrajabhūmi agitated my mind.

Śrīla Sanātana Gosvāmī explains that by chanting he remembered Vrajabhūmi and then became agitated with the suffering of separation from it.

Text 115

suṣuptir iva kācin me
kadācij jāyate daśā
tayā jape 'ntarāya syāt
tat-tad-rūpekṣaṇe tathā

suṣuptiḥ-deep sleep; iva-as if; kācit-something; me-of me; kadācit-sometimes; jāyate-is manifested; dasā-a state; tayā-by that; jape-in chanting; antarāya-for impediment; syāt-may be; tat-tat-various; rūpa-forms; īkṣaṇe-in seeing; tathā-so.

-%

Sometimes I experience a certain state like deep sleep, where I see many forms of the Lord. That state hinders my chanting.

Śrīla Sanātana Gosvāmī explains that the state described here is ecstatic trance (samādhi), where the mind and all the senses became inactive.

Text 116

vilapāmi tato nīlā-
calaṁ jigamiṣāmi ca
tatratyais tais tu tad-vṛttaṁ
pṛcchyeyāhaṁ sa-santvānam

vilapāmi-I lament; tataḥ-then; nīlācalam-to Nilacala; jigamiṣāmi-I wish to go; ca-there; tatratyaiḥ-there; taiḥ-by them; tu-indeed; tad-vṛttam-activity; pṛcchyeya-asked; aham-I; sa-santvanam-with concolation.

For this I lamented. I wished to go to Nīlācala. Consoling me, the sages asked what had happened.

Text 117

sa-śokaṁ kathyamānā sā
śrutvāmībhiḥ praśasyate
mayā tathānubudhyeta
duḥkham evānumanyate

sa-śokam-with lamentation; kathyamānā-being told; sā-that; śrutvā-hearing; amībhiḥ-by them; praśasyate-said; mayā-by me; tathā-then; anubudhyeta-not understood; duḥkham-suffering; eva-indeed; anumanyate-became.

Hearing my lament, they praised me. I could not understand. I became unhappy.

Text 118

athābhyāsa-balenāntar
bahiś ca jagadīśvaram
tat-tad-rūpeṇa paśyāmi
pratyakṣam iva sarvataḥ

atha-then; abhyāsa-balena-on the strength of practice; antaḥ-within; bahiḥ-

without; ca-and; jagadīśvaram-the Lord of the universes; tat-tad-rūpeṇa-in various forms; paśyāmi-I see; pratyakṣam-before my eyes; iva-as if; sarvataḥ-everywhere.

Then, by the power of my regular practice, I saw, as if before my eyes, the Lord of the universes in many forms, everywhere, within and without.

Text 119

kadācit sanakādiṁś ca
dhyāna-niṣṭhā-vaśaṁ gatān
vindatas tāni rūpāṇi
dṛṣṭvāpnomi paraṁ mudam

kadācit-sometimes; sanaka-ādin-the sages headed by Sanaka; ca-also; dhyāna-meditation; niṣṭhā-faith; vaśam-dominion; gatān-attained; vindataḥ-finding; tāni-these; rūpāṇi-forms; dṛṣṭvā-seeing; āpnomi-I attain; param-great; mudam-happiness.

Sometimes seeing Sanaka and the other sages so rapt in meditation that they manifested forms of the Lord, I became very happy.

Text 120

tat-tad-rahita-kāle 'pi
na sīdāmi tad-āśayā
itthaṁ cira-dinaṁ tatra
sukhenevāvasaṁ sadā

tat-tat-these; rahita-without; kāle-at the time; api-even; na-not; sīdāmi-I lament; tad-āśayā-with the desire for them; ittham-thus; cira-dinam-for many days; tatra-there; sukhena-happily; iva-as if; avasam-I lived; sadā-always.

Even when there were no such displays I did not lament with a desire to see them. In this way I happily lived there for many days.

Text 121

kadācit puṣkara-dvīpe
sva-bhaktān kṛpayekṣitum
prasthito haṁsam ārūḍhas
tatrayataś catur-mukhaḥ

kadācit-one time; puṣkara-dvīpe-in Puskara-dvipa; sva-bhaktān-devotees; krpaya-with mercy; ikṣitum-to see; prasthitaḥ-set out; hamsam-on a swan; ārūḍhaḥ-ascended; tatrayataḥ-there; catur-mukhaḥ-four-headed Brahmā.

One time, as on his swan he was kindly going to see his devotees at Puṣkaradvīpa, four-headed Brahmā came.

Text 122

paramaiśvarya-sampannaḥ
sa vṛddhaḥ sanakādibhiḥ
sa-sambhramaṁ praṇamyābhi-
pūjito bhakti-namritaiḥ

parama-great; aiśvarya-with opulence; sampannaḥ-endowed; saḥ-he; vṛddhaḥ-elderly; sanaka-ādibhiḥ-by Sanaka and the sages; sa-sambhramam-with respect; praṇamya-bowed bown; abhipūjitaḥ-worshiped; bhakti-with devotion; namritaiḥ-humble.

Humbly bowing down, Sanaka and the other sages respectfully worshiped the elderly, supremely opulent demigod.

Śrīla Sanātana Gosvāmī explains that Brahmā's opulences included being accompanied by a great entourage. Although he had a white beard, he was not conquered by old age because, as an incarnation of the Personality of Godhead, his form was eternal and full of knowledge and bliss.

Text 123

āśīrbhir vardhayitvā tān
snehenāghrāya mūrdhasu
kiñcit samānuśiṣyāsau
taṁ dvīpaṁ vegato 'gamāt

āśīrbhiḥ-with blessings; vardhayitvā-blessing; tān-them; snehena-with affection; āghrāya-smelling; mūrdhasu-their heads; kiñcit-something; samānuśiṣya-instructing; asau-he; taṁ dvīpam-to that dvipa; vegataḥ-quickly; agamāt-went.

Blessing them, affectionately smelling their heads, and speaking some instructions, he quickly left for Puṣkaradvīpa.

Śrīla Sanātana Gosvāmī explains that he instructed them on the secrets of of devotional service to the Lord.

Text 124

tat-tattva-vṛttaṁ sampṛṣṭā
mayāvocan vihasya te
atrāgatyādhunāpīmaṁ
gopa-bālaka vetsi na

tat-tattva-vṛttam-that truth; sampṛṣṭā-asked; mayā-by me; avocan-saying; vihasya-laughing; te-they; atra-here; agatya-coming; adhunā-now; api-also; imam-him; gopa-bālaka-O cowherd boy; vetsi-you know; na-not.

When I asked about him, the sages laughed and said: "O cowherd, after coming here even now you don't know who he is!"

Text 125

prajāpati-patir brahmā
sraṣṭā viśvasya naḥ pitā
svayambhūḥ parameṣṭhy eṣa
jagat pāty anuśāsty api

prajāpati-of the Prajapatis; patiḥ-the master; brahmā-Brahmā; sraṣṭā-trhe creator; viśvasya-of the universe; naḥ-of us; pitā-the father; svayambhūḥ-self-born; parameṣṭhī-the great ruler; eṣaḥ-he; jagat-the universe; pāti-protects; anuśāsti-rules; api-and.

"He is our father, Brahmā, who is the leader of the Prajāpatis and the creator of the universe, who was self-born, who is most exalted, and who protects and teaches the universe.

Śrīla Sanātana Gosvāmī explains that Brahmā, by giving the universe the Vedas, teaches the principles of religion.

Text 126

tasya lokas tu satyākhyaḥ
    sarvopari virājate
sata-janma-kṛtaiḥ śuddhaiḥ
    sva-dharmair labhyate hi yaḥ

tasya-his; lokaḥ-realm; tu-indeed; satya-ākhyaḥ-named Satya; sarvopari-above all; virājate-shines; śata-a hundred; janma-births; kṛtaiḥ-done; śuddhaiḥ-pure; sva-dharmaiḥ-religious duties; labhyate-attained; hi-indeed; yaḥ-which.

His realm, named Satyaloka, which is attained by those pure souls that follow religious principles for a hundred births, is splendidly manifest above all the worlds.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 4.24.29.

Text 127

tatra vaikuṇṭhaloko 'sti
    yasmin śrī-jagadīśvaraḥ
sahasra-śirṣā varteta
    sa mahā-puruṣaḥ sadā

tatra-there; vaikunṭhalokaḥ-Vaikunthaloka; asti-is; yasmin-where; śrī-jagadīśvaraḥ-the Lord of the universes; sahasra-śirṣā-with a thousand heads; varteta-stays; saḥ-He; mahā-puruṣaḥ-the Supreme Person; sadā-always.

In his realm is Vaikuṇṭhaloka, where the thousand-headed Supreme Person, the Lord of the universes, stays eternally.

Text 128

tasya putra iva brahmā
    śrūyate na hi bhidyate
brahmaiva līlayā tatra
    mūrtibhyāṁ bhāti no matam

tasya-of Him; putraḥ-the son; iva-like; brahmā-Brahmā; śrūyate-is heard; na-not; hi-indeed; bhidyate-is broken; brahma-Brahmā; eva-indeed; līlayā-by pastimes; tatra-there; mūrtibhyām-with two forms; bhāti-shines; naḥ-of us; matam-the opinion.

In the Śruti-śāstra it is heard that Brahmā is like the Supreme Lord's son. There is not difference. We think Brahmā playfully appears in two forms.

Śrīla Sanātana Gosvāmī explains that the two forms are four-headed Brahmā and the thousand-headed Lord of the universes.

Text 129

śrī-gopa-kumāra uvāca

tac chrūtvā tatra gatvā taṁ
mahā-puruṣam īkṣitum
japaṁ kurvaṁs tapoloke
niviṣṭo 'ntaḥ-samādhinā

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tat-that; śrūtvā-hearing; tatra-there; gatvā-going; tam-Him; mahā-puruṣam-the Supreme Person; īkṣitum-to see; japam-chanting; kurvan-doing; tapoloke-Tapoloka; niviṣṭaḥ-entered; antaḥ-samādhinā-in a state of trance.

Śrī Gopa-kumāra said: Hearing this, I chanted my mantra and, in a trance of meditation, went to Tapoloka to see the Supreme Person.

Text 130

muhurtān antaraṁ dṛṣṭī
samunmīlya vyalokayam
brahmalokāptam ātmānaṁ
taṁ ca śrī-jagadīśvaram

muhurtān antaram-after a moment; dṛṣṭi-eyes; samunmīlya-opening; vyalokayam-I saw; brahmaloka-Brahmaloka; āptam-attained; ātmānam-self; tam-Him; ca-and; śrī-jagadīśvaram-the Lord of the universes.

After a moment I opened my eyes and saw that I was in Brahmaloka and I also saw the Lord of the universes, . . .

Text 131

śrīmat-sahasra-bhuja-śīrṣa-padaṁ mahantaṁ

nīlāmbudābham anurūpa-vibhūṣaṇāḍhyam
tejo-nidhiṁ kamala-nābham ananta-bhoga-
talpe śayānam akhilākṣi-manobhirāmam

śrīmat-glorious; sahasra-thousand; bhuja-arms; śīrṣa-heads; padam-and feet; mahantam-great; nīla-dark; ambuda-monsoon cloud; ābham-splendor; anurūpa-appropriate; vibhūṣaṇa-with ornaments; āḍhyam-opulent; tejaḥ-of glory; nidhim-an ocean; kamala-lotus; nābham-navel; ananta-of Lord Ananta; bhoga-on the coils; talpe-on the couch; śayānam-reclining; akhila-of all; akṣi-eyes; manobhirāmam-pleasing.

. . . who was very great, who had a thousand handsome arms, heads, and feet, who was splendid as a monsoon clud, who was opulent with many tasteful ornaments, who was an ocean of splendor, whose navel was a lotus, who reclined on the couch of Lord Ananta's coils, who delighted every eye, . . .

Text 132

samvahyamāna-caraṇaṁ ramayā suparṇe
baddhāñjalau kṛta-dṛśaṁ vidhinārcyamānam
bhūyo-vibhūtibhir amuṁ bahu lālayantaṁ
śrī-nārada-praṇaya-bhaktiṣu datta-cittam

samvahyamāna-being massaged; caraṇam-whose feet; ramayā-by the goddess of fortune; suparṇe-Garuḍa; baddha-añjalau-with folded hands; kṛta-dṛśam-seen; vidhinā-by Brahmā; arcyamānam-worshiped; bhūyo-vibhūtibhiḥ-with great opulences; amum-Him; bahu lālayantam-expressing great love; śrī-nārada-of Nārada; praṇaya-love; bhaktiṣu-and devotion; datta-placed; cittam-mind.

. . . whose feet were massaged by the goddess of fortune, who glanced at Garuḍa standing with folded hands, who was worshiped by Brahmā with great opulences and treated with great love, who placed His attention on Nārada's loving devotion, . . .

Śrīla Sanātana Gosvāmī explains that the first way Brahmā expressed his love was by touching the Lord's lotus hands. Nārada expressed his devotion by singing and dancing.

Text 133

mahā-rahasyaṁ nigamārtha-tattvaṁ
sva-bhakti-mārgaṁ kamalāsanāya

śanair vivṛtyopadiśantam antar
    nijālayendrasya virājamānam

mahā-rahasyam-very confidential; nigama-of the Vedas; artha-tattvam-the truth; sva-bhakti-mārgam-the path of His devotional service; kamalāsanāya-to Brahmā; śanaiḥ-gradually; vivṛtya-revealing; upadiśantam-teaching; antaḥ-within; nija-own; ālaya-abode; indrasya-of the king; virājamānam-shining.

. . . who to Brahmā was carefully teaching the path of devotional service, the great secret of the Vedas, who was splendidly manifest in His regal palace, . . .

Text 134

atho tad ākarṇya catur-mukhaṁ ca
    pramoda-sampad-vivaśī-bhavantam
anūdya nīcair anumodamānaṁ
    muhus tad-aṅghrīn abhivandamānam

athaḥ-then; tat-that; ākarṇya-hearing; catur-mukham-Brahmā; ca-and; pramoda-sampad-vivaśī-bhavantam-being overcome with happiness; anūdya-repeating; nīcaiḥ-humbly; anumodamānam-being happy; muhuḥ-again and again; tad-aṅghrīn-His feet; abhivandamānam-bowing down.

. . . who happily heard jubilant Brahmā humbly repeating what he had learned, whose feet Brahmā worshiped again and again. . . .

Text 135

pramoda-vegāt patitaṁ visaṁjñaṁ
    vilokya sā mām abhigamya lakṣmīḥ
ninājya samjñāṁ bahu lālayitvā
    sva-bālavat pārśvam uta sva-bhartuḥ

pramoda-vegāt-by the force of happiness; patitam-fallen; visaṁjñam-unconscious; vilokya-seeing; sā-her; mām-me; abhigamya-seeing; lakṣmīḥ-the goddess of fortune; ninājya-leading; samjñām-consciousness; bahu lālayitvā-showing great affection; sva-bālavat-as her own child; pārśvam-to the side; uta-indeed; sva-bhartuḥ-of her husband.

. . . who is the husband of the gooddess of fortune, and to whose side the goddess of fortune, seeing me faint in ecstasy, and reviving me, and being affectionate as if I were her own son, brought me.

Text 136

bhagavantaṁ muhuḥ paśyan
praṇamann avadaṁ manaḥ
nijepsitāntam adyāgā
niścalaṁ tvaṁ mudaṁ bhaja

bhagavantam-the Lord; muhuḥ-again and again; paśyan-seeing; praṇaman-bowing; avadam-I said; manaḥ-heart; nija-own; ipsita-desired; antam-end; adya-now; agāḥ-gone; niścalam-unwavering; tvam-you; mudam-happiness; bhaja-enjoy.

Gazing at the Lord, and again and again bowing before Him, I said to my heart: "O heart, today you have attained your desire. Now you may enjoy eternal happiness.

Text 137

aśeṣa-soka-santrāsa-
duḥkha-hīnam idaṁ padam
paramardhi-parānanda-
nicitaṁ jagad-arcitam

aśeṣa-all; śoka-lamentation; santrāsa-fear; duḥkha-suffering; hīnam-without; idam-this; padam-place; parama-ṛdhi-supreme opulence; para-ānanda-supreme bliss; nicitam-counted; jagad-arcitam-worshiped by the universes.

"This place is free of all lamentation, fear, and suffering. It is full of supreme opulence and supreme bliss. It is worshiped by the universes.

Śrīla Sanātana Gosvāmī explains that this is a description of Satyaloka.

Text 138

yādṛśaḥ sambhaved bhrātar
jagadīśaś ca tādṛśaḥ
bhāty aśeṣa-mahattāyāḥ
paraṁ kaṣṭhāṁ gataḥ sphuṭam

yādṛśaḥ-like which; sambhavet-may be; bhrātaḥ-O brother; jagadīśaḥ-the Lord

of the universes; ca-also; tādṛśaḥ-like that; bhāti-shines; aśeṣa-mahattāyāḥ-all glory; paraṁ kaṣṭhām-the highest pinnacle; gataḥ-attained; sphuṭam-manifested.

"O brother, here the Lord of the universes, situated at the highest pinnacle of all glory, shines with great splendor.

Text 139

sneham anvabhavo lakṣmyā
dṛgbhyāṁ paśyādhunā prabhum
mathurā-vrajabhū-śokaṁ
yiyāsāṁ cānyato jahi

sneham-love; anvabhavaḥ-perception; lakṣmyā-by the goddess of fortune; dṛgbhyām-with eyes; paśya-see; adhunā-now; prabhum-the Lord; mathurā-vrajabhū-Mathurā and Vrajabhūmi; śokam-lamentation; yiyāsām-the desire to go; ca-also; anyataḥ-otherwise; jahi-conquer.

"Aware that the goddess of fortune is affectionate to you, gaze now on the Lord with your eyes. Conquer your grieving over Mathurā and Vrajabhūmi and your desire to go to another place.

Śrīla Sanātana Gosvāmī explains that the grief is out of separation from Mathurā and Vrajabhūmi. The other place is Nīlācala.

Text 140

jagadīśād vidhāteva
lalanaṁ ced abhīpsasi
tan mahā-puruṣād iṣṭa-
mantra-śaktyā phaliṣyati

jagadīśāt-from Lord of the universes; vidhātā-the creator; iva-like; lalanam-affection; cet-if; abhīpsasi-you desire; tat-then; mahā-puruṣāt-from a great soul; iṣṭa-learned; mantra-śaktyā-by the power of your mantra; phaliṣyati-will be fruitful.

"If you wish that the Lord of the universes love you as He does Brahmā, then by the power of the mantra you learned from a great soul, your wish will be fulfilled."

Text 141

nidrā-līlāṁ prabhur bheje
loka-padme 'sya nābhi-je
sṛṣṭi-rītiṁ vidhir vīkṣya
sva-kṛtyāyābhavad bahiḥ

nidrā-of sleep; līlām-pastimes; prabhuḥ-the Lord; bheje-enjoyed; loka-of the planets; padme-in teh lotus flower; asya-His; nābhi-from the navel; je-born; sṛṣṭi-rītim-activities of creation; vidhiḥ-Brahmā; vīkṣya-seeing; sva-kṛtyāya-for his own duties; abhavat-became; bahiḥ-outside.

Then the Lord enjoyed pastimes of sleep, and at a certain time the creation was again manifest on the lotus of worlds born from the Lord's navel. Seeing this, Brahmā came out to perform his duties.

Śrīla Sanātana Gosvāmī explains that because the Lord is spiritual He does not sleep. That is why the word "pastimes of sleep" is used. Brahmā had been in the Lord's abode. He left and went to his own abode to perform his duties in the world.

Text 142

paśyan prabho rūpam ado mahādbhutaṁ
tan-nābhi-padme yugapat tathā jagat
gūḍhopadeśa-śravanāc catur-mukha-
prema-pravāhaṁ ca sukhaṁ tato 'vasam

paśyan-seeing; prabhoḥ-of the Lord; rūpam-the form; adaḥ-below; mahā-very; adbhutam-wonderful; tan-nābhi-padme-on the lotus born from His navel; yugapat-at the same time; tathā-so; jagat-the universe; gūḍha-confidential; upadeśa-teachings; śravanāt-from hearing; catur-mukha-of Brahmā; prema-of love; pravāham-flowing streams; ca-also; sukham-happiness; tataḥ-then; avasam-I lived.

Seeing both the Lord's wonderful form below and the universe on the lotus of His navel, and also seeing the currents of divine love flowing in four-headed Brahmā as He heard cofidential teachings from the Lord, I happily lived there.

Śrīla Sanātana Gosvāmī explains that the Lord's teachings were about the secrets of pure devotional service.

Text 143

kṛtsne loka-traye naṣṭe
rātrāv ekārṇave sati
śeṣopari sukhaṁ śete
bhagavān brahmaṇā samam

kṛtsne-all; loka-worlds; traye-three; naṣṭe-destroyed; rātrau-at night; eka-one; arṇave-ocean; sati-being; śeṣa-uparion Lord Śeṣa; sukham-happily; śete-reclined; bhagavān-the Lord; brahmaṇā samam-with Brahmā.

During the night, when all the three worlds perished and all was flooded by an ocean, accompanied by Brahmā the Lord happily rested on Lord Ananta Śeṣa.

Śrīla Sanātana Gosvāmī explains that the night here is Brahmā's night, which occurs after one thousand catur-yugas. The Lord here is the thousand-headed form of the Lord.

Text 144

stuyate citra-vākyaiḥ sa
janalokādi-vāsibhiḥ
tan-mahā-kautukaṁ vīkṣye
brahmaloka-prabhāvataḥ

stuyate-offered prayers; citra-with wonderful; vākyaiḥ-statements; saḥ-He; janaloka-ādi-vāsibhiḥ-by the residents of Janaloka and other planets; tan-mahā-kautukam-great eagerness; vīkṣye-I see; brahmaloka-of Brahmaloka; prabhāvataḥ-by the power.

By Brahmaloka's power I saw the Lord as the residents of Janaloka and other planets glorified Him with many wonderful prayers.

Text 145

antardhasya kadācic cet
kutrāpi bhagavān vrajet
śokaḥ syād āgate tasmin
sa-mūlaḥ kṣiyate sa naḥ

antardhasya-disappeared; kadācit-sometimes; cet-if; kutrāpi-somewhere;

bhagavān-the Lord; vrajet-may go; śokaḥ-grief; syāt-is; āgate tasmin-when He returned; sa-mūlaḥ-to the root; kṣiyate-is destroyed; saḥ-that; naḥ-for us.

If the Lord went somewhere we suffered. When He returned our suffering perished at its root.

Text 146

ittham ahnāṁ katipaye
prayāte prātar ekadā
kautukād brahmaṇā spṛṣṭaḥ
pheṇa-puñjo 'suro 'bhavat

ittham-thus; ahnam-of days; katipaye-some; prayāte-went; prātaḥ-morning; ekadā-one; kautukāt-out of curiosity; brahmaṇā-by Brahmā; spṛṣṭaḥ-touched; pheṇa-puñjaḥ-bubbles; asuraḥ-a demon; abhavat-became.

After some days, one morning Brahmā touched some foam and it suddenly became a demon.

Śrīla Sanātana Gosvāmī explains that this foam was on the ocean of cosmic devastation.

Text 147

tad-bhītyālīyata brahmā
daityo bhagavatā hataḥ
bhayākrānto vidhir naiti
tat-pade 'yuṅkta māṁ prabhuḥ

tat-of it; bhītyā-in fear; ālīyata-hid; brahmā-Brahmā; daityaḥ-the demon; bhagavatā-by the Lord; hataḥ-was killed; bhaya-by fear; ākrāntaḥ-defeated; vidhiḥ-Brahmā; na-not; eti-returned; tat-pade-in that place; ayuṅkta-engaged; mām-me; prabhuḥ-the Lord.

Brahmā fled in fear. The Lord killed the demon. When terrified Brahmā did not return, the Lord appointed me to his post.

Text 148

ahaṁ tu vaiṣṇavān eva
    sṛjaṁs tad-bhakti-vṛddhaye
nyayuñjam adhikāreṣu
    vaiṣṇavān eva sarvataḥ

aham-I; tu-indeed; vaiṣṇavān-the devotees; eva-indeed; sṛjan-creating; tad-bhakti-devotion to the Lord; vṛddhaye-to increase; nyayuñjam-I engaged; adhikāreṣu-in different posts; vaiṣṇavān-devotees; eva-indeed; sarvataḥ-in all respects.

I created Vaiṣṇavas to increase the world's devotion to the Lord, and I appointed Vaiṣṇavas to all the different administrative posts.

Śrīla Sanātana Gosvāmī explains that these were the posts of the demigods, such as Prajāpati, Candra, and Sūrya.

Text 149

itas tato mahā-yajñair
    aśvamedhādibhir vibhum
sampūjayan mudāṁ pūrair
    brahmāṇḍaṁ samapūrayam

itas tataḥ-here and there; mahā-yajñaiḥ-with great sacrifices; aśvamedha-ādibhiḥ-beginnign with asvamedha sacrifices; vibhum-the Lord; sampūjayan-worshiping; mudam-happiness; pūraiḥ-with floods; brahmāṇḍam-the universe; samapūrayam-I filled.

In place after place worshiping the Lord with aśvamedha-yajñas and other sacrifices, I flooded the universe with happiness.

Texts 150-152

pārameṣṭhyena samruddho
    vedair mūrtidharair makhaiḥ
purāṇair itihāsaiś cā-
    gamais tīrthair maharṣibhiḥ

brahmarṣibhiś ca bahudhā
    stuyamāno mahā-mudaiḥ

grāsyamāno 'pi muñcāmi
na smākiñcanatāṁ nijām

tathāpi brahma-kṛtyābdhi-
bhaṅga-magno na pūrvavat
lebhe bhagavato bhakti-
sukhaṁ cintāturāntaraḥ

pārameṣṭhyena-with the post of Brahmā; samruddhaḥ-ascended; vedaiḥ-with the Vedas; mūrtidharaiḥ-personified; makhaiḥ-with sacrifices; purāṇaiḥ-with Puranas; itihāsaiḥ-with Itihasas; ca-and; āgamaiḥ-with Agamas-astras; tīrthaiḥ-with holy places; maharṣibhiḥ-with great sages; brahmarṣibhiḥ-with Brahmarsis; ca-and; bahudhā-many ways; stuyamānaḥ-offered prayers; mahā-great; mudaiḥ-with happiness; grāsyamānaḥ-being swallowed; api-although; muñcāmi-I release; na-not; sma-indeed; akiñcanatām-poverty; nijām-own; tathāpi-nevertheless; brahma-of Brahma; kṛtya-duties; abdhi-ocean; bhaṅga-in the waves; magnaḥ-drowning; na-not; pūrvavat-as before; lebhe-attained; bhagavataḥ-of the Lord; bhakti- sukham-the happiness of devotional service; cintā-with anxieties; ātura-overcome; antaraḥ-within.

Although I was elevated to the post of Brahmā, and although the personified Vedas, sacrifices, Purāṇas, Itihāsas, Āgamas, ands holy places, as well as the maharṣis and brahmarṣis, again and again very happily offered prayers to me, I did not abandon my humilty. Still, drowning in the waves of the ocean of a Brahmā's duties, my heart became filled with anxieties, and I could not enjoy serving the Lord as before.

Text 153

dvi-parārdhāyuṣi svasya
śrūyamāno 'pi kālataḥ
bhayaṁ syāt kriyamāṇe ca
jape bhūrimayārtidā

dvi-parārdha-of two paradhas; āyuṣi-life; svasya-own; śrūyamānaḥ-hearing; api-also; kālataḥ-from time; bhayam-fear; syāt-is; kriyamāṇe-being done; ca-and; jape-in chanting; bhūrimaya-great; ārti-distress; dā-giving.

Although I heard that would live for two parārdhas (many millions of years), I was still afraid of time. My chanting also brought me great distress.

Śrīla Sanātana Gosvāmī explains that to overcome his fears, Gopa-kumāra chanted his mantra, but the chanting made him yearn for Vrajabhūmi.

Text 154

jagadīśvarataḥ putra-
lālanaṁ tu mahā-sukham
mamānubhavataś citta-
vaikalyaṁ tad vinaśyati

jagadīśvarataḥ-from the Lord of the universes; putra-a son; lālanam-affection; tu-but; mahā-great; sukham-happiness; mama-of me; anubhavataḥ-experiencing; citta-of the heart; vaikalyam-distress; tat-that; vinaśyati-destroys.

The Lord of the universes was affectionate to me as if I were His son. This made me happy and destroyed the sadness in my heart.

Text 155

atyanta-sannikarṣeṇa
pitṛ-buddhyā ca sevayā
kadāpy agāṁsi jātāni
mṛśyante prabhunā mama

atyanta-great; sannikarṣeṇa-with drawing near; pitṛ-as father; buddhyā-with the conception; ca-also; sevayā-with service; kadāpi-sometimes; agāṁsi-offenses; jātāni-born; mṛśyante-forgiven; prabhunā-by the Lord; mama-of me.

Serving Him, thinking of Him as my father, and staying near Him, I sometimes offended Him, but He forgave me.

Text 156

tathāpy antar-mahodvegaḥ
syāt tato vyañjite śriyā
snehe mātreva hṛṣṭaḥ syām
evaṁ tatrāvasaṁ ciram

tathāpi-still; antaḥ-within; mahā-great; udvegaḥ-anxiety; syāt-is; tataḥ-then; vyañjite-manifested; śriyā-by the goddess of fortune; snehe-in love; mātrā-a mother; iva-like; hṛṣṭaḥ-happy; syām-I am; evam-thus; tatra-there; avasam-I lived; ciram-for a long time.

Although I was anxious at heart, the goddess of fortune loved me as if she were my mother, and that made me happy. In this way I lived there for a long time.

Text 157

ekadā mukti-mātrāptam
ekaṁ tal-loka-vāsibhiḥ
saṁślāghyamānam ākarṇya
tān apṛcchaṁ tad adbhutam

ekadā-once; mukti-liberation; mātra-only; āptam-attained; ekam-one person; tat-loka-vāsibhiḥ-by the residents of that planet; saṁślāghyamānam-being praised; ākarṇya-hearing; tān-them; apṛccham-I asked; tat-that; adbhutam-wonder.

One day, hearing the people of that planet praise a person about to attain impersonal liberation, I asked them about that wonderful thing.

Śrīla Sanātana Gosvāmī explains that this person had attained liberation in Bhārata-varṣa. Gopa-kumāra asked: "What is liberation? How is it attained?"

Text 158

mukteḥ paramam utkarṣaṁ
daurlabhyaṁ ca niśamyatām
sarvajñaṁ punar aprakṣaṁ
tad-upāyaṁ tad-īpsayā

mukteḥ-that liberation; paramam utkarṣam-superior; daurlabhyam-difficult to attain; ca-and; niśamyatām-may be heard; sarvajñam-all-knowing; punaḥ-again; aprakṣam-I asked; tad-upāyam-that method; tad-īpsayā-with a desire for that.

I heard from them that impersonal liberation is very important and very difficult to attain. Again I asked those all-knowing sages: "When one desires it, by what method does he attain it?"

Text 159

bahulopaniṣad-devyaḥ
śruti-smṛtibhir anvitaḥ
ūcur ekena sādhye 'sau

mokṣo jñānena nānyathā

bahula-many; upaniṣad-devyaḥ-goddesses of the Upaniṣads; śruti-the Srutis; smṛtibhiḥ-and Smrtis; anvitaḥ-with; ūcuḥ-said; ekena-by one; sādhye-attainable; asau-this; mokṣaḥ-liberation; jñānena-by knowledge; na-not; anyathā-otherwise.

The goddesses of the Upaniṣads, accompanied by the personified Śrutis and Smṛtis, then said: "Impersonal liberation is attained by knowledge alone. It is not attained in any other way."

Śrīla Sanātana Gosvāmī explains that this is confirmed in the Śvetāśvatara Upaniṣad (6.8 and 6.15):

tam eva viditvāti-mṛtyum eti
nānyaḥ panthā vidyate 'yanāya

By knowing the Supreme, one travels beyond death. There is no other way."

Text 160

kaiścid uktaṁ sa-gāmbhīryaṁ
purāṇair āgamair api
janyate bhagavad-bhaktyā
sukhaṁ jñānaṁ su-durghaṭam

kaiścit-by some; uktam-said; sa-gāmbhīryam-with profoundness; purāṇaiḥ-by the Puranas; āgamaiḥ-by the Agamas; api-also; janyate-is born; bhagavad-bhaktyā-by devotion to the Lord; sukham-easily; jñānam-knowledge; su-durghaṭam-difficult to attain.

Some Purāṇas and Āgamas then very gravely said that transcendental knowledge, which is so difficult to attain, is easily attained by devotional service to the Lord.

Śrīla Sanātana Gosvāmī explains that the Purāṇas and Āgamas, who were here accompanied by the Pañcarātras and other scriptures, are very expert in preaching the service of the Lord. The word "gāmbhīryam" here means that they spoke without wavering. Although liberation is attained by transcendental knowledge, transcendental knowledge is difficult to attain save by devotional service to the Lord.

Text 161

kiṁ vānusthitayā samyak
    tayaiva su-labho 'sti saḥ
śruti-smṛtīnāṁ kāsāṁcit
    sammatis tatra lakṣitā

kim vā-furthermore; anusthitayā-by that situation; samyak-nicely; tayā-by that; eva-inceed; su-labhaḥ-easily attained; asti-is; saḥ-it; śruti-smṛtīnāṁ kāsāṁcit-of some Srutis and Smrtis; sammatiḥ-the conclusion; tatra-there; lakṣitā-is seen.

Then some Śrutis and Smṛtis were seen to agree with that idea, that transcendental knowledge is easily attained by devotional service to the Lord.

Śrīla Sanātana Gosvāmī explains that this is confirmed by the following quotations:

bhakti-dṛḍhā bhaved yasya
    devadeve janārdane
śreyāṁsi tasya siddhyanti
    bhaktimanto 'dhikās tataḥ

"For one who has firm devotion to Lord Janārdana, the master of the demigods, all good things come. That is why the dveotees are the best of all transcendentalists."
    -Bṛhan-Nāradīya Purāṇa

jīvanti jantavaḥ sarve
    yathā mātaram āśritāḥ
tathā bhaktim samāśritya
    sarvā jīvanti siddhayaḥ

"As all living entities take shelter of their mother, so all perfections take shelter of devotional service."
    -Vaiṣṇava-śāstra

bhaktyā tv ananyayā śakyo
    'ham evam-vidho 'rjuna
jñātum draṣṭum ca tattvena

praveṣṭuṁ ca parantapa

"My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding."*
-Bhagavad-gītā 11.54

apatyaṁ draviṇaṁ dārā
hārā harmyaṁ hayā gajāḥ
sukhāni svarga-mokśau ca
na dūre hari-bhaktitaḥ

"Good children, wealth, beautiful wife, precious necklaces, palaces, horses, elephants, pleasures, residence in Svargaloka, and liberation are never far from devotional service."
-Padma Purāṇa

Text 162

vyaktaṁ tāsāṁ vaco 'śrūtvā
kruddhāḥ svair āgamādibhiḥ
mahopaniṣadaḥ kāścid
anvamodanta tat sphuṭam

vyaktam-manifested; tāsām-in them; vacaḥ-statement; aśrūtvā-not hearing; kruddhāḥ-angry; svaiḥ-own; āgama-ādibhiḥ-by the Agamas and other scritpures; mahopaniṣadaḥ-great Upaniṣads; kāścit-some; anvamodanta-agreed; tat-that; sphuṭam-clearly.

Refusing to hear these words, some great Upaniṣads, along with their Agamas and other scriptures, became angry. They agreed with a more direct view.

Śrīla Sanātana Gosvāmī explains that the scriptures here are the great Upaniṣads very devoted to the glories of the Supreme Lord. The Agamas here are the scriptures that follow these Upaniṣads, and the other scriptures are some Purāṇas and other scriptures. The more direct view here is their opinion that only by devotional service can liberation easily be attained. This view is confirmed by the following quotations:

dharmārtha-kāma-mokśākhyā
puruṣārthā dvijottamāḥ

hari-bhakti-parāṇāṁ vai
    sampadyante na saṁśayaḥ

"O best of brāhmaṇas, they who are devoted to Lord Hari attain the goals of human life, namely: piety, economic development, sense gratification, liberation. Of this there is no doubt."
    -Bṛhan-Nāradīya Purāṇa

dharmārtha-kāmaiḥ kiṁ tasya
    muktis tasya kare sthitā
samasta-jagatāṁ mūle
    yasya bhaktiḥ sthirā tvayi

"O Lord, liberation rests in the hand of a person devoted to You, the root from which all the universes have sprouted. What use does he have for piety, economic development, and sense gratification?"
    -Viṣṇu Purāṇa

Text 163

gūḍhopaniṣadaḥ kāścit
    kaiścid gūḍhair mahāgamaiḥ
samaṁ mahā-purāṇaiś ca
    tūṣṇīm āsan kṛta-smitaḥ

gūḍha-confidential; upaniṣadaḥ-Upanisads; kāścit-some; kaiścit-with some; gūḍhaiḥ-confidential; mahā-agamaiḥ-great agamas; samam-with; mahā-purāṇaiḥ-great Purāṇas; ca-also; tūṣṇīm-silent; āsan-becoming; kṛta-smitaḥ-smiled.

Some confidential Upaniṣads, along with some confidential Agamas and Purāṇas, smiled and remained silent.

Śrīla Sanātana Gosvāmī explains that the Śrīmad-Bhāgavatam and Vaiṣṇava-tantras were part of this group. Perhaps they were surprised that the Lord's glories, which are so clearly described in the scriptures, remained unknown to these so-called all-knowing sages. Therefore they were silent. Or perhaps they were silent because they were so convinced that devotional service grants liberation that they had only contempt for they who did not agree. Or perhaps they thought it not proper to reveal this confidential truth to such an unqualified audience. The truth is that pious works and rituals, cultivation of knowledge, and liberation are only steps leading to devotional service. The scriptures here thought it not the proper

time to explain this.

Texts 164 and 165

mokṣo nu bhagavan-mantra-
japa-mātrāt susidhyati
na veti kaiścid āmnāya-
purāṇādibhir ulbaṇaḥ

āgamānāṁ vivādo 'bhūt
tam aṣoḍhvā bahir gatāḥ
te purāṇāgamāḥ karṇau
pidhāyopaniṣad-yutāḥ

mokṣaḥ-liberation; nu-certainly; bhagavat-of the Lord; mantra-mantras; japa-chanting; matrāt-only; susidhyati-is perfected; na-not; vā-or; iti-thus; kaiścit-by some; amnāya-of Amnayas; purāṇa-and Puranas; ādibhiḥ-beginning with; ulbanaḥ-manifested; āgamānām-of the scriptures; vivādaḥ-dispute; abhūt-was; tam-that; aṣoḍhvā-not tolerating; bahiḥ-outside; gatāḥ-went; te-they; purāṇa-āgamāḥ-the Puranas and Agamas; karṇau-ears; pidhāya-covering; upaniṣat-the Upanisads; yutāḥ-with.

Then the Agama-sāstras debated with the Purāṇas and Amnāyas whether or not liberation is attained simply by chanting mantras of the Supreme Lord. Not tolerating this, many Purāṇas, Agamas, and Upaniṣads covered their ears and left.

Śrīla Sanātana Gosvāmī explains that the scriptures that left were the same ones that smiled and remained silent before. They left because the discussion was not even slightly touched by the slightest scent of the great glories of devotional service to the Lord.

Text 166

tato mahā-purāṇānāṁ
mahopaniṣadāṁ tathā
madhyasthyād āgamānāṁ tu
jayo jāto mama priyaḥ

tataḥ-then; mahā-great; purāṇānām-of the Puranas; mahā-great; upaniṣadām-of the Upanisads; tathā-then; madhyasthyāt-as mediators; āgamānām-of the Agamas; tu-indeed; jayaḥ-victory; jātaḥ-born; mama-to me; priyaḥ-pleasing.

Then, on the mediation of the great Purāṇas and great Upaniṣads, the Agamas were declared the victors. This pleased me.

Śrīla Sanātana Gosvāmī explains that the scriptures that left were considered neutral, noi taking either side, and therefore they were called to decide the case. Hearing the arguments of both sides, they decided that the winners were the Agamas, whose opinion was that merely by chanting mantras of the Supreme Lord one may certainly become liberated. Their view is confirmed by the following quotations:

gatvā gatvā nivartante
candra-sūryādayo grahāḥ
adyāpi na nivartante
dvādaśākśara-cintakāḥ

"They who go to Candraloka, Sūryaloka, and other material planets, return again, but they who chant the twelve-syllable mantra glorifying the Supreme Lord never return."
-Viṣṇu Purāṇa

japena devatā nityaṁ
stūyamānā prasīdati
prasannā vipulān bhogān
dadyān muktiṁ ca śāśvatīm

"The Supreme Lord is pleased when He is regularly glorifed by mantra-chanting. He gives many great happinesses and eternal liberation to the chanter."
-Padmanābhīya

Text 167

mayābhipretya tad-bhāvaṁ
te purāṇāgamādayaḥ
anunīya sabhā-madhyam
anītāḥ stuti-pāṭhavaiḥ

mayā-by me; abhipretya-considered; tad-bhāvam-that nature; te-they; purāṇa-āgama-ādayaḥ-the Puranas, Agamas, and other scriptures; anunīya-humbly approaching; sabhā-madhyam-to the midst of the assembly; anītāḥ-brought; stuti-of prayers; pāṭhavaiḥ-with recitations.

Understanding their exalted nature, I humbly glorified these Purāṇas and Agamas, and brought them to my own assembly.

Text 168

tat-tattvaṁ sādaraṁ pṛṣṭās
te śrī-bhāgavatādayaḥ
ūcuḥ sātvata-siddhāntādy-
āgamāḥ śruti-maulibhiḥ

tat-tattvam-that truth; sādaram-respectfully; pṛṣṭāḥ-asked; te-they; śrī-bhāgavata-ādayaḥ-headed by Śrīmad-Bhāgavatam; ūcuḥ-said; sātvata-the Vaiṣṇava; siddhānta-conclusion; ādi-beginning with; āgamāḥ-the Agamas; śruti-of the Śrutis; maulibhiḥ-with the crowns.

When I respectfully asked them about the truth, the Śrīmad-Bhāgavatam and other Agamas that teach the Vaiṣṇava conslusion, accompanied by the crowns of the Śruti, spoke.

Śrīla Sanātana Gosvāmī explains that he asked them why they smiled, remained silent, covered their ears, and left the assembly. The crowns of the Śruti are the confidential Upaniṣads.

Text 169

śrī-bhakti-śāstrāṇy ūcuḥ

labdha-brahmādhikāredaṁ
mahā-gopyaṁ nidher api
bhavat-sad-guṇa-sandohair
ākhyāmo mukharī-kṛtāḥ

śrī-bhakti-śāstrāṇy ūcuḥ-the devotional scriptures said; labdha-attained; brahma-of Brahmā; adhikāra-post; idam-this; mahā-gopyam-very confidential; nidheḥ-of a treasure; api-even; bhavat-of you; sad-guṇa-sandohaiḥ-with many virtues; ākhyāmaḥ-we say; mukharī-kṛtāḥ-willing to speak many words.

The devotional scriptures said: O deva who has attained the Brahmā's post, made willing to speak by your many virtues, we will tell you something more to be guarded than the greatest treasure.

Text 170

kvacit prastūyate 'smābhir
    bhagavad-bhakti-tat-paraiḥ
mokṣas tyājayituṁ samyāg
    vinindya sa-paricchadaḥ

kvacit-somewhere; prastūyate-praised; asmābhiḥ-by us; bhagavad-bhakti-devotion to the Lord; tat-paraiḥ-devoted; mokṣaḥ-liberation; tyājayitum-to be given up; samyāk-completely; vinindya-repudiating; sa-paricchadaḥ-with its associates.

We, who are intent on devotional service to the Lord, have sometimes discussed impersonal liberation and its associates. We have criticized it, and we say it should be completely rejected.

Text 171

nirvaktuṁ bhakti-māhātmyaṁ
    kathyate 'syāpi tat kvacit
na tu sādhya-phalatvena
    sukha-gandho 'pi nāsti yat

nirvaktum-to describe; bhakti-of devotion; māhātmyam-the glory; kathyate-is said; asya-of it; api-also; tat-that; kvacit-somewhere; na-not; tu-but; sādhya-phalatvena-as the attainment of a goal; sukha-of happiness; gandhaḥ-the scent; api-even; na-not; asti-is; yat-which.

Sometimes, in order to describe the glory of devotional service, we have have also described impersonal liberation. Impersonal liberation does not fulfill the purpose of life. In it is not the slightest scent of happiness.

Śrīla Sanātana Gosvāmī explains that the happiness of devotional service is many millions of millions of times greater than the happiness of impersonal liberation. Actually, there is no happiness in impersonal liberation.

Text 172

yathārogye suṣuptau ca
    sukhaṁ mokṣe 'pi kalpyate

paraṁ tv ajñāna-samjño 'yam
anabhijña-prarocakaḥ

yathā-as; arogye-in a healthy person; suṣuptau-in deep sleep; ca-and; sukham-happiness; mokṣe-in liberation; api-also; kalpyate-is considered; param-better; tu-indeed; ajñāna-samjñaḥ-called ignorance; ayam-this; anabhijña-prarocakaḥ-the happiness of not knowing.

The happiness in impersonal liberation is like the happiness in having good health or in sleeping soundly. The ignorant call it happiness. The ignorant are pleased by it.

Śrīla Sanātana Gosvāmī explains that the happiness in good health and sound sleep are not positive happiness, but merly the absence of pain. Tbis is seen in the statement "I slept happily. I don't remember a thing". The happiness of impersonal liberation is like that. It is only some relief from the sufferings of the world of birth and death. Impersonal liberation is described by Lord Brahmā in Śrīmad-Bhāgavatam 10.14.26.

Text 173

kathañcid bhagavan-nāmā-
bhāsasyāpi sa sidhyati
sakṛd-uccāra-mātreṇa
kiṁ vā karṇa-praveśataḥ

kathañcit-something; bhagavat-of the Supreme Lord; nāma-of the name; ābhāsasya-of the reflection; api-also; saḥ-that; sidhyati-is perfect; sakṛt-once; uccāra-saying; mātreṇa-by only; kiṁ vā-furthermore; karṇa-into the ear; praveśataḥ-because of entrance.

Entering the ear, or spoken only once, even the dim reflection of the Lord's holy name brings perfect liberation.

Śrīla Sanātana Gosvāmī explains that even if one chants as a joke, or even if one chants to mock the holy name, one still attains liberation. This is described in Śrīmad-Bhāgavatam 6.3.24:

vikruśya putram aghavān yad ajāmilo 'pi
nārāyaṇeti mriyamāṇa iyāya muktim

"Ajāmila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Nārāyaṇa."*

This is also described in the story of Satyatapā in the Varāha Purāṇa:

kiṇcij jale magnaṁ japa-paraṁ brāhmaṇaṁ bhakśayitum āgatasya vyāghrasya tenaiva vyādhena hatasyākasmād udgata-bhagavan-nāma-śravaṇenaiva muktir jātā.

"A demon once came to eat a brāhmaṇa who was chanting the the holy name in the water. By hearing the holy name from his dying victim, the demon became liberated."

Text 174

vicārācāturī-ramyo
mokṣo 'yam avadharyatām
teṣāṁ veda-purāṇādi-
śāstrāṇāṁ hi yathā-matam

vicāra-in descrimination; acāturī-not expert; ramyaḥ-pleasing; mokṣaḥ-liberation; ayam-this; avadharyatām-is considered; teṣām-of them; veda-purāṇa-ādi-śāstrāṇām-of the Vedas, Purāṇas and other śāstras; hi-indeed; yathā-as; matam-can be understood.

The Vedas, Purāṇas and other scriptures say that only they who have no good sense like impersonal liberation.

Text 175

so 'śeṣa-duḥkha-dhvaṁso vā-
vidyā-karma-kṣayo 'thavā
māyā-kṛtānyathā-rūpa-
tyāgāt svānubhavo 'pi vā

jīva-svarūpa-bhūtasya
sac-cid-ānanda-vastunaḥ
sākṣād-ānubhavenāpi
syāt tādṛk sukham alpakam

saḥ-it; aśeṣa-all; duḥkha-sufferings; dhvaṁsaḥ-destroying; vā-or; avidyā-

ignorance; karma-activities; kṣayaḥ-destruction; athavā-or; māyā-by the illusory potency; kṛta-done; anyathā-otherwise; rūpa-form; tyāgāt-from renouncing; svānubhavaḥ-personal experience; api-indeed; vā-or; jīva-of the individual spiritual soul; svarūpa-own form; bhūtasya-manifested; sat-eternal; cit-full of knowledge; ānanda-and full of bliss; vastunaḥ-substance; sākṣāt-direct; anubhavena-by the perception; api-also; syāt-may be; tādṛk-like that; sukham-happiness; alpakam-small.

Impersonal liberation may vanquish all sufferings, or it may end actions done in ignorance, or it may, by enabling one to renounce the unreal forms made by the illusory potency, give direct perception of the self to the individual spirit soul, who is really eternal, full of knowledge, and full of bliss, but the happiness it gives is very slight.

Śrīla Sanātana Gosvāmī explains that liberation is described in Śrīmad-Bhāgavatam 2.10.6.

Text 177

śuddhātma-tattvaṁ yad vastu
tad eva brahma kathyate
nirguṇaṁ tac ca niḥsaṅgaṁ
nirvikāraṁ nirīhitam

śuddha-pure; atma-of the self; tattvam-the truth; yat-which; vastu-substance; tat-that; eva-indeed; brahma-Brahman; kathyate-is said; nirguṇam-without qualities; tat-that; ca-and; nihsaṅgam-without contact; nirvikāram-without form; nirīhitam-without activity.

(The proponents of impersonal liberation) say that the pure soul is in reality quality-less, solitary, formless, inactive Brahman.

Śrīla Sanātana Gosvāmī explains that they say Brahman has no qualities, such as mercy, is alone and does not associate with the great devotees or anyone else, does not have wonderful forms, and does not enjoy any sweet pastimes. It is the personal form of the Lord, which is eternal and full of knowledge and bliss, that is and does all this. By seeing Him one can experience happiness.

Text 178

bhagavāṁs tu paraṁ brahma

parātmā parameśvaraḥ
su-sāndra-sac-cid-ānanda-
vigraho mahimārṇavaḥ

bhagavān-the Supreme Person; tu-indeed; paraṁ brahma-the Supreme Brahman; parātmā-the Supersoul; parama-īśvaraḥ-the Supreme Controller; su-sāndra-sac-cid-ānanda-vigrahaḥ-whose form is eternal and full of knowledge and bliss; mahimā-arṇavaḥ-who is an ocean of glories.

The Supreme Person, however, is the ultimate form of Brahman. He is the Supersoul. He is the Supreme controller. His form is eternal and full of knowledge and bliss. He is an ocean of glory.

Śrīla Sanātana Gosvāmī explains that these statements are confirmed in Bhagavad-gītā 10.12 and 14.27 and Śrīmad-Bhāgavatam 10.87.1.

Text 179

sa-guṇatvāguṇatvādi-
virodhaḥ praviśanti tam
mahā-vibhūtir brahmāsya
prasiddhetthaṁ tayor bhidā

sa-guṇatva-with qualities; aguṇatva-and without qualities; ādi-beginning; virodhaḥ-contradiction; praviśanti-enters; tam-that; mahā-vibhūtiḥ-great opulence; brahma-Brahman; asya-of Him; prasiddha-famous; ittham-thus; tayoḥ-of them; bhidā-with the difference.

The presence and absence of qualities, as well as a host of other contradictions, are all present in Him. He is famous as the opulent Supreme Person and the Brahman. He is both.

Śrīla Sanātana Gosvāmī explains that as many rivers flow into the ocean, so many contradictory features are present in the Supreme Lord. As the Brahman, He has no qualities, and as the Supersoul and the Supreme controller, He has qualities. Another example is that in some scriptures it is said He has no name, and in others His names are given. The Vedic literatures describe this in these words:

aprasiddhes tad-guṇānām
anāmāsau prakīrtitaḥ
aprākṛtatvārūpasyāpy

arūpo 'yaṁ pracakśate

"Because the Supreme Lord's qualities cannot be completely known, it is said He has no name. Because the Supreme Lord's form is not material, it is said He has no form."

The Lord has spiritual qualities, but because His qualities are not material it may be said, in one sense, that He has no qualities.

Text 180

ataḥ sāndra-sukhaṁ tasya
śrīmat-pādāmbuja-dvayam
bhaktyānubhavatāṁ sāndram
sukhaṁ sampadyate dhruvam

ataḥ-then; sāndra-intense; sukham-happiness; tasya-His; śrīmat-glorious; pāda-feet; ambuja-lotus; dvayam-pair; bhaktyā-with devotional service; anubhavatām-experienced; sāndram-intense; sukham-happiness; sampadyate-established; dhruvam-indeed.

Therefore, by devotional service one may see the Lord's intensely blissful, glorious lotus feet. In this way one experiences intense bliss.

Śrīla Sanātana Gosvāmī explains that the personal feature of the Supreme Lord is the origin of the impersonal Brahman. This is explained in Bhagavad-gītā 14.27 and Brahma-saṁhitā 5.40.

Text 181

sukha-rūpaṁ sukhādhāraḥ
śarkāra-piṇḍavan-matam
śrī-kṛṣṇa-caraṇa-dvandvaṁ
sukhaṁ brahma tu kevalam

sukha-of happiness; rūpam-the form; sukha-of happiness; ādhāraḥ-the reservoir; śarkāra-piṇḍavat-grains of sugar; matam-considered; śrī-kṛṣṇa-caraṇa-dvandvam-Lord Kṛṣṇa's lotus feet; sukham-happiness; brahma-Brahman; tu-indeed; kevalam-only.

Śrī Kṛṣṇa's feet are the personification of happiness. They are a great reservoir

of happiness. They are sweet as sugar. Impersonal Brahman has only slight happiness.

Text 182

jīva-svarūpaṁ yad vastu
  paraṁ brahma tad eva cet
tad eva sac-cid-ānanda-
  ghanaṁ śrī-bhagavāṁś ca tat

jīva-of the individual spirit soul; svarūpam-the real form; yat-which; vastu-substance; paraṁ brahma-the Supreme Brahman; tat-that; eva-certainly; cet-if; tat-that; eva-certainly; sac-cid-ānanda-ghanam-full of eternity, knowledge, and bliss; śrī-bhagavān-the Supreme Person; ca-and; tat-that.

If the individual spirit soul is Param Brahman (spirit), then he must also be the Supreme Personality of Godhead, who is full of eternity, knowledge, and bliss.

Śrīla Sanātana Gosvāmī explains that Śrīmad-Bhāgavatam (2.7.11) explains that Brahman is a feature of the Suypreme Personality of Godhead. If the individual spirit souls are Brahman, then they are also a feature of the Supreme Personality of Godhead.

Text 183

tathāpi jīva-tattvāni
  tasyāṁsā eva sammatāḥ
ghana-tejaḥ-samūhasya
  tejo-jālaṁ yathā raveḥ

tathāpi-still; jīva-tattvāni-the individual spirit souls; tasya-of Him; aṁsāḥ-parts; eva-indeed; sammatāḥ-considered; ghana-tejaḥ-samūhasya-of great light; tejo-jālam-a network of light; yathā-as; raveḥ-of the sun.

The truth is that the individual spirit souls are parts of the Supreme Personality of Godhead as rays of light are parts of the sun.

Text 184

nitya-siddhās tato jīvā

bhinnā eva yathā raveḥ
aṁśavo visphuliṅgāś ca
vahner bhaṅgāś ca vāridheḥ

nitya-siddhāḥ-eternally perfect; jīvāḥ-the individual spirit souls; bhinnāḥ-different; eva-certainly; yathā-as; raveḥ-of the sun; aṁśavaḥ-parts; visphuliṅgāḥ-sparks; ca-also; vahneḥ-of a fire; bhaṅgāḥ-waves; ca-and; vāridheḥ-of the ocean.

The individual spirit souls are eternally different from the Supreme Personality of Godhead. They are different as rays of light are different from the sun, sparks are different from a fire, and waves are different from the ocean.

Text 185

anādi-siddhayā śaktyā
cid-vilāsa-svarūpayā
mahā-yogākhyayā tasya
sadā te bheditās tataḥ

anādi-siddhayā-beginningless; śaktyā-by the potency; cit-spiritual; vilāsa-pastimes; svarūpayā-form; mahā-yogākhyayā-named Mahā and Yoga; tasya-of Him; sadā-eternally; te-they; bheditāḥ-different; tataḥ-then.

By the Lord's eternal potency, which is full of spiritual pastimes and opulences, and which is called Mahāmāyā and Yogamāyā, the difference between the individual spirit souls and the Supreme Personality of Godhead is established eternally.

Text 186

atas tasmād abhinnās te
bhinnā api satāṁ matāḥ
muktau satyam api prāyo
bhedas tiṣṭhed ato hi saḥ

ataḥ-then; tasmāt-from Him; abhinnāḥ-not different; te-they; bhinnāḥ-different; api-also; satām-of the devotees; matāḥ-considered; muktau-in liberation; satyam-in truth; api-also; prāyaḥ-primarily; bhedaḥ-difference; tiṣṭhet-is established; ataḥ-then; hi-certainly; saḥ-that.

Therefore the devotees consider that the individual spirit souls are both different from the Lord and not different from Him. In the liberated condition the

difference is prominent.

Śrīla Sanātana Gosvāmī explains that because the individual spirit souls are Brahman they are not different from the Supreme and because they are only parts of Him they are different from Him. Even Śaṅkarācārya agrees that the liberated souls are different from the Lord, for he says:

muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajanti

"Even the liberated souls have form. They worship the Supreme Personality of Godhead and enjoy pastimes with Him."

That the liberated souls worship the Supreme Personality of Godhead is also confirmed in Śrīmad-Bhāgavatam 6.14.5.

Text 187

sac-cid-ānanda-rūpānāṁ
jīvānāṁ kṛṣṇa-māyayā
anādy-avidyayā tattva-
vismṛtyā saṁsṛtir bhramaḥ

sac-cid-ānanda-rūpānām-forms that are eternal and full of knowledge and bliss; jīvānām-of the individual spirit souls; kṛṣṇa-māyayā-by Lord Kṛṣṇa's potency; anādi-without beginning; avidyayā-by ignorance; tattva-the truth; vismṛtyā-by forgetting; saṁsṛtiḥ-the material world; bhramaḥ-illusion.

Although the individual spirit souls have forms that are eternal and full of knowledge and bliss, by the influence of Lord Kṛṣṇa's māyā, which places them in ignorance without beginning and makes them forget the truth, they become bewildered and wander in the world of birth and death.

Text 188

muktau sva-tattva-jñānena
māyāpāgamato hi saḥ
nivarteta ghanānanda-
brahmāṁśānubhavo bhavet

muktau-in liberation; sva-tattva-jñānena-with knowledge of the truth of the self; māyā-illusion; apagamataḥ-gone; hi-indeed; saḥ-he; nivarteta-returns;

ghanānanda-intensely blissful; brahma-of Brahman; aṁśa-part; anubhavaḥ-experience; bhavet-may be.

When he understands his own nature, material illusion departs, and he becomes liberated. Then he understands that he is an intensely blissful part and parcel of the Supreme Brahman.

Text 189

sva-sādhanānurūpaṁ hi
phalaṁ sarvatra sidhyati
ataḥ svarūpa-jñānena
sādhye mokṣe 'lpakaṁ phalam

sva-sadhana-anurūpam-according to his spiritual pracices; hi-certaioly; phalam-the fruit; sarvatra-everywhere; sidhyati-is perfected; ataḥ-then; svarūpa-jñānena-by knowledge of his own form; sādhye-in the goal; mokṣe-in liberation; alpakam-small; phalam-fruit.

In every circumstance one reaps the fruit of his actions. In the liberation attained by knowledge of one's own self, the fruit is only slight happiness.

Text 190

saṁsāra-yatanodvignai
rasa-hīnair mumukṣubhiḥ
bahudhā stuyate mokṣo
yathā dyauḥ svarga-kāmibhiḥ

saṁsāra-in the material world; yatana-by the torments; udvignaiḥ-distressed; rasa-nectar; hīnaiḥ-without; mumukṣubhiḥ-by they who desire liberation; bahudhā-in many ways; stuyate-is praised; mokṣaḥ-liberation; yathā-as; dyauḥ-heaven; svarga-Svarga; kāmibhiḥ-by they who desire.

Persons who yearn for Svargaloka praise the celestial worlds. In the same way persons who, because they are tormented by the world of birth and death and cannot taste nectar, yearn for impersonal liberation, again and again praise impersonal liberation.

Text 191

sukhasya tu parā kaṣṭhā
bhaktāv eva svato bhavet
tan-māyā-śrī-padāmbhoja-
sevināṁ sādhanocitā

sukhasya-of happiness; tu-indeed; parā kaṣṭhā-the ultimate; bhaktau-in devotional service; eva-certainly; svataḥ-personally; bhavet-may be; tat-of it; māyā-consisting; śrī-pada-ambhoja-the lotus feet; sevinām-of the servants; sādhana-by practice; ucitā-appropriate.

The ultimate happiness is in devotional service. That happiness is attained by they who serve the Lord's glorious lotus feet.

Text 192

paramātiśaya-prāpta-
mahattā-bodhanāya hi
para-kaṣṭheti śabdyeta
tasyānantasya nāvadhiḥ

parama-atiśaya-ultimate; prāpta-attained; mahattā-glory; bodhanāya-for knowing; hi-indeed; parakaṣṭha-uiltimate; iti-thus; śabdyeta-is said; tasya-of him; anantasya-the limitless; na-not; avadhiḥ-limit.

To describe the greatness of the happiness in devotional service we have spoken the word "ultimate". This means it has no limit.

Text 193

tat sukhaṁ vardhate 'bhīkṣnam
anantaṁ paramaṁ mahat
na tu brahma-sukhaṁ muktau
vardhate sīmavad yathā

tat-that; sukham-happiness; vardhate-increases; abhīkṣnam-at every moment; anantam-with out limit; paramam-great; mahat-great; na-not; tu-indeed; brahma-of Brahman; sukham-the happiness; muktau-in liberation; vardhate-increases; sīmavat-with a limit; yathā-as.

The happiness of devotional service increases at every moment. Its greatness has no limit. However the Brahman happiness in impersonal liberation does not increase. It stays within its limits.

Text 194

paramātmā para-brahma
sa eva parameśvaraḥ
ity evam eṣām aikyena
sajātīya-bhidā hatā

paramātmā-Supersoul; para-brahma-Supreme Brahman; saḥ-He; eva-indeed; parameśvaraḥ-Supreme controller; iti-thus; evam-in this way; eṣām-of them; aikyena-by oneness; sajātīya-natural; bhidā-with divisons; hatā-destroyed.

There are the Supersoul, the impersonal Brahman, and the Supreme controller. Because these three are one the difference between them is destroyed.

Text 195

sadā vaijātyam āptānāṁ
jīvānām api tattvataḥ
aṁśatvenāpy abhinnatvād
vijātīya-bhidā mṛtā

sadā-always; vaijātyam-not manifested; āptānām-attained; jīvānām-of the individual spirit souls; api-also; tattvataḥ-in truth; aṁśatvena-by being a part; api-also; abhinnatvāt-because of being not different; vijātīya-bhidā-division; mṛtā-destroyed.

In truth, the individual spirit souls are eternally different from the Supreme. Then again, because they are His parts and parcels they are not diffrerent from Him. Then the difference is destroyed.

Text 196

asmin hi bhedābhedākhye
siddhānte 'smat-su-sammate
yuktyāvatārite sarvaṁ
niravadyaṁ dhruvaṁ bhavet

asmin-in this; hi-certainly; bheda-different; abheda-and not different; ākhye-named; siddhānte-in the conclusion; asmat-our; su-sammate-conclusion; yuktyā-with logic; avatārite-descended; sarvam-all; niravadyam-flawless; dhruvam-

certainly; bhavet-is.

In this, our final conclusion, which is perfectly logical, and which proclaims that the individual spirit souls and the Supreme are simultaneously one and different, there is no flaw.

Śrīla Sanātana Gosvāmī explains that even Śaṅkarācārya admitted that the individual spirit souls are subordinate to the Supreme. Śaṅkara prayed:

saty api bhedāpagame nātha tavāhaṁ na māmakīnas tvam. sāmudro hi taraṅgaḥ kva ca na samudras taraṅgaḥ.

"O Lord, even when all differences between us have gone, still I am Yours, but You never become mine. A wave is the property of the ocean, but the ocean never becomes the property of a wave."

Text 197

sadā pramāṇa-bhūtānām
asmākaṁ mahatāṁ tathā
vākyāni vyavahāraś ca
pramāṇaṁ khalu sarvathā

sadā-eternally; pramāṇa-evidence; bhūtānām-manifested; asmākam-of us; mahatām-great; tathā-so; vakyāni-statements; vyavahāraḥ-activities; ca-also; pramāṇam-evidence; khalu-indeed; sarvathā-in all respects.

As the words of great souls quoted here by us are always conclusive evidence, so the actions of great souls are also evidence.

Śrīla Sanātana Gosvāmī explains that this evidence includes Śrīmad-Bhāgavatam 1.7.10, 6.17.28, and 10.87.21, as well as the statement of Hanumān:

bhava-bandha-cchide tasmai
spṛhayāmi na muktaye
bhavān prabhur aham dāsa
iti yatra vilupyate

"I have no desire for any liberation from the bonds of birth and death that will break the relationship where You are the master and I the servant."

Text 198

tathaitad-anukūlāni
    parāvṛttāni santi ca
naiva saṅgacchate tasmād
    arthavādatva-kalpanā

tathā-so; etat-to this; anukulāni-favorable; parāvṛttāni-actions; santi-are; ca-also; na-not; eva-certainly; saṅgacchate-meet; tasmāt-from that; arthavādatva-the meaning of the words; kalpanā-imagination.

Many histories support this view. They are not myths or fables.

Śrīla Sanātana Gosvāmī gives Śrīmad-Bhāgavatam 4.20.31-32 as an example.

Text 199

athāpy ācāryamānā sā
    nāstikatvaṁ vitanvatī
kṣipet kalpayitāraṁ taṁ
    duṣṭare narakotsave

athāpi-still; ācāryamānāḥ-acting; sā-that; nāstikatvam-the state of being an offender; vitanvatī-manifesting; kṣipet-may break; kalpayitāram-may consider; tam-that; duṣṭare-horrible; naraka-of hell; utsave-in a festival.

They who think these stories myths become offenders and are thrown into a terrible hell.

Śrīla Sanātana Gosvāmī quotes the Nāradīya Purāṇa:

purāṇeṣu dvija-śreṣṭhā
    sarva-dharma-pravaktṛṣu
pravadanty arthavādatvaṁ
    ye te naraka-bhājanāḥ

"O best of brāhmaṇas, they suffer in hell who claim that the stories in the Purāṇas, which teach the path of religion, are myths."

Text 200

aho ślāghyaḥ kathaṁ mokṣo
daityānām api dṛśyate
tair eva śāstrair nindyante
ye go-viprādi-ghāṭinaḥ

ahaḥ-oh; ślāghyaḥ-worthy of praise; katham-how?; mokṣaḥ-liberation; daityānām-of the demons; api-even; dṛśyate-is seen; taiḥ-by them; eva-even; śāstraiḥ-by the scriptures; nindyante-criticized; ye-which; gaḥ-cows; vipra-and brahmanas; ādi-beginning with; ghāṭinaḥ-killing.

How can impersonal liberation be worthy of praise when even the demons, who are criticized by the scriptures, and who kill cows, brāhmaṇas and others, attain it?

Śrīla Sanātana Gosvāmī explains that the demons' killing of others is described in the advice given by Kaṁsa's ministers in Śrīmad-Bhāgavatam 10.4.40.

Text 201

sarvathā prati-yogitvaṁ
yat sādhutvāsuratvayoḥ
tat-sādhaneṣu sādhye ca
vaiparītyaṁ kilocitam

sarvathā-in all respects; prati-yogitvam-being opposite; yat-what; sādhutva-of saintliness; asuratvayoḥ-and the demonic nature; tat-sādhaneṣu-in efforts; sādhye-in the goal; ca-also; vaiparītyam-the opposite; kila-indeed; ucitam-appropriate.

The devotees and demons are opposite in all respects. Therefore their destinations and the ways they attain it must also be opposite.

Śrīla Sanātana Gosvāmī explains that the goal of the devotee is to love the Supreme Lord and the devotees attain it by worshiping the Lord's lotus feet. The goal of the demons is impersonal liberation and the demons attain it by following the theory of impersonalism. Sometimes anger or other vices may also lead to the devotees' goal. This is explained in Śrīmad-Bhāgavatam 10.97.23:

nibhṛta-marun-mano 'kśa-dṛḍha-yoga-yujo hṛdi yan

munaya upāsate tad arayo 'pi yayuḥ smaraṇāt
striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo
vayam api te samāḥ samadṛśo 'ṅghri-saroja-sudhāḥ

"By practicing the mystic yoga system and controlling their breath, the great sages conquered the mind and senses. Thus engaging in mystic yoga, they saw the Supersoul within their hearts and ultimately entered into the impersonal Brahman. However, even the enemies of the Supreme Personality of Godhead attain that position simply by thinking of the Supreme Lord. The damsels of Vraja, the gopīs, simply wanted to embrace Kṛṣṇa and hold His arms, which are like serpents. Being attracted by the beauty of Kṛṣṇa they ultimately acquired a taste for the nectar of the Lord's lotus feet. We can also taste the nectar of Kṛṣṇa's lotus feet by following in the footsteps of the gopīs."*

This is also described in Śrīmad-Bhāgavatam 7.1.30:

kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manaḥ
āveśya tad-aghaṁ hitvā
bahavas tad-gatiṁ gatāḥ

"Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection, or devotional service. I shall now explain how one receives Krsna's mercy simply by concentrating one's mind upon Him."*

Text 202

kṛṣṇa-bhaktyaiva sādhutvaṁ
sādhanaṁ paramaṁ hi sā
tayā sādhyaṁ tad-aṅghry-abja-
yugalaṁ paramaṁ phalaṁ

kṛṣṇa-bhaktyaiva sādhutvaṁ sādhanaṁ paramaṁ hi sa tayā sādhyaṁ tad-aṅghry-abja- yugalaṁ paramaṁ phalaṁ

By devotional service to Lord Kṛṣṇa one becomes saintly. Devotional service is the best way to progress in spiritual life. By devotional service one attains the Lord's two lotus feet as the result of his efforts.

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa Himself glorifies the devotees in these words (Śrīmad-Bhāgavatam 9.4.63-68):

ahaṁ bhakta-parādhīno
    hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
    bhaktair bhakta-janaiḥ priyaḥ

"I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are devoid of all material desires, I sit only wthin the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotees are very dear to Me.*

nāham ātmānam āśāse
    mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikaṁ brahman
    yeṣāṁ gatir ahaṁ para

"O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.*

ye dārāgāra-putrāpta-
    prāṇān vittam imaṁ param
hitvā māṁ śaraṇaṁ yātāḥ
    kathaṁ tāṁs tyaktum utsahe

"Since pure devotees give up their homes, wives, children, relatives, riches, and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?*

mayi nirbaddha-hrdayah
    sadhavah sama-darsanah
vase kurvanti mam bhaktya
    sat-striyah sat-pathim yatha

"As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.*

mat-sevayā pratītaṁ te
    sālokyādi-catuṣṭayam
nechhanti sevayā pūrṇāḥ
    kuto 'nyat kāla-viplutam

"My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation (sālokya, sārūpya, sāmīpya, and sārṣṭi), although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?*

sādhavo hṛdayaṁ mahyaṁ
    sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānānti
    nāhaṁ tebhyo manāg api

"The pure devotee is always within the core of My heart, and I am always in the heart of My pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."*

Text 203

tad-bhakti-rasikānāṁ tu
    mahatāṁ tattva-vedinām
sādhyā tac-caraṇāmbhoja-
    makarandātmikaiva sā

tat-to Him; bhakti-devotional service; rasikānām-of they who relish the nectar; tu-but; mahatām-great souls; tattva-vedinām-who know the truth; sādhyā-to be attained; tat-caraṇa-ambhoja-of His lotus feet; makaranda-the honey; ātmika-self; eva-certainly; sā-that.

The great souls who know the truth and relish the nectar of devotional service to the Lord attain the nectar of the Lord's lotus feet as the result of their efforts.

Text 204

sa karma-jñāna-vairāgyā-
    pekṣakasya na sidhyati
paraṁ śrī-kṛṣṇa-kṛpayā

tan-mātrāpekṣakasya hi

sa-that; karma-fruitive work; jñāna-knowledge; vairāgyā-renunciation; apekṣakasya-in relation; na-not; sidhyati-is perfected; param-great; śrī-kṛṣṇa-kṛpayā-by the mercy of Lord Kṛṣṇa; tan-mātra-apekṣakasya-only in relation to Him; hi-indeed.

The nectar of Lord Kṛṣṇa's lotus feet is attained only by Lord Kṛṣṇa's mercy. It is not attained by pious fruitive work, philosophical speculation, or renunciation.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.14.8, 5.19.19, 11.20.35-36, 11.20.9, and 5.5.2-3.

Text 205

karma vikṣepakaṁ tasya
vairāgyaṁ rasa-śoṣakam
jñānaṁ hāni-karaṁ tat-tac-
chodhitaṁ tv anuyāti tam

karma-work; vikṣepakam-rejection; tasya-of that; vairāgyam-renunciation; rasa-of nectar; śoṣakam-dry; jñānam-knowledge; hani-karam-destroying; tat-tat-sodhitam-purified; tu-indeed; anuyāti-follows; tam-that.

Pious fruitive work interferes with devotional service and dry renunciation destroys it. However, when these two are purified they help it.

Śrīla Sanātana Gosvāmī says this is described in Śrīmad-Bhāgavatam 11.2.42, and 11.20.31-33.

Text 206

ātmārāmaś ca bhagavat-
kṛpayā bhakta-saṅgataḥ
santyajya brahma-niṣṭhātvaṁ
bhakti-mārgaṁ viśanty ataḥ

ātmārāmas-th9 who take pleasure in the self; ca-also; bhagavat-of the Lord; kṛpayā-by the mercy; bhakta-saṅgataḥ-in association with devotees; santyajya-renouncing; brahma-niṣṭhātvam-faith in impersonal Brahman; bhakti-mārgam-the path of devotional service; viśanti-enter; ataḥ-then.

Because of the Lord's mercy and the devotees' association, the self-satisfied sages abandon their faith in impersonal Brahman and enter the path of devotional service.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 11.19.3.

Text 207

muktāś cāsya tayā śaktyā
sac-cid-ānanda-dehitam
prāpitās te bhajante tam
tādṛśaiḥ karaṇair harim

muktāḥ-liberated; ca-also; asya-of Him; tayā śaktyā-by that potency; sac-cid-ānanda-dehitam-a body of eternity, knowledge and bliss; prāpitāḥ-attained; te-they; bhajante-worship; tam-Him; tādṛśaiḥ-like that; karaṇaiḥ-with senses; harim-Lord Hari.

They become liberated and by the Lord's potency they attain bodies of eternity, knowledge, and bliss. With spiritual senses they serve Lord Hari.

Śrīla Sanātana Gosvāmī explains that the exalted position of the devotees is described in Śrīmad-Bhāgavatam 6.14.5.

Text 208

svārāmatā tv ahaṅkara-
tyāga-mātreṇa sidhyati
sukaro 'tīva tat-tyāgo
matas tat-tattva-vedibhiḥ

svārāmatā-taking pleasure in the self; tu-indeed; ahaṅkara-false-ego; tyāga-rejecting; mātreṇa-by only; sidhyati-become perfect; sukaraḥ-easily attained; atīva tat-tyāgaḥ-great renunciation; mataḥ-considered; tat-tattva-the truth; vedibhiḥ-by they who know.

The happiness of the impersonalists is attained by renunciation of false-ego. That renunciation is easily done by they who know the truth.

Text 209

avāntara-phalaṁ bhakter
eva mokṣādi yady api
tathāpi nātmārāmatvaṁ
grāhyaṁ prema-virodhi yat

avantara-phalam-the fruit; bhakteḥ-of devotional service; eva-certainly; mokṣa-ādi-beginning with liberation; yadi api-although; tathāpi-still; na-not; ātmārāmatvam-the state of taking pleasure in the self; grāhyam-to be accepted; prema-love; virodhi-impediment; yat-which.

Although impersonal liberation may come from devotional service, the devotees never accept the happiness of the impersonalists, for it checks their love for the Lord.

Text 210

bhakteḥ phalaṁ paraṁ prema
tṛpty-abhāva-sva-bhāvakam
avāntara-phaleṣv etad
ati-heyaṁ satāṁ matam

bhakteḥ-of devotion; phalam-result; param-great; prema-love; tṛpti-satisfaction; abhāva-without; sva-bhāvakam-love; avantara-phaleṣu-in other results; etat-this; ati-heyam-to be renounced; satām-of the devotees; matam-the opinion.

Love that can never be satisfied is the great result of devotional service. The devotees think all other results should be given up.

Text 211

bhaktiṁ vināpi tat-siddhāv
asantoṣo bhaven na tat
śrīmad-bhāgavatendrāṇāṁ
mate sa hi guṇo mahān

bhaktim-devotional service; vinā-without; api-also; tat-siddhau-in perfection; asantoṣaḥ-unsatisfied; bhavet-is; na-not; tat-that; śrīmad-bhāgavata-indrāṇām-of the greatest devotees; mate-in the opinion; saḥ-that; hi-indeed; guṇaḥ-quality; mahān-great.

Because the happiness of the impersonalists comes without devotional service, it does not satisfy the heart. The great devotees do not think it very good.

Text 212

tad-hetuś citta-śuddhir vā
sva-dharmācāra-bhaktitaḥ
bāhyāyās tv alpakaṁ bhakter
antaryāḥ su-mahat-phalam

tad-hetuḥ-the cause of that; citta-heart; śuddhiḥ-pure; vā-or; sva-dharmācāra-bhaktitaḥ-from performance of devotional duties; bāhyāyāḥ-external; tu-but; alpakam-slight; bhakteḥ-of devotion; antaryāḥ-internal; su-mahat-phalam-very great result.

By devotedly performing one's own religious duties one attains the purity of heart that brings the happiness of the impersonalists. By performing this external devotional service one attains a slight result, but by performing internal devotional service one attains a very great result.

Śrīla Sanātana Gosvāmī explains that internal devotional service consists of hearing and chanting the Lord's glories.

Text 213

nijātmārāmatā paścād
bhajatāṁ tat-padāmbujam
nirvighnam acirāt sidhyed
bhakti-niṣṭhā-mahā-sukham

nija-own; ātma-self; ārāmatā-taking pleasure; paścāt-after; bhajatām-worship; tat-padāmbujam-His lotus feet; nirvighnam-without impediment; acirāt-quickly; sidhyet-may become perfect; bhakti-in devotional service; niṣṭhā-faith; mahā-sukham-great happiness.

Leaving the happiness of the impersonalists behind, the devotees worship the Lord's lotus feet without stop and quickly attain great happiness and faith in devotional service.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.14.8.

Text 214

tatrānubhavitā so 'nu-
bhāvanīyo 'nubhūtayaḥ
vṛttayaḥ karaṇānāṁ ca
bahudhā prasphuranti hi

tatra-there; anubhavitā-experienced; saḥ-that; anubhāvanīyaḥ-to be experienced; anubhūtayaḥ-experiences; vṛttayaḥ-actions; karaṇānām-of the senses; ca-also; bahudhā-in many ways; prasphuranti-are manifested; hi-certainly.

In devotional service the person who experiences, what he experiences, and the activities of the senses by which he experiences, are all manifested in many different ways.

Śrīla Sanātana Gosvāmī explains that the person who experiences is the devotee, who thinks "I am the Lord's servant", or who thinks himself related to the Lord in any one of a number of ways. What he experiences is the Lord, who manifests many very wonderful and sweet transcendental forms, pastimes, and other features. The devotee experiences through the activities of the senses, which include a host of devotional activities beginning with hearing and chanting.

Text 215

paraṁ samādhau sukham ekam asphuṭaṁ
vṛtter abhāvān manaso na cātatam
vṛttau sphurad vastu tad eva bhāsate
'dhikaṁ yathaiva sphuṭikācale mahaḥ

param-then; samādhau-in trance; sukham-happiness; ekam-one; asphuṭam-not manifested; vṛtteḥ-of action; abhāvāt-because of the absence; manasaḥ-of the mind; na-not; ca-and; ātatam-manifested; vṛttau-in action; sphurat-manifested; vastu-thing; tat-that; eva-indeed; bhāsate-is manifested; adhikam-greater; yatha-as; eva-indeed; sphuṭikā-of crsytal; acale-in a mountain; mahaḥ-splendor.

Because the mind remains inactive, no happiness can be perceived in the meditative trance of the impersonalists. However, when the mind is active happiness shines through as light shines through a crystal mountain.

Śrīla Sanātana Gosvāmī explains that in the trance of the impersonalists the mind and senses are inactive, and therefore neither happiness nor anything else can be perceived. In that state there is only void. This is described in Śrīmad-Bhāgavatam 10.84.29. However, for the devotees, who with love and devotion actively serve the Lord's blissful lotus feet, great happiness is experienced in the mind, intelligence, and senses.

Text 216

itthaṁ samādhi-jān mokṣāt
sukhaṁ bhaktau paraṁ mahat
tad-bhakta-vatsalasyāsya
kṛpā-mādhurya-jṛmbhitam

ittham-thus; samādhi-jāt-born from trance; mokṣāt-from liberation; sukham-happiness; bhaktau-in devotional service; param-superior; mahat-great; tad-bhakta-vatsalasya-who loves His devotees; asya-of Him; kṛpā-of mercy; mādhurya-of sweetness; jṛmbhitam-yawning.

Therefore the happiness of devotional service, which comes from the sweetness of the mercy of the Lord who loves His devotees, is greater than the happiness created by the meditative trance of the impersonalists.

Text 217

sadaika-rūpaṁ bahu-rūpam adbhutaṁ
vimukti-saukhyāt prati-yogi tat-sukham
harer mahā-bhakti-vilāsa-mādhurī-
bharātmakaṁ tarkyam atad-vidāṁ na hi

sadā-eternally; eka-one; rūpam-form; bahu-many; rūpam-forms; adbhutam-wonderful; vimukti-of liberation; saukhyāt-from the happiness; prati-yogi-different; tat-that; sukham-happiness; hareḥ-of Lord Hari; mahā-great; bhakti-of devotional service; vilāsa-of pastimes; mādhurī-sweetness; bhara-ātmakam-great; tarkyam-to be inferred; atad-vidām-of they who do not undertsand the truth; na-not; hi-indeed.

The happiness in impersonal liberation is of only one kind, but the happiness in devotional service is of a wonderful variety of kinds. Therefore the happiness in devotional service is different from the happiness in impersonal liberation. The impersonalists cannot guess how great is the sweetness of the pastimes of devotional service to Lord Hari.

Text 218

sadaika-rūpo 'pi sa viṣṇur ātmanas
tathā sva-bhakter janayaty anukṣaṇam
vicitra-mādhurya-satāṁ navaṁ navaṁ
tayā sva-śaktyetara-durvitarkayā

sadā-always; eka-rūpaḥ-one form; api-although; saḥ-He; viṣṇuḥ-Lord Viṣṇu; ātmanaḥ-of the self; tathā-so; sva-bhakteḥ-of His devotional service; janayati-creates; anukṣaṇam-at every moment; vicitra-wonderful; mādhurya-sweetness; śatam-hundreds; navam-newer; navam-and newer; tayā-by that; sva-śaktyā-His own potency; itara-by others; durvitarkayā-beyond the power to guess.

Lord Viṣṇu, whose form is one, by employing His transcendental potency, which is beyond the understanding of the non-devotees, creates at every moment hundreds of newer and newer wonderful sweetnesses of devotional service.

Text 219

pāra-brāhmyaṁ madhura-madhuraṁ pārameśyaṁ ca tad vai
bhakteṣv eṣa pravara-karuṇā-prānta-sīma-prakāśaḥ
teṣāṁ caiṣa niviḍa-madhurānanda-pūrānubhūter
antyāvasthā-prakṛtir uditā dhik-kṛta-brahma-saukhyā

para-brahmyam-of the Supreme Brahman; madhura-madhuram-sweeter and sweeter; parameśyam-of the Supreme Lord; ca-also; tat-that; vai-indeed; bhakteṣu-in the devotees; eṣaḥ-He; pravara-great; karuṇā-mercy; prānta-sīma-prakāśaḥ-the ultimate; teṣām-of them; ca-also; eṣaḥ-He; niviḍa-intense; madhura-of sweetness; ānanda-of bliss; pūra-flood; anubhūteḥ-of the perception; antya-fina; avasthā-situation; prakṛtiḥ-nature; uditā-manifested; dhik-kṛta-rebuked; brahma-saukhyā-the happiness of impersonal Brahman.

The Supreme Personality of Godhead is much sweeter than the impersonal Brahman. The Lord gives His greatest mercy to His devotees, who experience the highest bliss of the most intense sweetness, a bliss that reviles and eclipses the happiness in impersonal Brahman.

Text 220

sva-bhaktānāṁ tat-tad-vividha-madhurānanda-laharī-
sadā-sampatty-arthaṁ bahutara-viśeṣaṁ vitanute

yathā svasmiṁs tat-tat-prakṛti-rahite 'pi dhruvataraṁ
    tathā teṣāṁ citrākhila-karaṇa-vṛtty-ādi-vibhavam

sva-bhaktānām-of His devotees; tat-tad-vividha-various; madhura-sweetness; ānanda-of bliss; laharī-waves; sadā-eternally; sampatti-opulences; artham-purpoose; bahutara-many; viśeṣam-descriptions; vitanute-manifests; yathā-as; svasmin-own; tat-tat-prakṛti-various natures; rahite-without; api-even; dhruvataram-eternally; tathā-so; teṣām-of them; citra-wonderful; akhila-all; karaṇa-of the senses; vṛtti-actions; ādi-beginning with; vibhavam-opulence.

To splash His devotees with the waves of bliss of His many kinds of sweetness, the Lord appears in many ways. His Brahman feature has no variety, but His feature as the Supreme Person eternally presents a wonderful variety to His devotees' senses.

Text 221

nityaiśvaryo nitya-nānā-viśeṣo
    nitya-śrīko nitya-bhṛtya-prasaṅgaḥ
nityopāstir nitya-loko 'vatu tvāṁ
    nityādvaita-brahma-rūpo 'pi kṛṣṇaḥ

nitya-eternal; aiśvaryaḥ-opulence; nitya-eternal; nānā-viśeṣaḥ-many varieties; nitya-eternal; śrīkaḥ-handsomeness; nitya-eternal; bhṛtya-servants; prasaṅgaḥ-company; nitya-eternal; upāstiḥ-worship; nitya-eternal; lokaḥ-realm; avatu-may protect; tvām-you; nitya-eternal; advaita-non-dual; brahma-of Brahman; rūpaḥ-the form; api-even; kṛṣṇaḥ-Lord Kṛṣṇa.

May Lord Kṛṣṇa, whose opulence is eternal, whose great variety of many features is eternal, whose handsomeness is eternal, who is eternally surrounded by His eternal servants, who is worshiped eternally, whose realm is eternal, and who appears as the eternal, non-dual Brahman, protect you.

Text 222

mahā-rase 'smin na budhaiḥ prayujyate
    su-komale karkaśa-tarka-kaṇṭakam
tathāpi nirvāṇa-rata-pravṛttaye
    navīna-bhakta-pramude pradarśitam

mahā-great; rase-in nectar; asmin-in this; na-not; budhaiḥ-by the wise; prayujyate-done; su-komale-very delicate; karkaśa-hard; tarka-logic; kaṇṭakam-thorns; tathāpi-still; nirvāṇa-to impersonal liberation; rata-devoted; pravṛttaye-for

actions; navīna-new; bhakta-devotees; pramude-delight; pradarśitam-shown.

Although the wise do not push the hard thorns of logic into the very soft nectar of devotional service, to please the new devotees they do use those thorns aginst they who are attached to impersonal liberation.

Texts 223 and 224

bhavāṁs tu yadi mokṣasya
tucchatvānubhavena hi
viśuddha-bhagavad-bhakti-
niṣṭhā-sampattim icchati

tadā nijaṁ mahā-mantraṁ
tam eva bhajatāṁ param
atrāpīdaṁ mahā-gūḍhaṁ
śṛṇotu hṛdayāṅgamam

bhavān-you; tu-indeed; yadi-if; mokṣasya-of liberation; tucchatva-insignificance; anubhavena-by perceiving; hi-indeed; viśuddha-pure; bhagavad-bhakti-devotion to the Lord; niṣṭhā-of faith; sampattim-the opulence; icchati-desires; tadā-then; nijam-own; mahā-mantram-great mantra; tam-that; eva-indeed; bhajatām-worship; param-great; atra-here; api-also; idam-this; mahā-very; gūḍham-confidential; śṛṇotu-should hear; hṛdaya-to the heart; aṅgamam-pleasing.

If you can see that impersonal liberation is very insignigicant, and if you desire the treasure that is faith in pure devotional service to the Lord, then worship your mahā-mantra, and now hear a great secret that will please your heart.

Text 225

brahmāṇḍāt koṭi-pāñcāṣad-
yojana-pramitād bahiḥ
yathottaraṁ daśa-guṇāṇy
aṣṭāv āvaraṇāṇi hi

brahmāṇḍāt-from the universe; koṭi-pāñcāṣat-five-hundred million; yojana-a yojana is eight miles; pramitāt-in measurement; bahiḥ-outside; yathā-as; uttaram-higher; daśa-by ten; guṇāṇi-multiplied; aṣṭau-eight; āvaraṇāṇi-coverings; hi-indeed.

Outside the material universe, which is four billion miles in diameter, are eight coverings, each one ten times greater than the one before.

Text 226

tāny atikramya labhyeta
tan nirvāṇa-padaṁ dhruvam
mahā-kāla-purākhyaṁ yat
kārya-kāraṇa-kālanāt

tāni-them; atikramya-crossing; labhyeta-is attained; tat-that; nirvāṇa-padam-impersonal liberation; dhruvam-indeed; mahā-kāla-pura-ākhyam-named Mahā-kāla-pura; yat -which; kārya-effect; kāraṇa-cause; kāraṇāt-from the absence.

Crossing these coverings, one attains eternal liberation, which is called Mahā-kāla-pura because the subtle and gross material elements are not manifest there.

Śrīla Sanātana Gosvāmī explains that the Mahākāla-pura here may also be interpreted to mean the place Kṛṣṇa and Arjuna visited to rescue a brāhama's sons. The words "kārya" and "kāraṇa" may also be interpreted to mean "the material senses" and "the gross material elements".

Text 227

tat svarūpam anirvacyaṁ
kathañcid varṇyate budhaiḥ
sākāraṁ ca nirākāraṁ
yathā-maty-anusārataḥ

tat svarūpam-that form; anirvacyam-indescribable; kathañcit-somehow; varṇyate-is described; budhaiḥ-by the wise; sākāram-with form; ca-and; nirākāram-without form; yathā-as; mati-undertsood; anusārataḥ-following.

Each according to his own idea, the wise say that indescribable place either has form or has no form.

Text 228

bhagavat-sevakais tatra
gataiś ca svecchayā paraam

hṛdyākāraṁ ghanī-bhūtaṁ
    brahma-rūpaṁ tad īkṣyate

bhagavat-of the Lord; sevakaiḥ-by the servants; tatra-there; gataiḥ-gone; ca-also; svecchayā-by their own desire; paraam-great; hṛdya-pleasing; ākāram-form; ghanī-bhūtam-intense; brahma-rūpam-form of Brahman; tat-that; īkṣyate-is seen.

By their own wish the Lord's servants go there and see the Lord's pleasing, intensely spiritual form.

Text 229

atas tatrāpi bhavato
    dīrgha-vañchā-mahā-phalam
sākṣāt sampatsyate svīya-
    mahā-mantra-prabhāvataḥ

ataḥ-then; tatra-there; api-also; bhavataḥ-of you; dīrgha-long; vañchā-desire; mahā-great; phalam-result; sākṣāt-directly; sampatsyate-is attained; svīya-own; mahā-mantra-maha-mantra; prabhāvataḥ-by the power.

By the power of your mahā-mantra you will attain the result you so long desired.

Text 230

bahu-kāla-vilambaś ca
    bhavān nāpekṣato 'tra cet
tadā śrī-mathurāyās taṁ
    vraja-bhūmiṁ nijāṁ vraja

bahu-kāla-vilambaḥ-after a long time; ca-also; bhavān-you; na-not; apekṣataḥ-waiting; atra-here; cet-if; tadā-then; śrī-mathurāyāḥ-of Śrī Mathurā; taṁ vraja-bhūmim-to the land of Vraja; nijām-your own; vraja-go.

If you are waiting here for a long time to pass, don't continue to wait. Go to Śrī Mathurā's Vrajabhūmi at once.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra was waiting for his lifetime as Brahmā to end.

Text 231

śrī-gopa-kumāra uvāca

teṣām etair vacobhir me
    bhakti-vṛddhiṁ gatā prabhau
vicāraś caiṣa hṛdaye
    'jani māthura-bhūsura

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; teṣām-of them; etaiḥ-with these; vacobhiḥ-words; me-of me; bhakti-of devotion; vṛddhim-increase; gatā-gone; prabhau-for the Lord; ca-also; eṣaḥ-He; hṛdaye-in the heart; ajani-was manifested; māthura-bhūsura-O brahmana of Mathurā.

Śrī Gopa-kumāra said: O brāhmaṇa of Mathurā, in my heart their words increased my devotion for the Lord.

Text 232

bhaktir yasyedṛśī so 'tra
    sākṣāt prāpto mayā pitā
taṁ parityajya gantavyam
    anyatra bata kiṁ kṛte

bhaktiḥ-devotion; yasya-of whom; idṛśī-like this; saḥ-He; atra-here; sākṣāt-directly; prāptaḥ-attained; mayā-by me; pitā-father; tam-that; parityajya-abandoning; gantavyam-to be gone; anyatra-to another place; bata-indeed; kim-what?; kṛte-for the purpose.

The Supreme Person to whom I should be devoted is present here as my father. Why should I leave and go to some other place?

Śrīla Sanātana Gosvāmī explains that Lord Viṣṇu acted as Brahmā's affectionate father.

Text 233

ittham udvigna-cittaṁ māṁ
    bhagavān sa kṛpākaraḥ
sarvāntar ātma-vṛtti-jñaḥ
    samādiśad idaṁ svayam

ittham-thus; udvigna-agitated; cittam-at heart; mām-to me; bhagavān-the Lord; saḥ-He; kṛpākaraḥ-filled with mercy; sarva-everything; antaḥ-within; ātma-vṛtti-jñaḥ-knowing my thoughts; samādiśat-instructed; idam-this; svayam-personally.

Then, to me, who was very anxious at heart, the merciful Lord, knowing my thoughts, personally spoke the following words of instruction:

Text 234

śrī-bhagavān uvāca

nija-priyatamaṁ yāhi
māthurīṁ tāṁ vraja-kṣitim
tat-tan-mat-parama-krīḍā-
sthaly-āvali-vibhūṣitam

śrī-bhagavān uvāca-the Supreme Lord said; nija-priyatamam-very dear to Me; yāhi-go; māthurīm-in the land of Mathurā; tām-that; vraja-kṣitim-to the land of Vraja; tat-tan-mat-parama-krīḍā-of My transcendental pastimes; sthaly-āvali-with the places; vibhūṣitam-decorated.

The Supreme Lord said: Go to Mathurā's Vrajabhūmi, which is most dear to Me, and which is decorated with the places of My transcendental pastimes.

Text 235

yasyāṁ śrī-brahmaṇāpy ātma-
tṛṇa-janmābhiyācyate
parivṛtto 'pi yā dīrgha-
kāle rājati tādṛśī

yasyām-in which place; śrī-brahmaṇā-by Lord Brahmā; api- also; ātma-self; tṛṇa-as a blade of grass; janma-birth; abhiyācyate-is requested; parivṛtte-gone; api-also; yā-which; dīrgha-kāle-a long time; rājati-shines; tādṛśī-like that.

There a Lord Brahmā prayed to become a blade of grass. Unchanged after all this time, it is splendidly manifest as it was before.

Text 236

tatra mat-parama-preṣṭhaṁ
lapsyase sva-guruṁ punaḥ
sarvaṁ tasyaiva kṛpayā
nitarāṁ jñāsyasi svayam

tatra-there; mat-parama-preṣṭham-most dear to Me; lapsyase-you will attain; sva-gurum-your guru; punaḥ-again; sarvam-all; tasya-of him; eva-indeed; kṛpayā-mercifully; nitarām-greatly; jñāsyasi-you will understand; svayam-personally.

Again you will find your guru, who is very dear to Me. By his mercy you will understand everything.

Śrīla Sanātana Gosvāmī explains that the word "nitarām" here means "everything".

Text 237

mahā-kāla-pure samyāg
mām eva drakṣyasi drutaṁ
tatrāpi paramānandaṁ
prāpsyasi sva-manoramam

mahā-kāla-pure-in Maha-kala-pura; samyāk-completely; mām-Me; eva-certainly; drakṣyasi-you will see; drutam-at once; tatrāpi-still; paramānandam-transcendental bliss; prāpsyasi-you will attain; sva-manoramam-your own desire.

In the spiritual world of Mahā-kāla-pura you will see Me at once. There you will attain transcendental bliss that will please your heart.

Text 238

mat-prasāda-prabhāvena
yathā-kāmam itas tataḥ
bhramitvā paramāścarya-
śatāny anubhaviṣyasi

mat-My; prasāda-of the mercy; prabhāvena-by the power; yathā-kāmam-as you desire; itas tataḥ-here and there; bhramitvā-wandering; paramāścarya-great wonders; śatāni-hundreds; anubhaviṣyasi-you will experience.

By the power of my mercy wandering as you wish, you will see hundreds of great wonders.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra will wander in the spiritual realms of Vaikuṇṭhaloka.

Text 239

kālena kiyatā putra
    paripūrṇākhilārthakaḥ
vṛndāvane mayā sārdhaṁ
    krīḍiṣyasi nijecchayā

kālena kiyatā-fter; putra-O son; paripūrṇa-fulfilled; akhila-all; arthakaḥ-desires; vṛndāvane-in Vṛndāvana; mayā-by Me; sārdham-with; krīḍiṣyasi-you will enjoy transcendental pastimes; nija-own; icchayā-by the desire.

After some time all your desires will be fulfilled and you will enjoy pastimes with Me in Vṛndāvana as you wish.

Text 240

śrī-gopa-kumāra uvāca

evaṁ tad-ājñayā harṣa-
    śokāviṣṭo 'ham āgataḥ
etad vṛndāvanaṁ śrīmat
    tat-kṣaṇān manaseva hi

śrī-gopa-kumāra-Śrī Gopa-kumāra; uvāca-said; evam-in this way; tad-ājñayā-by His order; harṣa-with joy; śoka-and grief; āviṣṭaḥ-filled; aham-I; āgataḥ-came; etat-this; vṛndāvanam-Vṛndāvana; śrīmat-beautiful; tat-kṣaṇāt-from that moment; manasā-by the mind; iva-as if; hi-indeed.

Śrī Gopa-kumāra said: Filled with both joy and grief, by His order I at once came, traveling by the mind's power, to beautiful Vṛndāvana.

Text 1

śrī-gopa-kumāra uvāca

brahmalokād imāṁ pṛthvīm
    āgacchan dṛṣṭavān aham
pūrvaṁ yatra yad āsīt tad-
    gandho 'py asti na kutracit

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; brahmalokāt-from Brahmaloka; imām-this; pṛthvīm-to earth; āgacchan-coming; dṛṣṭavān-saw; aham-I; pūrvam-before; yatra-where; tat-that; āsīt-was; tat-of that; gandhaḥ-the fragrance; api-also; asti-is; na-not; kutracit-anywhere.

Śrī Gopa-kumāra said: Coming from Brahmaloka to earth, I saw that not even the slightest fragrance of what had been before still remained.

Śrīla Sanātana Gosvāmī explains the demigods, humans, and their abodes had all been destroyed by the influence of the time of cosmic annihilation.

Text 2

paraṁ śrī-mathurā tādṛg
    vanādri-sarid-anvitā
virājate yathā-pūrvaṁ
    tādṛśair jaṅgamair vṛtā

param-supreme; śrī-mathurā-Śrī Mathura; tādṛk-like that; vana-forsts; adri-hills; sarit-rivers; anvitā-with; virājate-shines; yathā-as; pūrvam-before; tādṛśaiḥ-with them; jaṅgamaiḥ-moving creatures; vṛtā-filled.

Śrī Mathurā, however, with its forests, hills, streams, and moving creatures, was splendidly manifest as before.

Text 3

ājñāṁ bhagavataḥ smṛtvā
    bhraman vṛndāvanāntare
anviśya kuñje 'trāpaśyaṁ
    sva-guruṁ prema-mūrchitam

ājñām-the instruction; bhagavataḥ-of the Lord; smṛtvā-remembering; bhraman-wandering; vṛndāvanāntare-in Vṛndāvana; anviśya-entering; kuñje-a grove; atra-here; apaśyam-I saw; sva-gurum-my guru; prema-in the ecstasy of love; mūrchitam-fainted.

Remembering the Lord's instruction, I wandered in Vṛndāvana. Entering a forest grove, I saw my guru, who had fainted in the ecstasy of love.

Text 4

prayāsair bahubhiḥ svāsthyaṁ
nīto 'sau vīkṣya māṁ natam
parirebhe 'tha sarvajño
bubudhe man-manoratham

prayāsaiḥ-effort; bahubhiḥ-with great; svāsthyam-a normal condition; nītaḥ-brought; asau-he; vīkṣya-seeing; mām-me; natam-bowing down; parirebhe-embraced; atha-then; sarvajñaḥ-all-knowing; bubudhe-enwo; mat-my; manoratham-desire.

Revived after many efforts, and seeing me as I bowed before him, he embraced me. Omniscient, he understood my desire.

Text 5

snātvā sva-datta-mantrasya
dhyānādi-vidhim uddiśan
kiñcin mukhena kiñcic ca
saṅkeṭenābhyavedayat

snātvā-bathing; sva-by him; datta-given; mantrasya-of the mantra; dhyāna-with meditation; ādi-beginning; vidhim-rules; uddiśan-teaching; kiñcit-something; mukhena-with his face; kiñcit-something; ca-also; saṅkeṭena-with a hint; abhyavedayat-communicated.

After bathing, he taught me the rules of meditation and other rules of the mantra he had given me. Some things he directly said, and others he hinted.

Text 6

jagāda ca nijaṁ sarvam
idaṁ preṣṭhayā te 'dadam
sarvam etat-prabhāvena
svayaṁ jñāsyasi lapsyase

jagāda-said; ca-and; nijam-own; sarvam-everything; idam-this; preṣṭhāya-dear; te-to you; adadam-I gave; sarvam-all; etat-prabhāvena-by this power; svayam-personally; jñāsyasi-you will know; lapsyase-you will attain.

He said: To you, who are very dear to me, I gave everything. By the power of what I gave, you will know everything and attain everything.

Text 7

harṣeṇa mahatā tasya
pādayoḥ patite mayi
so 'ntarhita ivāgacchad
yatra kutrāpy alakṣitam

harṣeṇa mahatā-with great happiness; tasya-of him; pādayoḥ-at the feet; patite-fallen; mayi-to me; saḥ-he; antarhitaḥ-disappeared; iva-as if; agacchat-went; yatra-where; kutrāpi-somewhere; alakṣitam-unseen.

As with great happiness I fell at his feet, he suddenly left. I could not see where he had gone.

Text 8

ahaṁ ca tad-viyogārtaṁ
mano viṣṭabhya yatnataḥ
yathādeśaṁ sva-mantraṁ taṁ
pravṛtto jāptum adarāt

aham-I; ca-and; tad-viyoga-in separation from him; artam-unhappy; manaḥ-mind; viṣṭabhya-collecting; yatnataḥ-with effort; yathā-as; ādeśam-instruction; sva-mantram-own mantra; tam-that; pravṛttaḥ-engaged; jāptum-to chant; adarāt-with respect.

With a great effort calming my mind now tortured by separation from him, I began to chant my mantra in the way he had taught.

Text 9

pañca-bhautikatātītaṁ
sva-dehaṁ kalayan raveḥ
nirbhidya maṇḍalaṁ gacchann
ūrdhvaṁ lokān vyalokayam

duṣitān bahu-doṣeṇa
sukhābhāsena bhūṣitān
mayāmayān mano-rājya-
svapna-dṛṣṭārtha-sammitān

pañca-bhautikatā-the world of five material elements; atītam-beyond; sva-own; deham-body; kalayan-knowing; raveḥ-of the sun; nirbhidya-piercing; maṇḍalam-the circle; gacchan-going; ūrdhvam-up; lokān-the planets; vyalokayam-I saw; duṣitān-faulty; bahu-doṣeṇa-with many faults; sukha-of happiness; ābhāsena-with a reflection; bhūṣitān-decorated; māyāmayān-made of illusions; manaḥ-of the heart; rājya-kingdom; svapna-in a dream; dṛṣṭa-seen; artha-valuable things; sammitān-consisting.

I saw that my body was no longer made of the five gross material elements. Going through the circle of the sun, and then going higher, I saw that the different planets were filled with defects, decorated with false shadows of happiness, and filled with illusions, as desires seen in a dream.

Text 11

pūrvaṁ ye bahu-kālena
samprāptāḥ kramaśo 'dhunā
sarve nimeṣataḥ krantā
yugapan manaseva te

pūrvam-before; ye-which; bahu-great; kālena-with time; samprāptāḥ-attained; kramaśaḥ-gradually; adhunā-now; sarve-all; nimeṣataḥ-in a moment; krantāḥ-passed; yugapat-at once; manasā-by the mind; iva-as if; te-they.

Planets that before would take a long time to attain, one by one, now were all passed in a single moment, as if I were traveling at the speed of mind.

Text 12

brahmalokāt sukhaiḥ koṭi-

guṇitair uttarottaram
vaibhavaiś ca mahiṣṭhāni
prāpto 'smy āvaraṇāny atha

brahmalokāt-than Brahmaloka; sukhaiḥ-with happinesses; koṭi-millions of time; guṇitaiḥ-multiplied; uttara-uttaram-higher and higher; vaibhavaiḥ-with opulences; ca-also; mahiṣṭhāni-great; prāptaḥ-attained; asmi-I; āvaraṇāni-the coverings; atha-then.

Then I reached the universe's coverings, which had happinesses and opulences millions of times greater than Brahmaloka.

Texts 13 and 14

kāryopādhim ati-krantaiḥ
prāpta-vyakrama-muktikaiḥ
liṅgākhyaṁ kāraṇopādhim
ati-kramitum ātmabhiḥ

praviśya tat-tad-rūpeṇa
bhujyamanāni kāmataḥ
tat-tad-udbhava-niḥśeṣa-
sukha-sāra-mayāni hi

kārya-of gross material elenemts;; upādhim-designation; ati-krantaiḥ-surpassing; prāpta-attained; vyakrama-muktikaiḥ-with liberations; liṅga-linga; ākhyam-named; kāraṇa-of causes; upādhim-designation; ati-kramitum-to surpass; ātmabhiḥ-with the self; praviśya-entering; tat-tad-rūpeṇa-with various forms; bhujyamanāni-enjoyed; kāmataḥ-from desire; tat-tat-various; udbhava-manifestations; niḥśeṣa-all; sukha-sāra-mayāni-filled with happiness; hi-certainly.

I came to the coverings of gross material elements, and the subtle material elements, which are named Liṅga, and which contain many great pleasures enjoyed by living entities free from the gross elements.

Texts 15 and 16

pṛthivy-āvaraṇaṁ teṣāṁ
prathamaṁ gatavān aham
tad-aiśvaryādhikāriṇyā

dhāriṇyā pūjitaṁ prabhum

brahmāṇḍa-durlabhair dravyair
mahā-sūkara-rūpiṇam
apaśyaṁ pratiromānta-
bhramad-brahmāṇḍā-vaibhavam

pṛthivi-of earth; āvaraṇam-the covering; teṣām-of them; prathamam-the first; gatavān-went; aham-I; tad-aiśvarya-adhikāriṇyā-with great opulence; dhāriṇyā-by the earth-goddess; pūjitam-worshiped; prabhum-the Lord; brahmāṇḍa-by the universes; durlabhaiḥ-difficult to attain; dravyaiḥ-with things; mahā-sūkara-rūpiṇam-the form of a great boar; apaśyam-I saw; prati-roma-anta-from the hairs; bhramat-going; brahmāṇḍā-universes; vaibhavam-power.

First I entered the covering of earth, where I saw the supremely opulent earth-goddess who, with offerings of things difficult to get the material universes, was worshiping the Lord, who had the form of a great boar, the pores of His body the place from which the universes come.

Text 17

tasyāṁ kāraṇa-rūpāyāṁ
kārya-rūpam idaṁ jagat
tad-upādanakaṁ sarvaṁ
sphuritaṁ ca vyalokayam

tasyām-where; kāraṇa-rūpāyām-in the form of the subtle elements; kārya-rūpam-in the form of the gross elements; idam-this; jagat-universe; tad-upādanakam-its ingredients; sarvam-all; sphuritam-manifest; ca-and; vyalokayam-I saw.

I saw that the entire material universe, including its ingredients, were present in her, its subtle cause.

Text 18

vidhāya bhagavat-pūjāṁ
tayātithyena sat-kṛtaḥ
dināni katicit tatra
bhogārtham aham arthitaḥ

vidhāya-placing; bhagavat-of the Lord; pūjām-the worship; taya-of Him; ātithyena-with being a guest; sat-kṛtaḥ-welcomed; dināni-days; katicit-some; tatra-there; bhoga-of enjoyment; artham-for the purpose; aham-I; arthitaḥ-wa requested.

Putting aside the worship of the Lord, the earth-goddess welcomed me as a guest and asked me to stay for some days and enjoy the happinesses there.

Śrīla Sanātana Gosvāmī explains that this place is described in Śrīmad-Bhāgavatam 10.89.47.

Text 19

tām anujñāpya kenāpy ā-
kṛṣyamāṇa ivāsu tat
ātītyāvaraṇaṁ prāptaḥ
parāṇy āvaraṇāni sat

tām-from her; anujñāpya-taking permission; kenāpi-somehow; ākṛṣyamāṇaḥ-being pulled; iva-as if; āśu-quickly; tat-that; ātītya-passing through; āvaraṇam-covering; prāptaḥ-attained; parāṇi-other; āvaraṇāni-coverings; sat-being so.

Taking her permission, I quickly went through that covering, as if being somehow dragged though it, and I came to the other coverings.

Texts 20 and 21

mahā-rūpa-dharair vāri-
tejo-vāyv-ambarais tathā
ahaṅkāra-mahadbhyāṁ ca
sva-svāvaraṇato 'rcitam

krameṇa matsyaṁ suryaṁ ca
pradyumnam aniruddhakam
saṅkarṣaṇaṁ vāsudevaṁ
bhagavantam alokayam

mahā-great; rūpa-forms; dharaiḥ-manifesting; vāri-water; tejaḥ-fire; vāyu-air; ambaraiḥ-ether; tathā-then; ahaṅkāra-false-ego; mahadbhyām-and mahat-tattva; ca-and; sva-sva-āvaraṇataḥ-from the various coverings; arcitam-worshiped; krameṇa-one after another; matsyam-Lord Matsya; suryam-Lord Sūrya; ca-also; pradyumnam-Pradyumna; aniruddhakam-Aniruddha; saṅkarṣaṇam-Saṅkarṣaṇa; vāsudevam-and Vāsudeva; bhagavantam-the Lord; alokayam-I saw.

In those coverings I saw, one after another, Lord Mastya, Lord Sūrya, Lord Pradyumna, Lord Aniruddha, Lord Saṅkarṣaṇa, and Lord Vāsudeva, being worshiped by the great forms of the deities of water, fire, air, ether, false-ego, and mahat-tattva.

Śrīla Sanātana Gosvāmī explains that the deity of water worshiped Lord Matsya, and the deity of fire worshiped Lord Sūrya. In this way each element-deity worshiped a sepcific form of the Lord.

Text 22

sva-kāryāt pūrva-pūrvasmāt
kāraṇaṁ cottarottaram
pūjya-pūjaka-bhoga-śrī-
mahattvenādhikādhikam

sva-kāryāt-each gross element; pūrva-pūrvasmāt-one after another; kāraṇam-subtle element; ca-also; uttarottaram-one after another; pūjya-object of worship; pūjaka-worshiper; bhoga-enjoyemnt; śrī-mahattvena-with greatness; adhika-adhikam-greater and greater.

Each gross material element, and then each subtle material element manifested greater and greater objects of worship, worshipers, enjoyment, beauty, and glory.

Śrīla Sanātana Gosvāmī explains that in each element-covering these things were greater than in the previous covering. The objects of worship were the Deities beginning with Lord Matsya, and the worshipers were the element-deities beginning with the element fire.

Text 23

pūrvavat tāny atikramya
prakṛty-āvaraṇaṁ gataḥ
mahā-tamomayaṁ sāndra-
syāmikākṣi-manoharam

pūrvavat-as before; tāni-them; atikramya-passing through; prakṛti-of material energy; āvaraṇam-to the covering; gataḥ-gone; mahā-great; tamomayam-with darkness; sāndra-thick; syāmika-darkness; akṣi-the eyes; manoharam-pleasing.

Passing through these coverings as before, I came to the very dark covering of

material energy, its dark color very pleasing to the eyes.

Śrīla Sanātana Gosvāmī explains that this covering is described in Śrīmad-Bhāgavatam 10.89.47.

Text 24

tasmān nijeṣṭa-devasya
varṇa-sādṛśyam ātate
dṛṣṭvāhaṁ nitarāṁ hṛṣṭo
naicchaṁ gantuṁ tato 'grataḥ

tasmāt nija-own; iṣṭa-devasya-worshipable Deity; varṇa-color; sādṛśyam-likeness; ātate-manifested; dṛṣṭvā-seeing; aham-I; nitarām-greatly; hṛṣṭaḥ-pleased; na-not; aiccham-I wished; gantum-to go; tataḥ-then; agrataḥ-ahead.

Seeing this dark color, so like the color of my worshipable Lord, I became very pleased, and did not wish to go any further.

Text 25

śrī-mohinī-mūrti-dharasya tatra
vibhrājamānsya nijeśvarasya
pūjāṁ samāpya prakṛtiḥ prakṛṣṭa-
mūrtiḥ sapady eva samabhyayan mām

śrī-mohinī-mūrti-dharasya-manifesting the form of Mohinī-devī; tatra-there; vibhrājamānsya-splendidly manifest; nija-own; īśvarasya-of the Lord; pūjām-worship; samāpya-attaining; prakṛtiḥ-material nature; prakṛṣṭa-exalted; mūrtiḥ-form; sapadi-at once; eva-indeed; samabhyayat-approached; mām-me.

The very beautiful material nature, concluding the worship of her Deity, the splendid form of Mohinī-devī, at once approached me.

Text 26

upānayan mahā-siddhir
animādya mamāgrataḥ
yayāce ca pṛthivy-ādi-
vat tatra mad-avasthitim

upānayat-brought; mahā-great; siddhīḥ-mystic powers; anima-ādyaḥ-beginning with anima; mama-me; agrataḥ-before; yayāce-begged; ca-also; pṛthivy-ādi-vat-as earth and the other deities; tatra-there; mat-of me; avasthitim-the stay.

Placing aṇimā and the other mystic powers as an offering before me, she begged me to stay, as had the earth-goddess and the other deities.

Text 27

sa-snehaṁ ca jagādedaṁ
yadi tvaṁ muktim icchasi
tadāpy anugṛhāṇemāṁ
māṁ tasyāḥ pratihāriṇīm

sa-with; sneham-affection; ca-also; jagāda-said; idam-this; yadi-if; tvam-you; muktim-liberation; icchasi-desire; tadāpi-then; anugṛhāṇa-be kind; imam-this; mām-to me; tasyāḥ-of her; pratihāriṇīm-guarding the door.

She affectionately said: If you wish impersonal liberation, then you must please me, for I guard the door to it.

Text 28

bhaktim icchasi vā viṣṇos
tathāpy etasya ceṭikām
bhaginīṁ śakti-rūpaṁ māṁ
kṛpayā bhaja bhaktidam

bhaktim-devotional service; icchasi-you wish; vā-or; viṣṇoḥ-to Lord Viṣṇu; tathāpi-then; etasya-of Him; ceṭikām-the maidservant; bhaginīm-sister; śakti-rūpam-potency; mām-me; kṛpayā-with kindness; bhaja-worship; bhaktidām-the giver of devotional service.

If you wish devotional service to Lord Viṣṇu, then you should worship me, for by His mercy I am His maidservant, sister, and potency.

Text 29

śrī-gopa-kumāra uvāca

tad aśeṣam anādṛtya
    viṣṇu-śakti-dhiyā param
tāṁ natvāvaraṇaṁ ramya-
    varṇaṁ tad draṣṭum abhramam

śrī-gopa-kumāraḥ-Śrī Gopa-kumāra; uvāca-said; tat-that; aśeṣam-everything; anādṛtya-ignoring; viṣṇu-śakti-the potency of Lord Viṣṇu; dhiyā-considering; param-then; tām-to her; natvā-bowing down; āvaraṇam-the covering; ramya-delightful; varṇam-color; tat-that; draṣṭum-to see; abhramam-wandered.

Śrī Gopa-kumāra said: Thinking of her as Lord Viṣṇu's potency, I bowed before her and, ignoring everything, wandered about to gaze at the covering, which had a very beautiful color, . . .

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra ignored everything she said and all the offerings she presented before him.

Text 30

prādhānikair jīva-saṅghair
    bhujyamānaṁ manoramam
sarvataḥ sarva-māhātmyā-
    dhikyena vilasat svayam

pradhānikaiḥ-of pradhana; jīva-of individual spirit souls; saṅghaiḥ-by hosts; bhujyamānam-enjoyed; manoramam-beautiful; sarvataḥ-everywhere; sarva-all; māhātmya-glories; ādhikyena-with superiority; vilasat-glistening; svayam-itself.

. . . which was supremely glorious, which was enjoyed by many individual spirit souls manifesting forms of subtle material elements, . . .

Text 31

bahu-rūpaṁ durvibhavyaṁ
    mahā-mohana-vaibhavam
kārya-kāraṇa-saṅghāṭaiḥ
    sevyamānaṁ jagan-mayam

bahu-rūpam-many forms; durvibhavyam-difficult to understand; mahā-great; mohana-of charm; vaibhavam-opulence; kārya-of gross material elements; kāraṇa-of subtle material elements; saṅghāṭaiḥ-manifested; sevyamānam-being served; jagan-mayam-consisting of the material universes.

. . . which had many forms, which was difficult to understand, which had opulences that charm the heart, which was worshiped by the gross and subtle material elements, and which consisted of the material universes.

Text 32

atheśvarecchayātītya
durantaṁ tad ghanaṁ tamaḥ
tejaḥ-puñjam apaśyaṁ taṁ
dṛn-nimīlana-kāraṇam

atha-then; īśvara-of the Lord; icchayā-with the desire; atītya-crossing over; durantam-far; tat-that; ghanam-intense; tamaḥ-darkness; tejaḥ-puñjam-great light; apaśyam-I saw; tam-that dṛk-eyes; nimīlana-closing; kāraṇam-cause.

Then, by the Lord's wish, I traveled a great distance through that great darkness and finally I saw a light so splendid it made me close my eyes.

Text 33

bhaktyā paramayā yatnād
agre dṛṣṭīḥ prasārayan
sūrya-koṭi-pratīkāsam
apaśyaṁ parameśvaram

bhaktyā-devotion; paramayā-with great; yatnāt-with effort; agre-before; dṛṣṭiḥ-glance; prasārayan-placing; sūrya-of suns; koṭi-millions; pratīkāsam-splendor; apaśyam-I saw; parameśvaram-the Supreme controller.

With great devotion and care I looked ahead and saw, splendid as millions of suns, the Supreme Lord, . . .

Text 34

mano-dṛg-ānanda-vivardhanaṁ vibhuṁ
vicitra-mādhurya-vibhūṣaṇācitam
samagra-sat-pūruṣa-lakṣaṇānvitaṁ
sphurat-para-brahmamayaṁ mahādbhutaṁ

manaḥ-of the mind; dṛk-and eyes; ānanda-bliss; vivardhanam-increasing; vibhum-all-pwerful; vicitra-wonderful; mādhurya-sweetness; vibhūṣaṇa-ācitam-decorated; samagra-sat-pūruṣa-lakṣaṇa-anvitam-with all the characteristics of the Supreme Person; sphurat-para-brahmamayam-the Supreme Spirit; mahā-very; adbhutam-wonderful.

. . . who delighted my eyes and heart, who was all-powerful, who was decorated with wonderful sweetnesses, who had all the characteristics of the Supreme Person, who was perfectly spiritual, who was very wonderful, . . .

Text 35

sadā-guṇātītam aśeṣa-sad-guṇaṁ
nirākṛtiṁ loka-manoramākṛtim
prakṛtyādhiṣṭhatṛtayā vilāsinaṁ
tadīya-sambandha-vihīnam acyutam

sadā-eternally; guṇa-the modes of material nature; atītam-beyond; aśeṣa-all; sat-transcendental; guṇam-qualities; nirākṛtim-without form; loka-of the world; manaḥ-the hearts; rama-delighting; ākṛtim-whose form; prakṛti-matureial energy; ādhiṣṭhatṛtayā-as the establisher; vilāsinam-splendid; tadīya-with that; sambandha-in relationship; vihīnam-without; acyutam-infallible.

. . . who was eternally beyond the modes of material nature, who had all spiritual qualities, who had no form, whose form charmed the hearts of the world, who was splendidly manifest as the creator of the material energy, who had no relationship with the material energy, and who was infallible.

Śrīla Sanātana Gosvāmī says the statement that the Lord had no form means He had no material form.

Text 36

mahā-sambhrama-santrāsa-
pramoda-bhāva-vihvalaḥ
tadā kiṁ karavānīti
jñātuṁ neśe kathañcana

mahā-great; sambhrama-reverence; santrāsa-fear; pramoda-and bliss; bhāva-and love; vihvalaḥ-overwhelmed; tadā-then; kim-what?; karavāni-shall I do?; iti-thus; jñātum-to know; na-not; īśe-I was able; kathañcana-at all.

What should I do? Overcome with great fear, reverence, bliss, and love, I had no power to understand at all.

Text 37

yadyapi sva-prakāśo 'sāv
atītendriya-vṛttikaḥ
tat-kāruṇya-prabhāvena
paraṁ sākṣāt samīkṣyate

yadyapi-although; sva-prakāśaḥ-self-manifested; asau-He; atīta-beyond; indriya-of the senses; vṛttikaḥ-the actions; tat-kāruṇya-prabhāvena-by the power of His mercy; param-then; sākṣāt-directly; samīkṣyate-is seen.

Although He is manifest only by His own wish, and although He is beyond the material senses, by the power of His mercy He is seen directly.

Text 38

naitan niścetum īśe 'yaṁ
dṛgbhyāṁ cittena vekṣyate
kiṁ vātikramya tat-sarvam
ātma-bhāvena kenacit

na-not; etat-this niścetum-to understand; īśe-I am able; ayam-Him; dṛgbhyām-with the eyes; cittena-with the mind; vā-or; īkṣyate-is seen; kim-whether?; vā-or; atikramya-surpassing; tat-sarvam-everything; ātma-bhāvena-by His opwn nature; kenacit-something.

Was I seeing Him with my eyes, or my heart, or something beyond them both? I could not decide.

Text 39

kṣaṇān nirākāram ivāvalokayan
smarāmi nīlādri-pater anugraham
kṣaṇāc ca sākāram udīkṣya pūrvavan
mahā-mahaḥ-puñjam amuṁ labhe mudam

kṣaṇāt-in a moment; nirākāram-formless; iva-like; avalokayan-seeing; smarāmi-I remember; nīlādri-pateḥ-of Lord jagannātha; anugraham-the mercy; kṣaṇāt-in a

moment; ca-also; sākāram-with form; udīkṣya-seeing; pūrvavat-as before; mahā-mahaḥ-puñjam-great splendor; amum-this; labhe-I attain; mudam-bliss.

One moment seeing Him formless, I remembered the mercy of Lord Jagannātha. In the next moment seeing, as before, that the great splendor had form, I became happy.

Text 40

kadāpi tasminn evāham
līyamāno 'nukampayā
rakṣeya nija-pādābja-
nakhāṁśu-sparśato 'munā

kadāpi-sometimes; tasmin-in that; eva-indeed; aham-I; līyamānaḥ-merging; anukampayā-by the mercy; rakṣeya-I am protected; nija-own; pada-feet; abja-lotus; nakha-of the nails; aṁśu-light; sparśataḥ-from the touch; amunā-by that.

One moment I began to merge into that light, but by the Lord's mercy I was saved by the touch of the splendor of His lotus toenail.

Text 41

bhinnābhinnair mahā-siddhaiḥ
sūkṣmaiḥ sūryam ivāṁśubhiḥ
vṛtaṁ bhaktair ivālokya
kadāpi prīyate manaḥ

bhinna-different; abhinnaiḥ-and not different; mahā-siddhaiḥ-perfect; sūkṣmaiḥ-subtle; sūryam-the sun; iva-like; aṁśubhiḥ-with rays of light; vṛtam-surrounded; bhaktaiḥ-by devotees; iva-as if; ālokya-seeing; kadāpi-sometimes; prīyate-is pleased; manaḥ-the heart.

My heart became pleased when at one moment I saw the Lord, as the sun is surrounded by rays of light, surrounded by perfect devotees at once different and not different from Him

Text 42

ittham ānanda-sandoham

anuvindan nimagna-dhīḥ
ātmārāma ivābhuvaṁ
pūrṇa-kāma ivāthavā

ittham-thus; ānanda-sandoham-great bliss; anuvindan-experiencing; nimagna-plunged; dhīḥ-thoughts; ātmārāmaḥ-self-satisfied; iva-as if; abhuvam-I became; pūrṇa-fulfilled; kāmaḥ-desires; iva-as if; athavā-or.

My heart plunged in an ocean of bliss, I became like a self-satisfied sage, or like a person whose desires are all fulfilled.

Text 43

tarkārcita-vicāraughair
idam eva paraṁ padam
parāṁ kaṣṭhāṁ gataṁ caitad
amaṁsi paramaṁ phalam

tarka-by logic; arcita-worshiped; vicāra-conseptions; aughaiḥ-with floods; idam-this; eva-indeed; param-supreme; padam-place; parām-supreme; kaṣṭhām-ultimate; gatam-atained; ca-also; etat-this; amaṁsi-I thought; paramam-supreme; phalam-result.

Thinking a flood of thoughts worshiped by logic, I concluded that this was the best place, the ultimate, the final fruit of all endeavors.

Text 44

pada-svabhāvikānanda-
taraṅga-kṣobha-vihvale
citte tad-anya-sva-prāpya-
jñānam antar-dadhāv iva

pada-place; svabhāvika-natural; ānanda-of bliss; taraṅga-waves; kṣobha-agitation; vihvale-overcome; citte-in the heart; tad-anya-another; sva-own; prāpya-attainable; jñānam-knowledge; antar-dadhau-disappeared; iva-as if.

In my heart tossed by waves of bliss, awareness of everything else disappeared.

Text 45

śrīman-mahā-bhagavatopadeśataḥ
    san-mantra-sevā-balato na kevalam
līnā kadācin nija-pūjya-devatā-
    pādābja-sākṣād-avaloka-lālasā

śrīman-mahā-bhagavata-of the great devotee; upadeśataḥ-from the instruction; san-mantra-of the transcendental mantra; sevā-service; balataḥ-from the power; na-not; kevalam-in impersonal liberation; līnā-merged; kadācin-at any time; nija-own; pūjya-worshipable; devatā+lord; pādābjaḷotus feet; sākṣāt-directly; avaloka-the sight; lālasā-yearning.

Because of the instruction of the great devotee, because of the power of my service to my mantra, and because of my yearning to see directly the lotus feet of my worshipable Lord, I never merged in impersonal liberation.

Śrīla Sanātana Gosvāmī explains that the great devotee here is Gopa-kumāra's guru, and the Lord here is Lord Madana-Gopāla.

Text 46

utāsya tejo-maya-pūruṣasya
    vicāra-lokena vivardhito 'bhūt
nijeṣṭa-sandarśana-dīrgha-lobhaḥ
    smṛteḥ sṛtiṁ nīta iva prakarṣāt

uta-indeed; asya-of Him; tejo-maya-splendid; pūruṣasya-the Supreme Person; vicāra-lokena-by the sight; vivardhitaḥ-increased; abhūt-became; nija-own; iṣṭa-worshipable Lord; sandarśana-seeing; dīrgha-long; lobhaḥ-yearning; smṛteḥ-of memory; sṛtim-path; nītaḥ-brought; iva-like. prakarṣāt-by pulling.

The sight of that Supreme Person increased my long-nourished yearning to see my worshipable Lord and carried it on the path of my memory.

Text 47

tena taṁ prakaṭaṁ paśyann
    api prīye na pūrvavat
sīdāmy atha layaṁ svasya
    saṅkamanaḥ svayam-bhavam

tena-by that; tam-Him; prakaṭam-manifested; paśyan-seeing; api-although; priye-dear; na-not; pūrva-before; vat-as; sīdāmi-I sit; atha-then; layam-abode;

svasya-own; saṅkamānaḥ-considering; svayam-bhavam-own nature.

Gazing at Him as He was manifest before me, I was not as pleased as before. I feared merging into Him.

Text 48

vrajabhūmāv ihāgatya
sādhaye 'haṁ sva-vañchitam
vimṛśann evam aśrauṣaṁ
gīta-vādyādbhuta-dhvanim

vrajabhūmau-in Vrajabhūmi; iha-here; āgatya-arriving; sādhaye-I attain; aham-I; sva-vañchitam-my desire; vimṛśan-thinking; evam-in this way; aśrauṣam-I heard; gīta-singing; vādya-instrumental music; adbhuta-wonderful; dhvanim-sound.

I thought, "When I come to Vrajabhūmi, I will attain my desire." Then I heard wonderful sounds of singing and instrumental music.

Text 49

hṛṣṭo 'haṁ paritaḥ paśyan
vṛṣārūḍhaṁ vyalokayam
kam apy ūrdhva-padāt tatrā-
yāntaṁ sarva-vilakṣaṇam

hṛṣṭaḥ-happy; aham-I; paritaḥ-there; paśyan-seeing; vṛṣa-on a bull; ārūḍham-ascended; vyalokayam-I saw; kam api-someone; ūrdhva-padāt-from above; tatra-there; āyāntam-coming; sarva-from all; vilakṣaṇam-different.

Happy, I looked in that direction and saw, coming from above, a person different from all the others, riding on a bull, . . .

Text 50

karpūra-gauraṁ tridṛśaṁ dig-ambaraṁ
candrārdha-mauliṁ lalitaṁ tri-śūlinam
gaṅgā-jala-mlāna-jaṭāvalī-dharaṁ
bhasmāṅga-rāgaṁ rucirāsthi-mālinam

karpūra-camphor; gauram-fair; tri-three; dṛśam-eyes; dik-the directions; ambaram-clothing; candra-moon; ardha-half; maulim-crown; lalitam-graceful; tri-śūlinam-holding a trident; gaṅgā-of the Ganges; jala-water; mlāna-flowing; jaṭāvalī-on matted hair; dharam-holding; bhasma-ashes; aṅga-rāgam-cosmetic; rucira-glorious; āsthi-of bones; mālinam-with a necklace.

. . . his body fair with camphor, having three eyes, his only clothing the four directions, crowned with a half-moon, graceful, holding a trident, his matted locks holding the Ganges' water, anointed with ashes, wearing a necklace of glorious bones, . . .

Śrīla Sanātana Gosvāmī explains that the bones were glorious because they were the bones of great Vaiṣṇavas.

Text 51

gauryā nijāṅkāśritayānurañjitaṁ
divyāti-divyaiḥ kalitaṁ paricchadaiḥ
ātmānurūpaiḥ parivāra-sañcayaiḥ
saṁsevyamānaṁ rucirākṛtīhitaiḥ

gauryā-with Gaurī; nija-own; aṅka-lap; āśritayā-taking shelter; anurañjitam-decorated; divya-ati-divyaiḥ-supremely splendid; kalitam-seen; paricchadaiḥ-by paraphernalia; ātma-anurūpaiḥ-like Himself; parivāra-sañcayaiḥ-with associates; saṁsevyamānam-being served; rucira-handsome; ākṛti-forms; īhitaiḥ-actions.

. . . pleased by goddess Gaurī sitting on his lap, and served with very splendid paraphernalia by associates whose handsome forms and graceful actions were like his.

Text 52

paramaṁ vismayaṁ prāpto
harṣaṁ caitad acintayam
ko 'nv ayaṁ parivārāḍhyo
bhāti mukti-padopari

paramam-supreme; vismayam-wonder; prāptaḥ-attained; harṣam-joy; ca-and; etat-this; acintayam-I thought; kaḥ-who?; anu-indeed; ayam-this; parivāra-with associates; āḍhyaḥ-rich; bhāti-shines; mukti-of liberation; pada-the state; upari-above.

I became filled with joy and wonder. I thought: "Who is this that, surrounded by his associates, stands above impersonal liberation?

Text 53

jagad-vilakṣaṇaiśvaryo
mukta-vargādhiko 'pi san
lakṣyate 'ti-sad-ācāro
mahā-viṣayavān iva

jagat-from the world; vilakṣaṇa-different; aiśvaryaḥ-opulences; mukta-of the liberated; varga-than the community; adhikaḥ-better; api-also; san-being so; lakṣyate-is seen; ati-sad-ācāraḥ-ignoring good conduct; mahā-viṣayavān-a great materialist; iva-like.

"His opulences seem unworldly and he seems better than all the liberated souls, but yet he looks like a great hedonist who does not care to act rightly."

Text 54

parānanda-bharākrānta-
cetas tad-darśanād aham
naman sa-parivāraṁ taṁ
kṛpayālokito 'munā

para-ānanda-bhara-by great bliss; ākrānta-overcome; cetaḥ-heart; tat-him; darśanāt-from seeing; aham-I; naman-offering respectful obeisances; sa-parivāram-with his associates; tam-to him; kṛpayā-with mercy; ālokitaḥ-seen; amunā-by him.

When, my heart overcome with bliss by seeing him, I bowed before him and his associates, he mercifully glanced at me.

Text 55

harṣa-vegād upavrajya
śrīman-nandīśvarāhvayam
apṛcchaṁ tad-gaṇādhyakṣaṁ
tad-vṛttāntaṁ viśeṣataḥ

harṣa-of joy; vegāt-because of the power; upavrajya-approaching; śrīman-nandīśvara-Śrīmān Nandīśvara; āhvayam-named; apṛccham-I asked; tad-gaṇa-ofr

his associates; adhyakṣam-the leader; tad-vṛttāntam-his story; viśeṣataḥ-specifically.

Joyfully approaching the leader of the associates, who was named Śrīmān Nandīśvara, I asked about him.

Text 56

sa sa-hāsam avocan māṁ
gopālopāsanā-parā
gopa-bāla na jānīṣe
śrī-śivaṁ jagad-īśvaram

saḥ-he; sa-with; hāsam-a laugh; avocat-said; mām-to me; gopāla-of Lord Gopāla; upāsanā-para-O devoted worshiper; gopa-bāla-O cowherd boy; na-not; jānīṣe-you know; śrī-śivam-Lord Śiva; jagat-of the universes; īśvaram-the Lord.

He laughed and said: "O cowherd boy, O devoted worshiper of Lord Gopāla, you don't know Lord Śiva, who is the Lord of the universes, . . .

Text 57

bhukter mukteś ca dātāyaṁ
bhagavad-bhakti-vardhanaḥ
muktānām api sampūjyo
vaiṣṇavānāṁ ca vallabhaḥ

bhukteḥ-of sense pleasure; mukteḥ-of liberation; ca-and; dātā-the giver; ayam-he; bhagavat-to the Lord; bhakti-devotion; vardhanaḥ-increasing; muktānām-of the liberated souls; api-even; sampūjyaḥ-to be worshiped; vaiṣṇavānām-to the Vaiṣṇavas; ca-also; vallabhaḥ-dear.

. . . who gives both material pleasures and liberation, who increases devotion to the Supreme Personality of Godhead, who is worshiped by the liberated souls, and who is dear to the Vaiṣṇavas?

Texts 58 and 59

śiva-kṛṣṇāpṛthag-dṛṣṭi-

bhakti-labhyāt sva-lokataḥ
svānurūpāt kuverasya
sakhyur bhakti-vaśī-kṛtāḥ

kailāsādrim alaṅkartuṁ
pārvatyā priyayānayā
samaṁ parimitair yāti
priyaiḥ parivṛtair vṛtaḥ

śiva-Lord Śiva; kṛṣṇa-and Lord Kṛṣṇa; apṛthak-not different; dṛṣṭi-vision; bhakti-devotional service; labhyāt-because of being attained; sva-lokataḥ-from his own realm; svānurūpāt-like his own form; kuverasya-of Kuvera; sakhyuḥ-friend; bhakti-by devotion; vaśī-kṛtāḥ-controlled; kailāsa-Kailsa; ādrim-mountain; alaṅkartum-to ornament; pārvatyā-with Pārvatī; priyayā-his beloved; anayā-her; samam-with; parimitaiḥ-measured; yāti-goes; priyaiḥ-dear; parivṛtaiḥ-with associaes; vṛtaḥ-surrounded.

"Conquered by the devotion of his friend Kuvera, from his own abode, which is like himself, and which is attained by the devotion of they who see that Lord Śiva and Lord Kṛṣṇa are not different, he is now going, along with his beloved Pārvatī and his many associaes, to decorate Mount Kailāsa."

Text 60

śrī-gopa-kumāra uvāca

tad ākarṇyā prahṛṣṭo 'ham
aicchaṁ tasmān maheśvarāt
prasādaṁ kam api prāptum
ātmano hṛdayaṅgamam

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tat-that; ākarṇyā-hearing; prahṛṣṭaḥ-joyful; aham-I; aiccham-desired; tasmāt-from him; maheśvarāt-Lord Śiva; prasādam-mercy; kam api-something; prāptum-to attain; ātmanaḥ-of the slef; hṛdayaṅgamam-pleasing to the heart.

Śrī Gopa-kumāra said: Hearing this, I became happy, and I desired to get the blissful mercy of Lord Śiva.

Text 61

jñātvā bhagavatā tena
dṛṣṭādiṣṭasya nandinaḥ

upadeśena śuddhena
    svayaṁ me sphurad añjasā

jñātvā-knowing; bhagavatā tena-by the Lord; dṛṣṭa-seen; ādiṣṭasya-instructed; nandinaḥ-of Nandī; upadeśena-by the instruction; śuddhena-pure; svayam-personally; me-to me; sphurat-manifested; añjasā-at once.

Understanding my heart, Lord Śiva gave a meaningful glance to Nandī. Nandī then explained to me the pure truth, which was at once manifested before me.

Śrīla Sanātana Gosvāmī explains that the fact the Lord Kṛṣṇa and Lord Śiva are not different was the truth manifested to Gopa-kumāra.

Text 62

śrīman-madana-gopālān
    nija-prāṇeṣṭa-daivatāt
abhinnaḥ śrī-maheśo 'yam
    uta tad-bhāva-vardhanaḥ

śrīman-madana-gopālāt-from Lord Madana-gopāla; nija-prāṇeṣṭa-daivatāt-the Lord more dear than life; abhinnaḥ-not different; śrī-maheśaḥ-Lord Śiva; ayam-he; uta-indeed; tad-bhāva-love; vardhanaḥ-increasing.

The truth was that Lord Śiva, who increases one's love for Lord Kṛṣṇa, is not different from Lord Madana-gopāla, my Lord, who is more dear to me than life.

Text 63

sukhaṁ tad-gaṇa-madhye 'haṁ
    praviṣṭaḥ prīṇato 'khilaiḥ
śaivaiḥ śrī-nandino 'śrauṣaṁ
    vṛttam etad vilakṣaṇam

sukham-happiness; tad-gaṇa-madhye-in the midts of his associates; aham-I; praviṣṭaḥ-entered; prīṇataḥ-pleased; akhilaiḥ-by all; śaivaiḥ-Lord Śiva's associates; śrī-nandinaḥ-of Śrī Nandī; aśrauṣam-I heard; vṛttam-nature; etat-this; vilakṣaṇam-extraordinary.

I happily joined their company and all of Lord Śiva's associates treated me well. From Śrī Nandī heard of Lord Śiva's extraordinary glories.

Text 64

sadaika-rūpo bhagavān śivo 'yaṁ
 vasan sva-loke prakaṭaḥ sadaiva
vilokyate tatra nivāsa-tuṣṭais
 tad-eka-niṣṭhaiḥ satataṁ nijeṣṭaiḥ

sadā-eternally; eka-one; rūpaḥ-form; bhagavān śivo ayam-Lord Śiva; vasan-residing; sva-loke-in his own realm; prakaṭaḥ-manifested; sadā-eternally; eva-indeed; vilokyate-is seen; tatra-there; nivāsa-residence; tuṣṭaiḥ-pleased; tad-eka-niṣṭhaiḥ-faith in him alone; satatam-always; nija-own; iṣṭaiḥ-worshiped.

Always in the same form, Lord Śiva stays in his own abode eternally. There he is always seen by his devotees, who have faith in him alone, and who are pleased to stay in his abode.

Text 65

svābhinna-bhagavad-bhakti-
 lāmpaṭyaṁ grāhayann iva
sadā ramayati svīyān
 nṛtya-gītādi-kautukaiḥ

sva-abhinna-not different; bhagavat-to the Lord; bhakti-devotion; lāmpaṭyam-greediness; grāhayan-taking; iva-as if; sadā-always; ramayati-delights; svīyān-own; nṛtya-gīta-ādi-kautukaiḥ-happywith singing and dancing.

He is always filled with devotion for Lord Kṛṣṇa, who is not different from him. With singing, dancing, and other pastimes he delights his associates.

Text 66

bhagavantaṁ sahasrāsyaṁ
 śeṣa-mūrtiṁ nija-priyam
nityam arcayati premṇā
 dāsa-vaj jagadīśvaraḥ

bhagavantam-the Lord; sahasra-a thousand; āsyam-faces; śeṣa-Śeṣa; mūrtim-form; nija-priyam-dear; nityam-eternally; arcayati-worships; premṇā-with love; dāsa-vat-as a sewrvant; jagadīśvaraḥ-Lord Śiva, Lord of the universes.

Although he is the Lord of the universes, Lord Śiva always worships thousand-headed Lord Śeṣa with great love, as if he were His servant.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 5.17.16.

Text 67

jñātvemaṁ śivalokasya
viśeṣāṁ sarvato 'dhikam
pramodaṁ paramaṁ prāpto
'py apūrṇaṁ hṛd alakṣayam

jñātvā-knowing; imam-this; śivalokasya-of Śivaloka; viśeṣām-specific; sarvataḥ-than all; adhikam-better; pramodam-happiness; paramam-supreme; prāptaḥ-attained; api-also; apūrṇam-not full; hṛt-the heart; alakṣayam-I noticed.

Even though I became very happy to hear of the supreme glories of Śivaloka, still I noticed that my heart felt empty.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra still yearned to see the lotus feet of Lord Madana-gopāla.

Text 68

tan-nidānam anāsādya
sadyo 'jñāsiṣam āmṛśan
śrīmad-guru-prasādāpta-
vastu-sevā-prabhāvataḥ

tan-nidanam-the reason for that; anāsādya-not attaining; sadyaḥ-at once; ajñāśiṣam-I understood; amṛśan-thinking; śrīmad-guru-prasāda-by the mercy of my guru; āpta-vastu-attained; sevā-service; prabhāvataḥ-by the power.

Thinking about the reason for this, by the power of my service to the mantra my guru gave, I suddenly understood.

Text 69

śrīman-madana-gopāla-
deva-pāda-sarojayoḥ
līlādy-anubhavābhāvo
mām ayaṁ bādhate kila

śrīman-madana-gopāla-deva-pāda-sarojayoḥ-of the lotus feet of Lord Madana-gopāla; līla-ādi-beginning with pastimes; anubhava-experience; abhāvaḥ-absence; mām-me; ayam-this; bādhate-pains; kila-indeed.

The absence of the pastimes and glories of Lord Madnaa-gopāla's lotus feet gave me pain.

Text 70

abodhayaṁ mano 'nena
maheśenaiva sa khalu
līlā-viśeṣa-vaicitrī
kṛtā mūrti-viśeṣataḥ

abodhayam-I instructed; manaḥ-mind; anena-by this; maheśena-by Lord Śiva; eva-indeed; saḥ-he; khalu-indeed; līlā-viśeṣa-vaicitrī-the wonder of pastimes; kṛtā-done; mūrti-viśeṣataḥ-by the specific form.

Then I told my mind that because he is the same as Lord Madana-gopāla, Lord Śiva himself has performed these wonderful pastimes, although in a different form.

Texts 71 and 72

tathāpy avasthām ālakṣya
sva-cittam idam abruvam
yady asminn anubhūyeta
sa tad-rūpādi-mādhurī

tathāpi dīrgha-vañchā te
'nugrahād asya setsyati
acirād iti manyasva
sva-prasāda-viśeṣataḥ

tathāpi-still; avasthām-condition; ālakṣya-seeing; sva-cittam-own mind; idam-this; abruvam-I said; yadi-if; asmin-in this; anubhūyeta-is experienced; saḥ-he; tad-

rūpādi-mādhurī-the sweetness of these forms; tathāpi-still; dīrgha-long; vañchā-desires; te-of you; anugrahāt-by the compassion; asya-of him; setsyati-will be; acirāt-soon; iti-thus; manyasva-consider; sva-prasāda-own mercy; viśeṣataḥ-specific.

Seeing it was still unhappy, I said to my mind: Although you have not yet seen in Lord Śiva the sweetness of Lord Madana-gopāla's form and other glories, still, your long-cherished desire to see them will certainly be fulfilled by Lord Śiva's mercy.

Text 73

evaṁ tuṣṭa-manas tasya
tatra kenāpi hetunā
viśrāntasya maheśasya
pārśve 'tiṣṭhaṁ kṣaṇaṁ sukham

evam-thus; tuṣṭa-satisfied; manaḥ-mind; tasya-of him; tatra-there; kenāpi-by some; hetunā-cause; viśrāntasya-exhausted; maheśasya-of Lord Śiva; pārśve-on the side; atiṣṭham-I stood; kṣaṇam-for a moment; sukham-happily.

My mind somehow became satisfied. Then Lord Śiva became tired and stopped, and for a moment I stayed happily by his side.

Text 74

tarhy eva bhagavān dūre
keṣām api mahātmanām
saṅgīta-dhvanir atyanta-
madhuraḥ kaścid udgataḥ

tarhi-then; eva-indeed; bhagavān-the Lord; dūre-far away; keṣām api mahātmanām-of some great souls; saṅgīta-dhvaniḥ-the sound of singing; atyanta-very; madhuraḥ-sweet; kaścit-something; udgataḥ-arose.

Then, O lord, from far away came the very sweet sound of some great souls singing.

Śrīla Sanātana Gosvāmī explains that the word "lord" here refers to the Mathurā brāhmaṇa, who is very fortunate because he is a devotee of Lord Madana-gopāla.

Text 75

taṁ śrūtvā paramānanda-
sindhau magno maheśvaraḥ
mahā-prema-vikārāttaḥ
pravṛtto nartituṁ svayam

tam-that; śrūtvā-hearing; paramānanda-of great bliss; sindhau-in an ocean; magnaḥ-plunged; maheśvaraḥ-Lord Śiva; mahā-great; prema-love; vikāra-āttaḥ-in the ecstasy; pravṛttaḥ-begun; nartitum-to dance; svayam-personally.

Hearing this, Lord Śiva became plunged in an ocean of bliss and, overcome with ecstatic love, began to dance.

Śrīla Sanātana Gosvāmī explains that he manifested the symptoms of ecstasy, such as perspiring, speaking with a choked voice, trembling, his bodily hairs standing up, and his eyes shedding tears.

Text 76

pati-vratottamā sā tu
devī nandy-ādibhiḥ saha
prabhum utsāhayām āsa
vādya-saṅkīrtanādibhiḥ

pati-vratā-chaste; uttamā-exalted; sā-she; tu-also; devī-the goddess; nandi-ādibhiḥ saha-with nandī and the others; prabhum-the Lord; utsāhayām āsa-encouraged; vādya-with instrumental music; saṅkīrtana-singing; ādibhiḥ-beginning.

The goddess, best of chaste ladies, along with Nandī and the others, encouraged the Lord by singing and playing musical instruments.

Text 77

sadya evāgatāṁs tatrā-
drakṣaṁ cāru-caturbhujān
śrīmat-kaiśora-saundarya-
mādhurya-vibhavācitān

sadyaḥ-at once; eva-indeed; āgatān-arrived; tatra-there; adrakṣam-I saw; cāru-

beautiful; caturbhujān-with four arms; śrīmat-kaiśora-of youth; saundarya-handsomeness; mādhurya-sweetness; vibhava-glory; ācitān-with.

Then I saw suddenly come many handsome four-armed men, who were filled with the glories of youth, handsomeness, and sweetness, . . .

Text 78

bhūṣā-bhūṣana-gātrāṁ-
 śu-cchaṭācchādita-śaivakān
nijeśvara-mahā-kīrti-
 gaṇānanda-rasāplutān

bhūṣā-ornaments; bhūṣana-decoration; gātra-limbs; aṁśu-cchaṭā-splendor; ācchādita-shaded; śaivakān-the followers of Lord Śiva; nija-own; īśvara-Lord; mahā-great; kīrti-gaṇa-glories; ānanda-bliss; rasa-in the nectar; āplutān-plunged.

. . . the splendor of whose limbs decorated their ornaments and put Lord Śiva's followers in the shade, who were plunged in the nectar of the bliss of the great glories of their Lord, . . .

Text 79

anirvacya-tamāṁś ceto-
 hari-sarva-paricchadān
saṅgatān pūrva-dṛṣṭais tais
 caturbhiḥ sanakādibhiḥ

anirvacya-tamān-indescribable; cetaḥ-the heart; hari-charming; sarva-all; paricchadān-ornaments; saṅgatān-met; pūrva-before; dṛṣṭaiḥ-seen; taiḥ-by them; caturbhiḥ-the four; sanaka-ādibhiḥ-headed by Sanaka.

. . . who were beyond description, whose clothing and ornaments charmed the heart, and who were accompanied by the four sages headed by Sanaka that we had seen before.

Text 80

tad-darśana-svabhāvottha-
 praharṣākṛṣṭa-mānasaḥ

nājñāśiṣaṁ kim apy
antar bahiś cānyaṁ nija-priyam

tad-darśana-the sight; svabhāva-own love; uttha-risen; praharṣa-happiness; ākṛṣṭa-attracted; mānasaḥ-heart; na-not; ājñāsiṣam-I understood; kim api-anything; antaḥ-within; bahiḥ-without; ca-and; anyam-anything; nija-own; priyam-beloved.

The sight of them created a bliss that tugged at my heart. I did not know anything within or without more dear than the sight of them.

Text 81

kṣaṇāt svastho 'py aho teṣāṁ
dāsatvam api cetasā
nāśakaṁ yācituṁ bhītyā
lajjayā ca su-durghaṭam

kṣaṇāt-in a moment; svasthaḥ-in my normal condition; api-although; ahaḥ-Oh; teṣām-of them; dāsatvam-the state of ebing a servant; api-even; cetasā-by the heart; na-not; aśakam-I was able; yācitum-to ask; bhītyā-with feat; lajjayā-with shyness; ca-also; su-durghaṭam-unattainable.

After a moment I composed myself. My heart filled with awe and shyness, I could not beg to serve them.

Text 82

eṣā hi lālasā nūnaṁ
kṛpanaṁ mām abādhata
sambhāṣerann ime kiṁ māṁ
śivasya kṛpayā sakṛt

eṣā-this; hi-indeed; lālasā-yearning; nūnam-indeed; kṛpanam-wretched; mām-me; abādhata-checked; sambhāṣeran-spoke; ime-they; kim-whether?; mām-me; śivasya-of Lord Śiva; kṛpayā-with the mercy; sakṛt-at once.

The desire to serve them overwhelmed weak me. By Lord Śiva's mercy would they speak even once to me?

Text 83

kutratyāḥ katame vaite
kṛpāpaṅgena pāntu mām
yān āliṅgya bhṛśāṁ rudraḥ
prema-mūrcchām ayaṁ vrajet

kutratyāḥ-from whence?; katame-who?; vā-or; ete-they; kṛpā-of mercy; apaṅgena-by a glance; pāntu-may protect; mām-me; yān-whom; āliṅgya-embracing; bhṛśām-greatly; rudraḥ-Lord Śiva; prema-in love; mūrcchām-fainting; ayam-this; vrajet-attains.

From whence had they come? Who were they? I prayed they would mercifully glance at me. Tightly embracing them, Lord Śiva fainted in the ecstasy of love.

Text 84

ity-ādi-man-mano-vṛttaṁ
jñātvā devyomayeritaḥ
śiva-cittānuvartinyā
gaṇeśo 'kathayac chanaiḥ

iti-thus; ādi-beginning; mat-my; mano-vṛttam-thoughts; jñātvā-understanding; devyā-by the goddess; umayā-Umā; īritaḥ-encouraged; śiva-of Lord Śiva; citta-the mind; anuvartinyā-following; gaṇeśaḥ-Gaṇeśa; akathayat-said; śanaiḥ-softly.

Encouraged by Goddess Umā, who faithfully followed Lord Śiva's heart, and who could understand my thoughts, Gaṇeśa softly spoke.

Śrīla Sanātana Gosvāmī explains that Gaṇeśa spoke softly because he was to say something very confidential, and it was not right for Lord Śiva's followers hear it.

Text 85

śrī-gaṇeśa uvāca

ete vaikuṇṭha-nāthasya
śrī-kṛṣṇasya mahā-prabhoḥ
pārṣadāḥ prāpta-sārūpyā
vaikuṇṭhād āgatāḥ kila

śrī-gaṇeśaḥ uvāca-Śrī Gaṇeśa said; ete-they; vaikuṇṭha-nāthasya-of the Lord of Vaikuṇṭha; śrī-kṛṣṇasya-of Śrī Kṛṣṇa; mahā-prabhoḥ-the Supreme Lord; pārṣadāḥ-the associates; prāpta-attained; sārūpyāḥ-forms like His; vaikuṇṭhāt-from

Vaikuṇṭha; āgatāḥ-come; kila-certainly.

Śrī Gaṇeśa said: They are the personal associates of the Supreme Personalitry of Godhead, Śrī Kṛṣṇa, the master of Vaikuṇṭha. They have forms like His. They have come from Vaikuṇṭha.

Texts 86 and 87

paśyeme 'py apare yānti
brahmaṇo 'dhikṛte 'lpake
brahmāṇḍe caturāsyasya
tathāmi dūrataḥ pare

amī cāṣṭānukhasyaitad
dvi-guṇe yānti vegataḥ
amī tu ṣoḍaśasyāsya
brahmāṇḍe dvi-guṇe tathā

paśya-look; ime-they; api-and; apare-others; yānti-go; brahmaṇaḥ-of Brahmā; adhikṛte-made; alpake-small; brahmāṇḍe-in the universe; catuḥ-āsyasya-of four heads; tathā-still; amī-they; dūrataḥ-far away; pare-others; amī-they; ca-also; aṣṭānukhasya-with eight heads; etat-that; dvi-guṇe-double; yānti-go; vegataḥ-quickly; amī-they; tu-indeed; ṣoḍaśa-āsyāsya-of sixteen heads; brahmāṇḍe-in the universe; dvi-guṇe-double; tathā-so.

Look, some of them are going to a four-headed Brahmā's small universe. Others, far away, are quickly going to an eight-headed Brahmā's universe, which is twice the size. Still others are going to a sixteen-headed Brahmā's universe, which is twice the size again.

Texts 88 and 89

ity evaṁ koṭi-koṭīnāṁ
brahmaṇāṁ mahatāṁ kramāt
koṭi-koṭi-mukhābjānāṁ
tādṛg-brahmāṇḍa-koṭiṣu

gacchato līlāyā tat-tad-
anurūpa-paricchadān
gaṇeśo 'darśayat tān māṁ

bahuśo dṛṅ-mano-harān

iti evam-thus; koṭi-koṭīnām-millions of millions; brahmaṇām-of Brahmā's mahatām-great; kramāt-in succession; koṭi-koṭi-millions of millions; mukha-face; abjānām-lotus; tādṛk-like that; brahmāṇḍa-of universes; koṭiṣu-in millions; gacchataḥ-going; līlāyā-by pastimes; tat-tad- anurūpa-like them; paricchadān-paraphernalia; gaṇeśaḥ-Gaṇeśa; adarśayat-showed; tān-them; mām-to me; bahuśaḥ-many; dṛk-eyes; manaḥ-and minds; harān-charming.

Gaṇeśa then showed me these many associates, who were decorated with appropriate ornaments, who charmed the eyes and heart, and who in their pastimes were entering the millions and millions of universes of millions and millions of great, lotus-faced Brahmās.

Śrīla Sanātana Gosvāmī explains that these associates of the Lord are described in Śrīmad-Bhāgavatam 10.14.11, 10.87.41, and 6.16.37.

Texts 90 and 91

ete hi mṛtyu-kāle 'pi
jihvāgre śrotra-vartma vā
kathañcit sakṛd-āptena
nāmābhāsena ca prabhoḥ

bhaktān kṛtsna-bhayāt pāntas
tānvanto bhaktim ujjvalām
sarvatra vicaranty ātme-
cchayā bhakty-eka-vallabhāḥ

ete-they; hi-certainly; mṛtyu-kāle-at the tiem of death; api-also; jihvā-agre-on the tip of the tongue; śrotra-of the ears; vartma-the path; vā-or; kathañcit-somehow; sakṛt-once; āptena-obtained; nāma-of the holy name; ābhāsena-by the reflection; ca-also; prabhoḥ-of the Lord; bhaktān-the devotees; kṛtsna-all; bhayāt-from fear; pāntaḥ-protecting; tānvantaḥ-in this way; bhaktim-devotional service; ujjvalām-glorious; sarvatra-everywhere; vicaranti-they consider; ātma-of the heart; icchayā-by the desire; bhakti-devotional service; eka-alone; vallabhāḥ-dear.

(Gaṇeśa said:) From all fears they protect devotees who, somehow even once get the slight reflection of the Lord's holy name on their tongue or the pathway to their ear. Fond only of devotional service, by their own wish they wander everywhere preaching of glorious devotional service.

Śrīla Sanātana Gosvāmī says these two verses explain why the liberated devotees of Vaikuṇṭha come to the material universes.

Texts 92 and 93

bhaktāvatārās tasyaite
catvāro naiṣṭikottamāḥ
paribhramanti lokānāṁ
hitārthaṁ pārṣadā iva

vasanti ca tapoloke
prabhuṁ nārāyaṇaṁ vinā
anāthānām iva kṣemaṁ
vahantas tan-nivāsinām

bhakta-devotee; avatārāḥ-incarnations; tasya-of Him; ete-they; catvāraḥ-four; naiṣṭika-of unbroken brahmacārīs; uttamāḥ-the best; paribhramanti-wander; lokānām-of the worlds; hita-artham-for the benefit; pārṣadāḥ-associates; iva-as if; vasanti-reside; ca-and; tapoloke-in Tapoloka; prabhum-Lord; nārāyaṇam-Nārāyaṇa; vinā-without; anāthānām-of they who have no master; iva-like; kṣemam-auspiciousness; vahantaḥ-carrying; tan-nivāsinām-of they who reside there.

These four, who are incarnations of the Lord in the forms of devotees, who are the best of celibate sages, and who appear to be the Lord's associates, wander about for the welfare of the worlds. They reside in Tapoloka, bringing auspiciousness to the sages who stay there bereft of Lord Nārāyaṇa's company, feeling lost and without a master.

Śrīla Sanātana Gosvāmī explains that the four sages here are the four Kumāra's, headed by Sanaka, who are devotee-incarnations of the Lord of Vaikuṇṭha. They bring auspiciousness to the residents of Tapoloka by glorifying the Supreme Lord's pastimes.

Texts 94 and 95

gatvā samprati vaikuṇṭhe
sarvākarṣaka-sad-guṇam
bhagavantaṁ tam ālokya

mokṣānanda-viḍambinā

nirbharānanda-pūreṇa
samyojyātmānam āgatāḥ
pibanto bhakta-saṅgatyā
harer bhakti-mahā-rasam

gatvā-having gone; samprati-now; vaikuṇṭhe-in Vaikuṇṭha; sarva-all; ākarṣaka-attractive; sat-transcendental; guṇam-virtues; bhagavantam-the Supreme Lord; tam-Him; ālokya-seeing; mokṣa-of impersonal liberation; ānanda-the bliss; viḍambinā-mocking; nirbhara-ānanda-pūreṇa-with a flood of great bliss; samyojya-engaging; ātmānam-self; āgatāḥ-arrived; pibantaḥ-drinking; bhakta-saṅgatyā-with the association of the devotees; hareḥ-of Lord Hari; bhakti-of devotional service; mahā-great; rasam-nectar.

Having recently gone to Vaikuṇṭha and seen the Supreme Personality of Godhead, who is full of all attractive transcendental qualities, having drowned there in a flood of limitless bliss that mocks the happiness of impersonal liberation, and in the company of devotees having drunk there the sweet nectar of devotional service to Lord Hari, they (the four Kumāras) have now come here.

Texts 96 and 97

nityāparichinna-mahā-sukhāntya-
kaṣṭhāvatas tādṛśa-vaibhavasya
sākṣād ramā-nātha-padāravinda-
krīḍā-bharājasra-vibhūṣitasya

tat-prema-bhaktaiḥ sulabhasya vaktuṁ
vaikuṇṭhalokasya paraṁ kim īśe
advaita-durvāsanayā mumukṣā-
viddhātmanāṁ hṛdy api durlabhasya

nitya-eternal; aparichinna-limitless; mahā-great; sukha-happiness; āntya-kaṣṭhāvataḥ-ultimate; tādṛśa-like that; vaibhavasya-opulence; sākṣāt-directly; ramā-of the goddess of fortune; nātha-of the Lord; padāravinda-of the lotus feet; krīḍā-bhara-pastimes; ajasra-vibhūṣitasya-decorated; tat-prema-bhaktaiḥ-by the loving devotees; sulabhasya-easily attained; vaktum-to say; vaikuṇṭhalokasya-of Vaikuṇṭhaloka; param-great; kim-what?; īśe-I am able; advaita-non-dualism; durvāsanayā-by the sinful desire; mumukṣā-of the desire for impersonal liberation; viddha-wounded; ātmanām-personally; hṛdi-in the heart; api-also; durlabhasya-difficult to attain.

How will I be able to describe Vaikuṇṭhaloka, which is filled with the limitless ultimate of all happiness and opulence, which is decorated with the pastimes of the lotus feet of Lord Nārāyaṇa, the husband of the goddess of fortune, which the devotees full of love find easy to attain, and which they whose hearts are wounded by the desire for impersonal liberation and filled with the sinful desire to become one with the Lord, find very difficult to attain?

Śrīla Sanātana Gosvāmī quotes the following warnings from Vedic literature:

ajñasyārdha-prabuddhasya
sarvaṁ brahmeti yo vadet
mahā-nāraka-jāteṣu
tenaiva viniyojitaḥ

"The half-awake fool that proclaims, `Everything is Brahman,' takes birth again in a terrible hell."
-Vāśiṣṭa-śāstra

viṣaya-sneha-saṁyukto
brahmāham iti yo vadet
kalpa-koṭi-sahasrāṇi
nārake sa tu pacyate

"A person who claims, `I am the Supreme Brahman, who now enjoys pastimes of sense gratification,' burns in hell for billions of halpas."
-Brahma-vaivarta Purāṇa

saṁsāra-sukha-saṁyuktaṁ
brahmāham iti vādinam
karma-brahma-paribhraṣṭaṁ
taṁ tyajet antyajaṁ yathā

"A person who claims, `I am the Supreme Brahman, who now enjoys pastimes of sense gratification in the worlds of repeated birth and death,' loses the merit of his spiritual deeds and becomes like an outcaste."
-the Purāṇas

Text 98

yady asya mat-pituḥ samyāk

karuṇā syāt tadā tvayā
śroṣyate mahimā tasya
gatvā cānubhaviṣyate

yadi-if; asya-of him; mat-my; pituḥ-father; samyāk-directly; karuṇā-mercy; syāt-is; tadā-then; tvayā-by you; śroṣyate-is heard; mahimā-thye glory; tasya-of him; gatvā-having gone; ca-also; anubhaviṣyate-is perceived.

If my father is kind, then you may hear of the glories of that place and you may also go there and see them directly.

Text 99

śrī-gopa-kumāra uvāca

brahmaṁs tat-prāptaye jāta-
mahā-lālasayā bhṛśām
ahaṁ cintārṇava-pāra-
bhaṅga-raṅge pranartitaḥ

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; brahman-O brahmana; tat-prāptaye-to attain that place; jāta-born; mahā-great; lālasayā-yearning; bhṛśām-greatly; aham-I; cintā-of anxiety; arṇava-ocean; pāra-shoreless; bhaṅga-raṅge-on the waves; pranartitaḥ-dancing.

Śrī Gopa-kumāra said: O brāhmaṇa, filled with a great yearning to attain that place, I danced on the waves of a shoreless ocean of anxiety.

Text 100

vicāra-jātataḥ svasya
sambhavya tad-ayogyatām
prarudan śoka-vegena
mohaṁ prāpyāpataṁ kṣaṇāt

vicāra-from thoughts; jātataḥ-born; svasya-own; sambhavya-considering; tad-ayogyatām-being unsuitable; prarudan-crying; śoka-of lamentation; vegena-by the power; moham-fainting; prāpya-attaining; apatam-I fell; kṣaṇāt-from moment to moment.

Thinking I would not be able to go there, I cried, and by the power of my grief, I fainted from moment to moment.

Text 101

mahā-dayālunānena
para-duḥkhāsahiṣṇunā
vaiṣṇavaika-priyeṇāham
utthāpyāśvāsya bhāṣitaḥ

mahā-dayālunā-very merciful; anena-by him; para-of others; duḥkha-the sufferings; asahiṣṇunā-not able to tolerate; vaiṣṇava-of the devotees; eka-only; priyeṇa-dear; aham-I; utthāpya-picking up; āśvāsya-comforting; bhāṣitaḥ-spoken.

Then Lord Śiva, who is very merciful and very dear to the Vaiṣṇavas, and who cannot bear to see others suffer, picked me up, comforted me, and spoke to me.

Text 102

śrī-mahādeva uvāca

he śrī-vaiṣṇava pārvatyā
sahāham api kāmaye
tasmin vaikuṇṭhaloke tu
sadā vāsaṁ bhavān iva

śrī-mahādeva uvāca-Lord Śiva said; he-O; śrī-vaiṣṇava-Vaiṣṇava; pārvatyā-Pārvatī; saha-with; aham-I; api-also; kāmaye-desire; tasmin-there; vaikuṇṭhaloke-in Vaikuṇṭhaloka; tu-certainly; sadā-eternal; vāsam-residence; bhavān-you; iva-as.

Lord Śiva said: O Vaiṣṇava, Pārvatī and I yearn to stay always in Vaikuṇṭhaloka, just as you do.

Text 103

so 'tiva-durlabho lokaḥ
prārthyo muktair api dhruvam
sādhyo brahma-sutānāṁ hi
brahmaṇaś ca mamāpi saḥ

saḥ-it; atīva-durlabhaḥ-very difficult to attain; lokaḥ-realm; prārthyaḥ-begged for; muktaiḥ-by the liberated souls; api-even; dhruvam-indeed; sādhyaḥ-aspired; brahma-sutānām-by the sons of Brahmā; hi-indeed; brahmaṇaḥ-by Brahmā; ca-also; mama-by me; api-also; saḥ-it.

That realm is very dificult to attain. The liberated souls pray for it. Lord Brahmā, his sons, and I myself strive for it.

Texts 104-106

niṣkāmeṣu viśuddheṣu
sva-dharmeṣu hi yaḥ pumān
parāṁ niṣṭhāṁ gatas tasmin
ya kṛpā śrī-harer bhavet

tasyāḥ śata-guṇa cet syād
brahmatvaṁ labhate tadā
tasyāḥ śata-guṇāyāṁ ca
syān mad-bhāvaṁ rcchati

śrīmad-bhagavatas tasya
mayi yāvan anugrahaḥ
tasmāc chata-guṇottane
jāte vaikuṇṭham eti tam

niṣkāmeṣu-desireless; viśuddheṣu-pure; sva-dharmeṣu-in one's own duties; hi-indeed; yaḥ-who; pumān-a person; parām-great; niṣṭhām-faith; gataḥ-gone; tasmin-to him; yā-which; kṛpā-mercy; śrī-hareḥ-of Lord Hari; bhavet-is; tasyāḥ-of that; śata-guṇaḥ-multiplied a hundred times; cet-if; syāt-may be; brahmatvam-the post of Brahmā; labhate-attains; tadā-then; tasyāḥ-of that; śata-guṇāyām-multiplied a hundred times; ca-and; syat-may be; mad-bhāvam-my nature; ṛcchati-attains; śrīmad-bhagavataḥ-of the Lord; tasya-of Him; mayi-in me; yāvat-as; anugrahaḥ-mercy; tasmāt-from that; sata-guṇa-uttane-multiplied a hundred times; jāte-manifested; vaikuṇṭham-to Vaikuṇṭha; eti-goes; tam-to that.

A person who has great faith in the pure and desireless performance of one's own varṇāśrama duties attains the mercy of Lord Hari. If that mercy is multiplied a hundred times, one attains the post of Brahmā. If that mercy is again multiplied a hundred times, one attains my post. If the mercy I receive from the Lord is multiplied a hundred times, one attains Vaikuṇṭha.

Śrīla Sanātana Gosvāmi explains that this is described in Śrīmad-Bhāgavatam 4.24.29. It is also described in Itihāsa-samuccaya in these words:

brahmaṇaḥ sadanād ūrdhvaṁ

tad viṣṇoḥ paramaṁ padam
śuddhaṁ sanātanaṁ jyotiḥ
para-brahmeti yad viduḥ

nirmamā nirahaṅkārā
nirdvandvā ye jitendriyāḥ
dhyāna-yoga-parāś caiva
tatra gacchanti sādhavaḥ

"Saintly persons free of false-ego, material possessiveness, and material duality, who devotedly engage in the yoga of meditation, and who know that the pure, eternal, splendid Supreme Brahman effulgence is beyond the realm of the demigod Brahmā, go to that effulgence.

ye 'rcayanti hariṁ viṣṇuṁ
kṛṣṇaṁ jiṣṇuṁ sanātanam
nārāyaṇam ajaṁ kṛṣṇaṁ
viṣvaksenaṁ catur-bhujam

dhyānanti puruṣaṁ divyam
acyutaṁ ca smaranti ye
labhante te 'cyutaṁ sthānaṁ
śrutir eṣā sanātanī

"They who worship Lord Hari, who is known as Viṣṇu, Kṛṣṇa, Jiṣṇu, Sanātana, Nārāyaṇa, Aja, Viṣvaksena, and Caturbhuja, and who meditate on Him, the transcendental divine Person, and who remember Him, the infallible Lord, attain His eternal abode. That is the conclusion of the eternal Śruti-śāstra."

Text 107

athāpi govardhana-gopa-putras
tam arhasi tvaṁ mathureśa-bhaktaḥ
tad-eka-bhakti-priya-vipra-śiṣyas
tadīya-tan-mantra-paro 'nuraktaḥ

athāpi-nevertheless; govardhana-of Govardhana Hill; gopa-of a gopa; putraḥ-the son; tam-for that; arhasi-are worthy; tvam-you; mathureśa-bhaktaḥ-a devotee of the king of Mathurā; tad-eka-bhakti-exclusive devotion; priya-dear; vipra-brahmana; śiṣyaḥ-disciple; tadīya-his; tan-mantra-mantra; paraḥ-devoted; anuraktaḥ-affectionate.

You are a Govardhana-gopa's son, a devotee of Lord Mathureśa, and a disciple of a brāhmaṇa attached to the Lord's service. You devotedly chant a mantra glorifying the Lord and You love the Lord. You should go to Vaikuṇṭha.

Texts 108-111

catur-vidheṣu mokṣeṣu
sāyūjyasya padaṁ tv idaṁ
prāpyaṁ yatīnām advaita-
bhāvanā-bhāvitātmanām

mahā-saṁsāra-duḥkhāgni-
jvāla-saṁsūṣka-cetasām
asāra-grahiṇām antaḥ-
sārāsārāvivekināṁ

mayaiva kṛṣṇasyādeśāt
patitānāṁ bhramārṇave
nija-pādāmbuja-prema-
bhakti-saṅgopakasya hi

bhagavad-bhajanānanda-
rasaikāpekṣakair janaiḥ
upekṣitam idaṁ viddhi
padaṁ vighna-samaṁ tyaja

catur-vidheṣu-four kinds; mokṣeṣu-of liberation; sāyūjyasya-of becoming one with the Lord; padam-the state; tu-indeed; idam-this; prāpyam-to be attained; yatīnām-of sannyasis; advaita-bhāvanā-bhavitātmanām-who in their hearts meditate on non-duality; mahā-great; saṁsāra-of the world of birth and death; duḥkha-of sufferings; agni-of the fire; jvala-flames; saṁsūṣka-withered; cetasām-hearts; asāra-something worthless; grahiṇām-taking; antaḥ-within; sāra-valuable; asāra-amd worthless; vivekinām-unable to distinguish; mayā-by me; eva-indeed; kṛṣṇasya-of Lord Kṛṣṇa; ādeśāt-from the teaching; patitānām-of tyhe fallen; bhrama-of illusions; arṇave-in the ocean; nija-own; pāda-feet; ambuja-lotus; prema-love; bhakti-devotion; saṅgopakasya-confidential; hi-certainly; bhagavat-of the Lord; bhajana-worship; ānanda-bliss; rasaika-they who relish nectar; apekṣakaiḥ-in relation; janaiḥ-by persons; upekṣitam-shunned; idam-this; viddhi-know; padam-the state; vighna-samam-with obstacles; tyaja-reject.

Know that impersonal liberation, sāyujya-mukti, which is which is one of the four kinds of liberation, and which is attained by sannyāsī who imagine that they are not different from the Supreme, whose hearts are withered by the great flames of sufferings in the world of repeated birth and death, who cherish what is

worthless and cannot distinguish the worthless and the valuable, and whom I, by the order of Lord Kṛṣṇa, who wished to conceal the path of loving devotion to His lotus feet, cast into an ocean of illusions, is rejected by they who taste the bliss of devotional service to the Lord. You should also reject that liberation, which is a great obstacle.

Śrīla Sanātana Gosvāmī explains that the impersonal Brahman effulgence is described in the Hari-vaṁśa, where Lord Kṛṣṇa says to Arjuna:

brahma-tejomayaṁ divyaṁ
mahad yad dṛṣṭavān asi
ahaṁ sa bharata-śreṣṭha
mat-tejas tat sanātanam

"O best of the Bharatas, I am the divine Brahman efulgence that you see. It is My eternal splendor.

prakrtiḥ sā mama parā
vyaktāvyaktā sanātanī
tāṁ praviśya bhavantīha
muktā yoga-vid-uttamāḥ

"It is My superior potency. Although it is sometimes manifest and sometimes not manifest, it is eternal. The greatest of the knowers of yoga enter it and become liberated.

sā sāṅkhyānāṁ gatiḥ pārtha
yogināṁ ca tapasvinām
tat-paraṁ paramaṁ brahma
sarvaṁ vibhajate jagat

"O son of Pṛthā, it is the goal of the saṅkhya philosophers, the yogīs, and the ascetics. It is My supreme Brahman effulgence, which pervades the entire world.

mamaiva tad ghanaṁ tejo
jñātum arhasi bhārata

"O scion of Bharata, you should know that this great effulgence is Mine."

That impersonal liberation is worthless is explained in the prayers of Lord Brahmā (Śrīmad-Bhāgavatam 10.14.4), where it is compared to the empty husks left remaining after rice is threshed.

That Lord Kṛṣṇa ordered Lord Śiva to preach the theory of māyāvada impersonalism is described in Padma Purāṇa, Uttara-khaṇḍ:

māyāvādam asac-chāstraṁ
pracchannaṁ baudham ucyate
mayaiva kalpitaṁ devi
kalau brāhmaṇa-rūpiṇā

brahmaṇaś cāparaṁ rūpaṁ
nirguṇaṁ vakśyate mayā
sarvasvaṁ jagato 'py asya
mohanārthaṁ kalau yuge

"The māyāvāda philosophy," Lord Śiva informed his wife Pārvatī, "is impious (asac-chāstra). It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in Kali-yuga I teach this imagined māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedānta I describe the same māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord."*

This is also described in the Bṛhat-sahasra-nāma, where Lord Kṛṣṇa orders Lord Śiva:

svāgamaiḥ kalpitais tvaṁ ca
janān mad-vikukhaṇ kuru

"In Kali-yuga, mislead the people in general by propounding imaginary meanings of the Vedas to bewilder them."*

Text 112

dvārakā-vāsi-vipreṇa
kṛṣṇa-bhakti-rasārthinā
ito nītaḥ sutās tatra
sa-cāturya-viśeṣataḥ

dvārakā-vāsi-living in Dvārakā; vipreṇa-by a brāhmana; kṛṣṇa-to Lord Kṛṣṇa; bhakti-devotional service; rasa-the nectar; arthinā-praying; itaḥ-there; nītaḥ-brought; sutāḥ-his sons; tatra-there; sa-cāturya-viśeṣataḥ-by special power.

A brāhmaṇa who lived in Dvārakā and prayed only for the enctar of devotional service, by his own mystic powers brought his sons from impersonal liberation to Dvārakā.

Śrīla Sanātana Gosvāmī explains that the wonderful loving devotion the residents of Dvārakā, who had forms of eternity, knowledge and bliss, felt for Lord Kṛṣṇa's lotus feet completely eclipsed the happiness of impersonal liberayion. The glories of devotional service are described in Śrīmad-Bhāgavatam 10.47.37, 7.1.46, and 4.29.47.

Text 113

atrāpi bhagavantaṁ yad
dṛṣṭavān asi tādṛśam
sad-guroḥ kṛpayā kṛṣṇa-
didṛkṣā-bhara-kāritam

atra-here; api-even; bhagavantaṁ-the Lord; yat-which; dṛṣṭavān-seen; asi-you have; tādṛśam-like that; sad-guroḥ-spiritual guru; kṛpayā-by mercy; kṛṣṇa-Lord Kṛṣṇa; didṛkṣā-the desire to see; bhara-great; kāritam-done.

By the mercy of your spiritual guru, even here you see the Supreme Lord. That sight makes you yearn to see Lord Kṛṣṇa.

Śrīla Sanātana Gosvāmī explains that the words "even here" mean "even in this realm, where impersonal liberation is manifest".

Text 114

śrī-gopa-kumāra uvāca

tac chaṅkara-prasādena
parānanda-bharaṁ gataḥ
kiñcid icchann api brahman
nāśakaṁ vadituṁ hriyā

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; tat-that; śaṅkara-of Lord Śiva; prasādena-by the compassion; para-ānanda-bharam-the abundance of transcendental bliss; gataḥ-attained; kiñcit-something; icchan-desiring; api-also; brahman-O brahmana; na-not; aśakam-I was able; vaditum-to speak; hriyā-with

shyness.

Śrī Gopa-kumāra said: O brāhmaṇa, by Lord Śiva's mercy I was filled with bliss. Although wishing to say something, because of shyness I could not speak.

Text 115

bhagavat-pārṣadāḥ śrūtvā
taṁ taṁ vācam umā-pateḥ
praṇamya sādaraṁ prītyā
tam ūcur vinayānvitāḥ

bhagavat-of the Lord; parsadāḥ-the associates; śrūtvā-having heard; taṁ taṁ vācam-these words; umā-pateḥ-of Lord Śiva; praṇamya-bowing down; sādaram-with reverence; prītyā-with love; tam-to him; ūcuḥ-said; vinayānvitāḥ-humble.

Hearing Lord Śiva's words, the Lord's humble associates respectfully bowed before him and with love said to him:

Text 116

śrī-bhagavat-pārṣadā ūcuḥ

tena vaikuṇṭha-nāthena
samaṁ ko 'pi na vidyate
bhagavan bhavato bhedo
gauryāś ca ramayā saha

śrī-bhagavat-pārṣadā ūcuḥ-the Lord's associates said; tena-by Him; vaikuṇṭha-nāthena-the Lord of Vaikuntha; samam-with; kaḥ api-someone; na-not; vidyate-is; bhagavan-O Lord; bhavataḥ-of you; bhedaḥ-difference; gauryāḥ-of Gaurī; ca-and; ramayā-the goddess of fortune; saha-with.

The Lord's associates said: O Lord, you are not different from the Lord of Vaikuṇṭha, and Gaurī is not different from Goddess Lakṣmī.

Text 117

tal-loke bhavato vāso
devyāś ca kila yujyate

khyātāḥ priyatamās tasyā-
vatārāś ca bhavān mahān

tal-loke-in that realm; bhavataḥ-of you; vāsaḥ-the residence; devyāḥ-of the goddess; ca-also; kila-indeed; yujyate-is engaged; khyātāḥ-celebrated; priyatamāḥ-most dear; tasya-of Him; avatārāḥ-incarnation; ca-and; bhavān-you; mahān-great.

It is right that you and Your goddess stay in His realm (Vaikuṇṭha). You are famous for being very dear to Him and for being His great incarnation.

Text 118

tathāpi yad idaṁ kiñcid
bhāṣitaṁ bhavatādhunā
svabhāvo bhagavat-preṣṭha-
tamātaupayiko hy ayam

tathāpi-still; yad idaṁ kiñcit-something; bhāṣitam-said; bhavatā-by you; adhunā-now; svabhāvaḥ-own nature; bhagavat-preṣṭhatamātā-the state of being very dear to the Lord; aupayikaḥ-proper; hi-indeed; ayam-this.

What you have just said about yourself is proper for one very dear to the Lord.

Śrīla Sanātana Gosvāmī explains that the reference here is to Text 103, where Lord Śiva says about Vaikuṇṭha: "That realm is very dificult to attain. The liberatd souls pray for it. Lord Brahmā, his sons, and I myself strive for it." Such a humble statement (that he prays to attain Vaikuṇṭha) is proper for a person who is very dear to the Lord.

Text 119

tad-bhakti-rasa-kallola-
grāhako vaiṣṇaveḍitaḥ
ataḥ sarvāvatārebhyo
bhavato mahimādhikaḥ

tad-bhakti-rasa-of the nectar of devotional service; kallola-waves; grāhakaḥ-taking; vaiṣṇava-by the devotees; iḍitaḥ-praised; ataḥ-thus; sarva-all; avatārebhyaḥ-than incarnations; bhavataḥ-of you; mahima-glories; adhikaḥ-more.

You enjoy pastimes in the nectar waves of devotional service. The Vaiṣṇavas glorify you. You are the most glorious of all incarnations.

Text 120

śrī-gopa-kumāra uvāca

nija-stutyā tayā tasmin
hriyā tūṣṇīṁ sthite prabhau
bhagavat-pārṣadās te mām
āśliṣyocuḥ suhṛd-varāḥ

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; nija-own; stutyā tayā-by these prayers; tasmin-in him; hriyā-shyness; tūṣṇīṁ sthite-silent; prabhau-the Lord; bhagavat-pārṣadāḥ-the associates of the Lord; te-they; mām-me; āśliṣya-embracing; ūcuḥ-said; suhṛd-varāḥ-great friends.

Śrī Gopa-kumāra said: Ashamed to hear himself praised, Lord Śiva remained silent. The very friendly associates of the Lord then embraced me and said:

Text 121

śrī-bhagavat-pārṣadā ūcuḥ

asmād-īśvara-san-mantro-
pāsakomā-pati-priya
gopa-nandana bhakteṣu
bhavantaṁ gaṇayema hi

śrī-bhagavat-pārṣadā ūcuḥ-the Lord's associates said; asmāt-our; īśvara-Lord; san-mantra-transcendental mantra; upāsaka-worshiping; umā-pati-priyaḥ-dear to Lord Śiva; gopa-nandana-O cowherd boy; bhakteṣu-on the devotees; bhavantam-you; gaṇayema-we consider; hi-certainly.

The Lord's associates said: O you who worship our Lord's transcendental mantra, O you who are dear to Lord Śiva, O cowherd boy, we count you among the devotees.

Text 122

gauḍe gaṅgā-tate jāto
mathurā-brāhmaṇottamaḥ
jayanta-nāma kṛṣṇasyā-

vatāras te mahān guruḥ

gauḍe-in Bengal: gaṅgā-tate-on the shore of the Ganges; jātaḥ-born; mathurā-brāhmaṇottamaḥ-a great Mathurā brahmana; jayanta-nāma-named Jayanta; kṛṣṇasya-of Lord Kṛṣṇa; avatāraḥ-an incarnation; te-of you; mahān-the great; guruḥ-guru.

An exalted Mathurā-brāhmaṇa named Jayanta was born on the Ganges' shore. He is an incarnation of Lord Kṛṣṇa. He is your great guru.

Text 123

satyaṁ pratīhi vayam atra bhavān nimittam
evāgataḥ śṛṇu hitaṁ nija-kṛtyam etat
vaikuṇṭham icchasi yadi parihāya sarvaṁ
sa-prema-bhaktim anutiṣṭha nava-prakāram

satyam-the truth; pratīhi-please understand; vayam-we; atra-here; bhavān-you; nimittam-the cause; eva-indeed; āgataḥ-come; śṛṇu-hear; hitam-welfare; nija-kṛtyam-own duty; etat-this; vaikuṇṭham-Vaikuṇṭha; icchasi-you desire; yadi-if; parihāya-renouncing; sarvam-everything; sa-prema-bhaktim-in loving devotion; anutiṣṭha-stay; nava-nine; prakāram-kinds.

Know the truth. We have come here for your sake. Hear what you should do for your own welfare: If you desire Vaikuṇṭha, then renounce everything and perform the nine kinds of loving devotional service.

Śrīla Sanātana Gosvāmī explains that the word "here" means "in this realm of impersonal liberation". Renouncing everything here means renouncing even his mantra chanting. The nine kinds of devotional service begin with chanting and hearing the Lord's glories.

Text 124

taj-jñāpakaṁ ca bhaja bhagavatādi-śāstraṁ
līlā-kathā bhagavataḥ śṛṇu tatra nityam
ta eva karṇa-vivaraṁ praṇayāt praviṣṭāḥ
sadyaḥ padaṁ bhagavataḥ prabhavanti dātum

tat-jñāpakam-this instruction; ca-and; bhaja-worship; bhāgavatādi-śāstram-the scriptures beginning with Śrīmad-Bhāgavatam; līlā-kathā-the accounts of the pastimes; bhagavataḥ-of the Lord; śṛṇu-hear; tatra-there; nityam-regularly; te-of

you; eva-indeed; karṇa-vivaram-the ear; praṇayāt-with love; praviṣṭāḥ-entered; sadyaḥ-at once; padam-the feet; bhagavataḥ-of the Lord; prabhavanti-have the power; dātum-to give.

Worship Śrīmad-Bhāgavatam and the other scriptures that teach devotional service. Regularly hear of the Lord's pastimes. When they lovingly enter the ear, the narrations of His pastimes have the power to give the Lord's feet at once.

Text 125

teṣāṁ nava-prakārāṇām
ekenaiva su-sidhyati
sarva-sādhana-varyeṇa
vaikuṇṭhaḥ sādhya-sattamaḥ

teṣām-of them; nava-nine; prakārāṇām-kinds; ekena-by one; eva-indeed; su-sidhyati-becomes perfect; sarva-sādhana-varyeṇa-the best of all methods; vaikuṇṭhaḥ-Vaikuṇṭha; sādhya-sattamaḥ-the highest goal.

Any one of these nine kinds of devotional service is the best of all ways to attain Vaikuṇṭha, the highest goal.

Śrīla Sanātana Gosvāmī explains that any one of the nine kinds of devotional service is better than pious work (karma), philosophical speculation (jñāna) and other spiritual methods. Vaikuṇṭha is better than sense gratification, impersonal liberation, or any other goal. This is explained in the following verses of the Brahma Purāṇa:

dikṣā-mātreṇa kṛṣṇasya
narā mokṣaṁ labhanti vai
kiṁ punar te sadā bhaktyā
pūjayanty acyutaṁ narāḥ

"Simply by being initiated, the devotees of Kṛṣṇa attain liberation, what to speak of they who always worship Lord Acyuta with devotion."

śātyenapi narā nityaṁ
ye smaranti janārdanam
te 'pi yānti tanuṁ tyaktvā
viṣṇulokam anāmayam

They who with a vow always remember Lord Janārdana, attain the blissful realm of Vaikuṇṭha when they leave this body."

Text 126

mahattamatayā śrūya-
mānā api pare 'khilāḥ
phala-vrata-vicāreṇa
tucchā mahad-anādṛtāḥ

mahattamatayā-with the greatness; śrūyamānāḥ-hearing; api-also; pare-others; akhilāḥ-all; phala-fruit; vrata-vow; vicāreṇa-by considering; tucchāḥ-insignificant; mahat-by the great souls; anādṛtāḥ-ignored;

The glories (of Vaikuṇṭha) make the great souls reject all material results as insignificant.

Śrila Sanātana Gosvāmī explains that the great souls here are the devotees, who relish devotional service and have the power to distinguish what is valuable and what is worthless.

Text 127

tathāpi tad-rasajñaiḥ sā
bhaktir nava-vidhāñjasā
sampadyate vicitraitad-
rasa-mādhurya-labdhaye

tathāpi-nevertheless; tad-rasajñaiḥ-they who taste the nectar; sā-that; bhaktiḥ-devotional service; nava-vidhā-nine kinds; añjasā-at once; sampadyate-is manifested; vicitrā-wonderful; rtat-that; rasa-mādhurya-labdhaye-to attin that great sweetness.

To taste its sweetness, the devotees who know how to taste nectar engage in devotional service, which has nine ways..

Text 128

teṣāṁ kasmiṁś cid ekasmin

śraddhayānuṣṭhite sati
svayam āvirbhavet premā
śrīmat-kṛṣṇa-padābjayoḥ

teṣām-of them; kasmin cit-somewhere; ekasmin-in a place; śraddhayā-with faith; anuṣṭhite sati-being situated; svayam-personally; āvirbhavet-is manifested; premā-pure love; śrīmat-kṛṣṇa-padābjayoḥ-for the lotus feet of Lord Kṛṣṇa.

When these kinds of devotional service are performed with faith, at a certain time pure love for Lord Kṛṣṇa's lotus feet appears of its own accord.

Text 129

tathāpi kāryā premṇaiva
parihārāya hṛd-rujaḥ
phalāntareṣu kāmasya
vaikuṇṭhāpti-virodinaḥ

tathāpi-still; kāryā-to be done; premṇā-with love; eva-indeed; parihārāya-for removing; hṛt-of the heart; rujaḥ-the disease; phala-fruit; antareṣu-in others; kāmasya-of desire; vaikuṇṭha-of Vaikuntha; āpti-attainment; virodinaḥ-stopping.

Devotional service performed with love cures the heart-disease that is the desire for other attainemnts, a disease that prevents the attainment of Vaikuṇṭha.

Text 130

yadyapy etādṛśī bhaktir
yatra yatropapadyate
tat-tat-sthānaṁ hi vaikuṇṭhas
tatra tatraiva sa prabhuḥ

yadyapi-although; etādṛśī-like this; bhaktiḥ-devotional service; yatra yatra-wherever; upapadyate-is manifested; tat-tat-sthānam-that place; hi-indeed; vaikuṇṭhaḥ-is Vaikuntha; tatra tatra-there; eva-indeed; saḥ-He; prabhuḥ-the Lord.

Wherever devotional service is performed, that place becomes Vaikuṇṭha. There the Lord stays.

Śrīla Sanātana Gosvāmi explains that this is confirmed by the Lord Himself in these words:

nāhaṁ vasāmi vaikuṇṭhe
yogināṁ hṛdaye na ca
mad-bhaktā yatra gāyanti
tatra tiṣṭhāmi nārada

"I live neither in Vaikuṇṭha, nor in the yogīs' hearts. O Nārada, I stay where My devotees chant My glories."

Text 131

tathāpi sarvadā sākṣād
anyatra bhagavāṁs tathā
na dṛśyeteti vaikuṇṭho
'vaśyaṁ bhaktair apekṣyate

tathāpi-still; sarvadā-always; sākṣāt-directly; anyatra-in another place; bhagavān-the Lord; tathā-so; na-not; dṛśyeta-is seen; iti-thus; vaikuṇṭhaḥ-Vaikuntha; avaśyam-inevitably; bhaktaiḥ-by the devotees; apekṣyate-is in relationship.

Although the Lord is always present in other places, He is not always seen there. The devotees yearn for Vaikuṇṭha because He is always seen there.

Śrīla Sanātana Gosvāmī explains that the Lord's wonderful handsomeness, virtues, pastimes, sweetness, and other features are not eternally visible in places other than Vaikuṇṭha.

Text 132

sarva-prakārikā bhaktis
tādṛśī ca sadānyataḥ
na sampadyeta nirvighnā
tan-niṣṭhair bahubhiḥ saha

sarva-prakārikā-all ways; bhaktiḥ-devotional service; tādṛśī-like this; ca-also; sadā-always; anyataḥ-other; na-not; sampadyeta-is attained; nirvighnā-without obstacles; tan-niṣṭhaiḥ-by the faithful; bahubhiḥ-may; saha-with.

The faithful devotees cannot attain this kind of pure devotional service, eternal

and without any obstacles, in any other place.

Śrīla Sanātana Gosvāmī explains that the words "like this" mean "performed with pure love". Because in Vaikuṇṭha there are no obstacles presented by material time or other material limitations, the pure devotees there, filled with pure love and manifesting forms of eternity, knowledge, and bliss, engage in pure devotional service eternally. For this reason the devotees aspire to attain Vaikuṇṭha.

Text 133

nijendriya-manaḥ-kāya-
cesṭa-rūpaṁ na vidhi tam
nitya-satya-ghanānanda-
rūpa sa hi guṇātigā

nija-own; indriya-senses; manaḥ-mind; kāya-body; cesṭa-activities; rūpam-form; na-not; vidhi-know; tam-that; nitya-eternal; satya-reality; ghana-intense; ānanda-of bliss; rūpa-form; sa-that; hi-indeed; guṇa-the modes of nature; atigā-beyond.

Do not think devotional service is an activity of the material senses, mind, or body. It is beyond the modes of material nature. It is eternal, spiritual, and full of bliss.

Śrīla Sanātana Gosvāmī explains that in the activities of devotional servce it is not the material kars and voice that hear and chant the Lord's glories, not the material mind that remembers the Lord, and not the material body that bows down before the Lord or serves Him in other ways.

Text 134

nirguṇe sac-cid-ānandāt-
mani kṛṣṇa-prasādataḥ
sphuranti vilasaty ātma-
bhaktānāṁ bahudhā mude

nirguṇe-beyond the modes of nature; sat-cid-ānanda-eternal and full of knowledge and bliss; atmani-in the self; kṛṣṇa-prasādataḥ-from the mercy of lord krsna; sphuranti-manifested; vilasati-shines; ātmabhaktānām-of the devotees; bahudhā-in many ways; mude-happily.

To bring happiness to the devotees, devotional service is splendidly manifest by

Lord Kṛṣṇa's mercy in many ways to the souls beyond the modes of material nature, who have forms of eternity, knowledge, and bliss.

Text 135

viśuddhe tu vivekena
    satyātmani hareḥ padam
gate 'py aprakṛtiṁ bhakti-
    vidhayo vilasanti hi

viśuddhe-pure; tu-but; vivekena-by discrimination; satya-eternal; ātmani-soul; hareḥ-of Lord Hari; padam-to the abode; gate-gone; api-although; aprakṛtim-not material; bhakti-of devotional service; vidhayaḥ-methods; vilasanti-shine.

When, by using proper discrimination, a pure soul goes to Lord Hari's spiritual abode, the many kinds of pure devotional service are splendidly manifest in him.

Śrīla Sanātana Gosvāmī explains that proper discrimination is described in Bhagavad-gītā 5.9.

Text 136

anyathetara-karmāṇī-
    vaite 'pi syūr na saṅgatāḥ
kāyendriyātma-ceṣṭāto
    jñānenātmani śodhite

anyathā-otherwise; itara-karmāṇi-other activities; iva-like; ete-they; api-also; syūḥ-are; na-not; saṅgataḥ-from the touch; kāya-of the body; indriya-and senses; ātma-ceṣṭātaḥ-from the activities; jñānena-by knowledge; ātmani-in the self; śodhite-purified.

In a soul by knowledge purified of material actions performed by body or senses, there is no contact with any actions other (than devotional service).

Text 137

anyebhya iva karmebhyo
    bhagavad-bhakti-karmataḥ
viviktaḥ san kathaṁ yātu
    vaikuṇṭhaṁ muktim arhati

anyebhyaḥ-from others; iva-like; karmebhyaḥ-actions; bhagavad-bhakti-karmataḥ-from the actions of devotional service to the Lord; viviktaḥ-alone; san-being; katham-how?; yātu-goes; vaikuṇṭham-to Vaikuntha; muktim-for liberation; arhati-is worthy.

How can a person who remains aloof from the activities of devotional service to the Lord, as if they were like other activities, go to Vaikuṇṭha? He attains impersonal liberation.

Text 138

na hy anya-karma-vad bhaktir
api karmeti manyatām
bahir-dṛṣṭyaiva jalpyeta
bhakta-dehādi-vat kvacit

na-not; hi-indeed; anya-other; karma-actions; vat-like; bhaktiḥ-devotional service; api-also; karma-action; iti-thus; manyatām-may be considered; bahiḥ-external; dṛṣṭyā-by vision; eva-indeed; jalpyeta-is said; bhakta-of a devotee; deha-the body; ādi-beginning; vat-like; kvacit-somewhere.

It should not be thought that the activities of devotional service are like other activities. It should not be said, with external vision, that a devotee's body or possessions are like anything else.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.2.35.

Text 139

bhaktānāṁ sac-cid-ānanda-
rūpeṣv aṅgendriyātmasu
ghaṭate svānurūpeṣu
vaikuṇṭhe 'nyatra ca svataḥ

bhaktānām-of the devotees; sat-cid-ānanda-etewrnal and full of knowledge and bliss; rūpeṣu-in forms; aṅga-limbs; indriya-senses; ātmasu-self; ghaṭate-is; svānurūpeṣu-in own forms; vaikuṇṭhe-in Vaikuntha; anyatra-in another place; ca-and; svataḥ-personally.

Whether in Vaikuṇṭha or in another place, the devotees have forms, limbs, and senses that are eternal and full of knowledge and bliss.

Śrīla Sanātana Gosvāmī explains that by the potency of the Lord's mercy a devotee's material body becomes spiritualized.

Text 140

vayam atra pramāṇaṁ smo
'niśaṁ vaikuṇṭha-pārṣadāḥ
tānvanto bahudhā bhaktim
aspṛṣṭāḥ prakṛtair guṇaiḥ

vayam-we; atra-here; pramāṇam-evidence; smaḥ-are; aniśam-day and night; vaikuṇṭha-pārṣadāḥ-the Lord's associates in Vaikuntha; tānvantaḥ-manifesting; bahudhā-in many ways; bhaktim-devotional service; aspṛṣṭāḥ-untouched; prakṛtaiḥ-by the material; guṇaiḥ-modes of nature.

We ourselves, the Lord's associates in Vaikuṇṭha, who day and night serve Him in many ways and remain untouched by the modes of material natures, are the proof of this.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 7.1.34.

Text 141

navīna-sevakānāṁ tu
prītyā samyāk-pravṛttaye
nijendriyādi-vyāpāra-
tayaiva pratibhāti sā

navīna-new; sevakānām-servants; tu-but; prītyā-with love; samyāk-pravṛttaye-for direct service; nija-own indnriya-senses; ādi-beginning with; vyāpāratayā-by the manifestation; eva-indeed; pratibhāti-shines; sā-it.

Devotional service lovingly appears before the new devotees because of the actions they perform with their senses.

Śrīla Sanātana Gosvamī explains that these are the actions of devotional service,

which begin with glorifying the Lord. Devotional service appears before the new devotees to increase their faith.

Text 142

mahadbhir bhakti-niṣṭhaiś ca
    na svādhīneti manyate
mahā-prasāda-rūpeyaṁ
    prabhor ity anubhūyate

mahadbhiḥ-by the great souls; bhakti-niṣṭhaiḥ-who have faith in devotional service; ca-also; na-not; svādhīnā-indpenedent; iti-thus; manyate-is thought; mahā-great; prasāda-mercy; rūpā-form; iyam-this; prabhoḥ-of the Lord; iti-thus; anubhūyate-is experienced.

The great souls do not think devotional service is independent of the Lord. They see devotional service is the Lord's great mercy.

Text 143

tvarā ced vidyate śrīmad-
    vaikuṇṭhālokane tava
sarvābhīṣṭa-prada-śreṣṭhaṁ
    taṁ śrī-vraja-bhuvaṁ vraja

tvarā-quickly; cet-if; vidyate-is; śrīmad-vaikuṇṭha-of beautiful Vaikuntha; ālokane-in the sight; tava-your; sarva-all; abhīṣṭa-desires; prada-giving; śreṣṭham-best; tam-that; śrī-vraja-bhuvam-to Vrajabhumi; vraja-go.

If you wish to see beautiful Vaikuṇṭha a t once, then go to beautiful Vrajabhūmi, the best of holy places that fulfill all desires.

Text 144

paraṁ śrīmat-padāmbhoja-
    sadā-saṅgaty-apekṣayā
nāma-saṅkīrtana-prāyaṁ
    viśuddhāṁ bhaktim ācara

param-best; śrīmat-padāmbhoja-of the Lord's lotus feet; sadā-eternal; saṅgati-association; apekṣayā-in relation to; nāma-of the holy name; saṅkīrtana-

glorification; prāyam-primarily; viśuddhām-pure; bhaktim-devotion; ācara-do.

To the Lord's beautiful lotus feet always render pure devotional service, which consists mainly of glorifying the holy name.

Śrīla Sanātana Gosvāmī explains that glorifying the Lord's holy name quickly brings one to Vaikuṇṭha. Pure devotional service is not mixed with fruitive work (karma), philosophical speculation (jñāna), or anything else.

Text 145

tayāśu tādṛśī prema-
sampad utpādayiṣyate
yayā sukhaṁ te bhavitā
vaikuṇṭhe kṛṣṇa-darśanam

tayā-by that; āśu-quickly; tādṛśī-like that; prema-of love; sampat-the opulence; utpādayiṣyate-will be established; yayā-by which; sukham-happiness; te-of you; bhavitā-will; be; vaikuṇṭhe-in Vaikuntha; kṛṣṇa-darśanam-the sight of Kṛṣṇa.

By this you will attain a great wealth of spiritual love and you will easily see Lord Kṛṣṇa in Vaikuṇṭha.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 3.15.25.

Text 146

premṇo 'ntaraṅgaṁ kila sādhanottamaṁ
manyeta kaiścit smaraṇaṁ na kīrtanam
ekendriye vāci vicetane sukhaṁ
bhaktiḥ sphuraty āśu hi kīrtanātmikā

premṇaḥ-of love; antaraṅgam-secret; kila-indeed; sādhana-method; uttamam-best; manyeta-is thought; kaiścit-by some; smaraṇam-remembering; na-not; kīrtanam-glorifying; eka-on one; indriye-sense; vaci-the voice; vicetane-without thought; sukham-easily; bhaktiḥ-devotional service; sphurati-is manifested; āśu-quickly; hi-indeed; kīrtana-glorification; ātmikā-the self.

Some think that remembering the Lord, not glorifying Him, is the best, most

confidential way to attain spiritual love because the devotional service of glorifying the Lord is easily manifested, is done without knowledge, and only appears on one sense: the voice.

Śrīla Sanātana Gosvāmī explains that this is the opinion of Pippalāyana Muni and the other sages in Tapoloka. According to them, because glorifying the Lord is done with one of the working senses (the voice) and not one of the knowledge-acquiring senses, it is done without knowledge. They also say that because glorifying the Lord quickly brings a result, that result, because it is quickly attained, must be inferior.

Text 147

bhaktiḥ prakṛṣṭā smaraṇātmikāsmin
sarvendriyānām adhipe vilole
ghore baliṣṭhe manasi prayāsair
nīte vaśaṁ bhāti viśodhite yā

bhaktiḥ-devotional service; prakṛṣṭā-the best; smaraṇa-ātmikā-in relation to rmembering the Lord; asmin-in this; sarvendriyānām-of all the senses; adhipe-in the king; vilole-fickle; ghore-horrible; baliṣṭhe-childish; manasi-in the mind; prayāsaiḥ-with effort; nīte-brought; vaśam-under control; bhāti-is splendidly manifest; viśodhite-purified; yā-which.

The devotional service of remembering the Lord, which appears when the fickle, horrible, childish mind, which is the king of all the senses, is brought under control and purified, is the best.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 11.23.45 and 11.23.47.

Text 148

manyāmahe kīrtanam eva sattamaṁ
lolātmakaika-sva-hṛdi smarat smṛteḥ
vāci sva-yukte manasi śrutau tathā
divyāt parān apy apakurvad ātmya-vat

manyāmahe-we think; kīrtanam-glorification; eva-indeed; sattamam-the best; lola-ātmaka-fickle; eka-sva-hṛdi-in the heart; smarat-remembering; smṛteḥ-from the memeory; vaci-in the voice; sva-yukte-engaged; manasi-in the mind; śrutau-remembered; tathā-so; divyāt-shining; parān-others; api-also; apakurvat-drags;

ātmya-the self; vat-like.

We think that because it engages the voice, ears, and mind, and because it attracts others as it does oneself, glorifying the Lord is better than remembering the Lord with the fickle mind.

Texts 149 and 150

bahyāntarāśeṣa-hṛṣīka-cālakaṁ
vāg-indriyaṁ syād yadi samyataṁ sadā
cittaṁ sthiraṁ sad-bhagavat-smṛtau tadā
samyāk pravarteta tataḥ smṛtiḥ phalam

evaṁ prabhor dhyāna-ratair mataṁ ced
buddhyedṛśaṁ tatra vivecanīyam
dhyānaṁ parisphurti-viśeṣa-niṣṭhā
sambandha-mātraṁ manasā smṛtir hi

bahya-without; antara-within; aśeṣa-all; hṛṣīka-senses; cālakam-going; vāk-voice; indriyam-senses; syāt-may be; yadi-if; samyatam-controlled; sadā-always; cittam-mind; sthiram-steady; sad-bhagavat-the Lord; smṛtau-in remembering; tadā-then; samyāk-completely; pravarteta-is engaged; tataḥ-then; smṛtiḥ-memory; phalam-result; evam-thus; prabhoḥ-of the Lord; dhyāna-meditation; rataiḥ-by they who are devoted; matam-considered; cet-if; buddhyā-by intelligence; īdṛśam-like that; tatra-there; vivecanīyam-considered; dhyānam-meditation; parisphurti-manifestation; viśeṣa-specific; niṣṭhā-faith; sambandha-mātram-with only a relationship; manasā-by the mind; smṛtiḥ-remembrance; hi-indeed.

When the voice and the other restless internal and extral senses are controlled, then the mind becomes steady in remembrance of the Lord. Remembrance of the Lord is the result of this endeavor. This is the opinion of they who are attached to meditating on the Lord. They who have faith in meditation employ only the mind in remembering the Lord.

Śrīla Sanātana Gosvāmī explains that these and the following verses present the opinion of they who are attached to meditation. They think that remembering the Lord is the result obtained by glorifying the Lord. The external senses begin with the ears and the internal senses begin with the mind. The mind may be controlled either my observing a vow of silence or by actively glorifying the Lord.

Text 151

ced dhyāna-vegāt khalu citta-vṛttyāv
antar-bhavantīndriya-vṛttayas tāḥ
saṅkīrtana-sparśana-darśanādyā
dhyānaṁ tadā kīrtanato 'stu varyam

cet-if; dhyāna-of meditation; vegāt-by the power; khalu-indeed; citta-of the mind; vṛttyau-in the activities; antaḥ-within; bhavanti-become; indriya-of the senses; vṛttayaḥ-the activities; tāḥ-they; saṅkīrtana-glorification; sparśana-touching; darśana-seeing; ādyāḥ-beginning with; dhyānam-meditation; tadā-then; kīrtanataḥ-from kirtana; astu-is; varyam-better.

By the power of meditation the activities of the senses, beginning with glorifying, touching, and seeing, rest within the mind. For this reason meditation is better than glorifying the Lord.

Text 152

prītir yato yasya sukhaṁ ca yena
samyāg bhavet tad-rasikasya tasya
tat-sādhanaṁ śreṣṭhatamaṁ su-sevyaṁ
sadbhir mataṁ praty uta sādhya-rūpam

prītiḥ-love; yataḥ-because; yasya-of whom; sukham-happiness; ca-and; yena-by which; samyāk-completely; bhavet-is; tad-rasikasya-of one who finds nectar there; tasya-of him; tat-sādhanam-the method; śreṣṭhatamam-best; su-sevyam-worshipable; sadbhiḥ-by the saintly devotees; matam-considered; prati uta-to the contrary; sādhya-rūpam-in the form of the goal.

The kind of devotional service one loves and enjoys and finds sweet as nectar is the best kind for him. The saintly devotees say it is not the same for the result one obtains.

Śrīla Sanātana Gosvāmī explains that the result has not the same nature as the means for it is not many, but is only one: spiritual love for the Lord.

Text 153

saṅkīrtanād dhyāna-sukhaṁ vivardhate
dhyānāc ca saṅkīrtana-mādhurī-sukham
anyonya-samvardhakatānubhūyate
'smābhis tayos tad dvayam ekam eva tat

saṅkīrtanāt-from glorification; dhyāna-of meditation; sukham-the happiness; vivardhate-increases; dhyānāt-from meditation; ca-also; saṅkīrtana-of glorification; mādhurī-of the sweetness; sukham-the happiness; anyonya-mutually; samvardhakatā-increasing; anubhūyate-is experienced; asmābhiḥ-by us; tayoḥ-of them both; tat-that; dvayam-both; ekam-one; eva-certainly; tat-that.

With glorification of the Lord the happiness of meditating on the Lord increases. By meditating on the Lord the happiness of the sweetness of glorifying Him increases. We see that they increase each other. They are one.

Text 154

dhyānaṁ ca saṅkīrtana-vat sukha-pradaṁ
yad vastuno 'bhiṣṭatarasya kasyacit
citte 'nubhūtyāpi yatheccham udbhavec
chāntis tad ekāpti-visakta-cetasām

dhyānam-meditation; ca-also; saṅkīrtana-vat-like glorification; sukha-happiness; pradam-giving; yat-which; vastunaḥ-in truth; abhiṣṭatarasya-desired; kasyacit-something; citte-in the mind; anubhūtyā-by experiencing; api-and; yathā-according; iccham-to desire; udbhavet-is manifested; śāntiḥ-peacefulness; tat-that; eka-one; āpti-attainment; visakta-attached; cetasām-minds.

As glorifying the Lord gives happiness, so does meditating on Him. They whose hearts are attached to one thing become peaceful when in their hearts they see the object of their desire.

Text 155

yathā jvāra-ruj-artānāṁ
śītalāmṛta-pāṭhasaḥ
manaḥ-pānād api truṭyet
tṛd-vailakṣyaṁ sukhaṁ bhavet

yathā-as; jvāra-ruj-artānām-of they who are troubled with fever; śītala-cooling; āmṛta-nectar; pāṭhasaḥ-water; manaḥ-the mind; pānāt-by drinking; api-also; truṭyet-may break; tṛt-of thirst; vailakṣyam-extraordinary; sukham-happiness; bhavet-is.

As men stricken by fever break their thirst and becomes happy by drinking water cool as nectar (so by glorifying or meditating on the Lord one becomes

happy).

Text 156

tat-tat-saṅkīrtanenāpi
    tathā syād yadi śakyate
satām atha vivikte 'pi
    lajjā syāt svair akīrtane

tat-tat-saṅkīrtanena-by glorifying the Lord in many ways; api-also; tathā-as; syāt-is; yadi-is; śakyate-is able; satām-of the devotees; atha-as; vivikte-in solitude; api-also; lajjā-ashamed; syāt-is; svaiḥ-own; akīrtane-in not glorifying.

If they have the power to glorify the Lord, the devotees are ashamed to remain silent in a secluded place.

Text 157

ekākītvena tu dhyānaṁ
    vivikte khalu sidhyati
saṅkīrtanaṁ vivikte 'pi
    bahūnāṁ saṅgato 'pi ca

ekākītvena-by solitude; tu-indeed; dhyānam-meditation; vivikte-in a secluded place; khalu-indeed; sidhyati-becomes perfected; saṅkīrtanam-glorification of the Lord; vivikte-in a secluded place; api-also; bahūnām-of the many; saṅgataḥ-from the association; api ca-also.

In solitude meditating on the Lord becomes perfected. Glorifying the Lord may be done either in solitude or surrounded by many people.

Śrīla Sanātana Gosvāmī explains that if obstacles prevent one from glorifying the Lord in the presence of others, one may glorify Him in a secluded place.

Text 158

kṛṣṇasya nānā-vidha-kīrtaneṣu
    tan-nāma-saṅkīrtanam eva mukhyam
tat-prema-sampaj-janane svayaṁ drāk
    śaktaṁ tataḥ śreṣṭhatamaṁ mataṁ tat

kṛṣṇasya-of Lord Kṛṣṇa; nānā-many; vidha-kinds; kīrtaneṣu-in glorification; tan-nāma-saṅkīrtanam-glorifying His holy name; eva-certainly; mukhyam-first; tat-prema-sampaj-janane-creating the opulence of love; svayam-personally; drāk śaktam-able; tataḥ-then; śreṣṭhatamam-best; matam-considered; tat-that.

Of the many ways to glorify Lord Kṛṣṇa, chanting His holy name is the first. Because it has the power to give the great wealth of pure love for Him, it is considered the best.

Text 159

śrī-kṛṣṇa-nāmāmṛtam ātma-hṛdyaṁ
premṇā samāsvādana-bhaṅgi-pūrvam
yat sevyate jihvikayāvirāmaṁ
tasyātulaṁ jalpatu ko mahattvam

śrī-kṛṣṇa-of Lord Kṛṣṇa; nāma-of the holy anme; amṛtam-the nectar; ātma-hṛdyam-pleasing to the heart; premṇā-with love; samāsvādana-taste; bhaṅgi-waves; pūrvam-before; yat-what; sevyate-is served; jīhvikayā-by the tongue; avirāmam-without stop; tasya-o fit; atulam-without equal; jalpatu-may say; kaḥ-who?; mahattvam-the greatness.

Who can describe the peerless glory of Lord Kṛṣṇa's holy name, which delights the heart and is waves of nectar always lovingly tasted by the tongue?

Text 160

sarveṣāṁ bhagavan-nāmnāṁ
samāno mahimāpi cet
tathāpi sva-priyeṇāśu
svārtha-siddhiḥ sukhaṁ bhavet

sarveṣām-of all; bhagavat-of the Lord; nāmnām-of the names; samānaḥ-equal; mahimā-glory; api-also; cet-if; tathāpi-still; sva-priyeṇa-dear; āśu-quickly; sva-own; artha-purpose; siddhiḥ-fulfillment; sukham-easily; bhavet-is.

Although all the Lord's names are equally glorious, by chanting the names that are dear to the devotees one quickly and easily attains his desire.

Śrīla Sanātana Gosvāmī explains that there are no gradations of higher and

lower in the Lord's names. All are unlimitedly glorious. Some names, however, are especially dear to the devotees. This is described in these words:

sahasra-nāmabhis tulyaṁ
rāma-nāma varānane

"O beautiful-faced Pārvatī, the holy name of Lord Rāma is equal to a thousand other names of the Lord."

Text 161

vicitra-ruci-lokānāṁ
kramāt sarveṣu nāmasu
priyatā-sambhavāt tāni
sarvāṇi syuḥ priyāṇi hi

vicitra-various; ruci-attraction; lokānām-of people; kramāt-gradually; sarveṣu-in all; nāmasu-names; priyatā-dearness; sambhavāt-from the creation; tāni-they; sarvāṇi-all; syuḥ-become; priyāṇi-dear; hi-indeed.

The devotees attracted to various names of the Lord gradually become attracted to all His names. They all become dear to him.

Śrīla Sanātana Gosvāmī explains that first one, then two, then three, and gradually all the Lord's names become dear to the devotee.

Text 162

ekasminn indriye prādur-
bhūtaṁ nāmāmṛtaṁ rasaiḥ
āplāvayati sarvāṇīn-
driyāṇi madhurair nijaiḥ

ekasmin-in one; indriye-sense; prādurbhūtam-manifested; nāma-of the name; amṛtam-nectar; rasaiḥ-with nectar; āplāvayati-floods; sarvāṇi-all; indriyāni-the senses; madhuraiḥ-with sweetness; nijaiḥ-own.

Appearing in one sense, the nectar of the holy name floods all the senses with sweetness.

Text 163

mukhyo vāg-indriye tasyo-
    dayaḥ sva-para-harṣadaḥ
tat prabhor dhyānato 'pi syān
    nāma-saṅkīrtanaṁ varam

mukhyaḥ-first; vāk-of the voice; indriye-in the sense; tasya-of it; udayaḥ-rising; sva-to oneself; para-and others; harṣadaḥ-giving transcendental bliss; tat-that; prabhoḥ-of the Lord; dhyānataḥ-than meditation; api-even; syāt-is; nāma-saṅkīrtanam-glorification of the holy name; varam-best.

The holy name's appearance on the voice-sense delights both oneself and others. For this reason glorifying the Lord's holy name is better than meditationg on Him.

Śrīla Sanātana Gosvāmī explains the holy name delights both the chanter and they who hear him.

Text 164

nāma-saṅkīrtanaṁ proktaṁ
    kṛṣṇasya prema-sampadi
baliṣṭhaṁ sādhanaṁ śreṣṭham
    paramākarṣa-mantra-vat

nāma-saṅkīrtanam-glorification of the holy name; proktam-said; kṛṣṇasya-of Lord Kṛṣṇa; prema-of love; sampadi-the treasure; baliṣṭham-most powerful; sādhanam-method; śreṣṭham-best; parama-ākarṣa-ultimate; mantra-a mantra; vat-like.

It is said that chanting the holy name is a great treasure of love for Lord Kṛṣṇa. It is the best and most powerful spiritual practice. It is like the best mantra.

Śrīla Sanātana Gosvāmī explains that the glories of chanting the holy name are described in Śrīmad-Bhāgavatam 11.2.39-40.

Text 165

tad eva manyate bhakteḥ

phalaṁ tad rasikair janaiḥ
bhagavat-prema-sampattau
sadaivāvyabhicārataḥ

tat-that; eva-indeed; manyate-is considered; bhakteḥ-of devotional service; phalam-the fruit; tat-that; rasikaiḥ-expert at tasting nectar; janaiḥ-by persons; bhagavat-of the Lord; prema-of love; sampattau-in the treasure; sadā-always; eva-indeed; avyabhicārataḥ-from not wavering.

They who know how to taste spiritual nectar know that spiritual love is the fruit of devotional service. In spiritual love one chants the holy name without stop.

Text 166

sal-lakṣaṇaṁ prema-bharasya kṛṣṇe
kaiścid rasajñair uta kathyate tat
premṇo bhareṇaiva nijeṣṭa-nāma-
saṅkīrtanaṁ hi sphurati sphuṭārtyā

sat-spiritual; lakṣaṇam-quality; prema-of love; bharasya-abundance; kṛṣṇe-for Lord Kṛṣṇa; kaiścit-by some; rasajñaiḥ-who know how to taste nectar; uta-indeed; kathyate-is said; tat-for Him; premṇaḥ-of love; bhareṇa-by thw abundance; eva-indeed; nija-own; iṣṭa-worshiped; nāma-name; saṅkīrtanam-glorifying; hi-indeed; sphurati-is manifest; sphuṭā ārtyā-manifest.

They who know how to taste nectar describe the spiritual qualities of intense love for Lord Kṛṣṇa. When the chanter is in distress, the Lord's holy name is chanted with great love.

Text 167

nāmnāṁ tu saṅkīrtanam arti-bhārān
meghaṁ vinā prāvṛṣi cātakānm
rātrau viyogāt sva-pate rathāṅgi-
vargasya cākroṣaṇa-vat pratīhi

nāmnām-of the holy names; tu-indeed; saṅkīrtanam-glorification; arti-bhārāt-from distress; megham-a cloud; vinā-without; prāvṛṣi-rains; cātakānm-of cataka birds; rātrau-at night; viyogāt-from separation; sva-pateḥ-from their own lord; rathāṅgi-vargasya-of ackraqvaka birds; ca-and; ākroṣaṇa-crying; vat-like; pratīhi-know.

Know that, as the cātaka birds lament when there is no raincloud, and as the cakravāki birds lament when separated at night from their husbands, so the (devotees), distressed (by separation from the Lord, make a lament of) chanting the holy names.

Text 168

vicitra-līlā-rasa-sāgarasya
prabhor vicitrāt sphuritāt prasādāt
vicitra-saṅkīrtana-mādhurī sā
na tu sva-yatnād iti sādhu sidhyet

vicitra-wonderful; līlā-of pastimes; rasa-of nectar; sāgarasya-of an ocean; prabhoḥ-of the Lord; vicitrāt-wonderful; sphuritāt-manifested; prasādāt-from the mercy; vicitra-wonderful; saṅkīrtana-of glorifying; mādhurī-sweetness; sā-that; na-not; tu-indeed; sva-yatnāt-from endeavor; iti-thus; sādhu sidhyet-is perfect.

Only by the wonderful mercy of the Lord, who is a nectar ocean of wonderful pastimes, is the wonderful sweetness of chanting the holy name manifest. It is not manifest by one's own efforts.

Text 169

icchā-vaśāt pāpam upāsakānāṁ
kṣīyeta bhogonmukham apy amusmāt
prārabdha-mātraṁ bhavatītareṣāṁ
karmāvaśiṣṭaṁ tad-avaśya-bhogyam

icchā-of desire; vaśāt-by the power; pāpam-sin; upāsakānām-of the worshipers; kṣīyeta-is destroyed; bhoga-enjoyemnt; unmukham-eager; api-although; amusmāt-from that; prārabdha-begun; mātram-only; bhavati-is; itareṣām-of others; karma-work; avasiṣṭam-remaining; tad-avaśya-inevitable; bhogyam-to be enjoyed.

The karmic reactions of they who worship (the holy name) are destroyed as much as they could wish. Others, however, must still experience their karma.

Śrīla Sanātana Gosvāmī explains that this is described in the Hari-bhakti-sudhodaya, where the Lord says:

karma-cakraṁ tu yat proktaṁ
avilaṅghyaṁ surāsuraiḥ

mad-bhakti-prabalair matyair
    viddhi laṅghitam eva tat

"Know that My devotees transcend the wheel of karma, which the demigods and demons cannot escape."

Text 170

mahāśayā ye hari-nāma-sevakāḥ
    su-gopya-tad-bhakti-mahā-nidheḥ svayam
prakāśa-bhītyā vyavahāra-bhaṅgibhiḥ
    sva-doṣa-duḥkhāny anudarśayanti te

mahāśayāḥ-great souls; ye-who; hari-nāma-sevakāḥ-the servants of Lord Hari's holy name; su-gopya-very confidential; tad-bhakti-of His devotional service; mahā-nidheḥ-of the great treasure; svayam-personally; prakāśa-of manifestation; bhītyā-with fear; vyavahāra-of activities; bhaṅgibhiḥ-with deception; sva-doṣa-own faults; duḥkhāni-sufferings; anudarśayanti-see; te-they.

Afraid to reveal the secret treasure of devotional service, the holy name's exalted servants pretend that they themselves are also suffering because of their own fault.

Text 171

tan-nāma-saṅkīrtana-mātrato 'khilā
    bhaktā hareḥ syūr hata-duḥkha-duṣanāḥ
kecit tathāpi prabhuvat kṛpākulā
    lokān sad-ācāram imaṁ praśāsati

tan-nāma-saṅkīrtana-mātrataḥ-only by chanting the holy names; akhilāḥ-all; bhaktāḥ-devotees; hareḥ-of Lord Hari; syūḥ-are; hata-duḥkha-duṣanāḥ-free from sufferings; kecit-some; tathāpi-nevertheless; prabhuvat-like the Lord; kṛpa-ākulāḥ-merciful; lokān-to the people; sad-ācāram-good conduct; imam-this; praśāsati-teach.

Simply by chanting the holy name, all Lord Hari's devotees are free of sins and sufferings. However, some devotees who are merciful as the Lord is, teach the people of the world to act rightly.

Text 172

duḥsaṅga-doṣaṁ bharatādayo yathā
durdūta-doṣaṁ ca yudhiṣṭhirādayāḥ
brahma-sva-bhītiṁ ca nṛgādayo 'malāḥ
pradarśayan sva-vyavahārato janān

duḥsaṅga-of bad association; doṣam-the fault; bharata-adayaḥ-beginning with King Bharata; yathā-as; durdūta-doṣam-ther fault of gambling; ca-and; yudhiṣṭhira-ādayāḥ-beginning with Yudhisthira; brahma-sva-bhītim-fear of taking a brahmana's property; ca-and; nṛga-ādayaḥ-beginning with King Nṛga; amalāḥ-pure; pradarśayan-showing; sva-vyavahārataḥ-by their own actions; janān-the people.

As King Bharata and others showed the fault of bad association, as King Yudhiṣṭhira and others showed it is a mistake to gamble, and as King Nṛga and others showed the fearful danger of stealing from a brāhmaṇa, by their own actions, these pure souls teach the people.

Śrīla Sanātana Gosvāmī explains that King Bharata became degraded by becoming attached to a fawn.

Text 173

bhakti-prabhāvena vicāra-jātaiḥ
sañjāyamānena sadedṛśais tvam
vighnāti-vighnān kila jeṣyasīha
sarvatra te hanta vayaṁ sahāyāḥ

bhakti-of devotional service; prabhāvena-by the power; vicāra-from consideration; jātaiḥ-born; sañjāyamānena-born; sadā-always; īdṛśaiḥ-like this; tvam-you; vighna-āti-vighnān-great obstacles; kila-indeed; jeṣyasi-will conquer; iha-here; sarvatra-everywhere; te-they; hanta-indeed; vayam-we; sahāyāḥ-helpers.

By the power of devotional service, and by thoughtful understanding, you will surmount the greatest obstacles in this world. We will also help you in all circumstances.

Text 174

śrī-kṛṣṇacandrasya mahānukampā-

smābhiḥ sthirā tvayy avadhāritāsti
līnā na sākṣād-bhagavad-didṛkṣā
tvattas tapoloka-nivāsi-vākyaiḥ

śrī-kṛṣṇacandrasya-of Lord Kṛṣṇacandra; mahānukampā-great mercy; asmābhiḥ-by us; sthiraḥ-steady; tvayi-in you; avadhāritā asti-understood; līlā-pastimes; na-not; sākṣād-bhagavad-didṛkṣā-the desire to see the Lord directly; tvattaḥ-of you; tapoloka-nivāsi-vākyaiḥ-by the words of the residents of Tapoloka.

Lord Kṛṣṇacandra has placed His great and unwavering mercy on you. We know this because even the words of the sage in Tapoloka could not make you abandon your wish to see the Lord directly.

Text 175

rūpaṁ satyaṁ khalu bhagavataḥ sac-cid-ānanda-sāndraṁ
yogyair grāhyaṁ bhavati karaṇaiḥ sac-cid-ānanda-rūpam
māṁsākṣibhyāṁ tad api ghaṭate tasya kāruṇya-śaktyā
sadyo labdhyā tad-ucita-gater darśanaṁ svehayā vā

rūpam-form; satyam-truth; khalu-indeed; bhagavataḥ-of the Lord; sat-eternal; cit-full of knowledge; ānanda-and bliss; sāndram-full; yogyaiḥ-suitable; grāhyam-to be taken; bhavati-is; karaṇaiḥ-by the senses; sat-eternal; cit-knowledge; ānanda-and bliss; rūpam-form; māṁsa-of flesh; akṣibhyām-with eyes; tat-that; api-also; ghaṭate-is; tasya-of Him; kāruṇya-of mercy; śaktyā-by the power; sadyaḥ-at once; labdhyā-by the attainment; tat-for that; ucita-suitable; gateḥ-goal; darśanam-sight; sva-own; īhayā-by the endeavor; vā-or.

The Lord's form is real. It is eternal and full of knowledge and bliss. This form of eternity, knowledge, and bliss can be seen only with proper senses. Still, by the power of the Lord's mercy He can be seen even by eyes of matter. Thus, either by one's own power, or His mercy, the Lord may be seen.

Text 176

tad-darśane jñāna-dṛśaiva jāya-
māne 'pi paśyāmy aham eṣa dṛgbhyām
mano bhavet kṛṣṇa-kṛpā-prabhāva-
vijñāpako harṣa-viśeṣa-vṛddhyai

tad-darśane-in seeing Him; jñāna-of knowledge; dṛśā-with eyes; eva-indeed; jāyamāne-born; api-also; paśyāmi-I see; aham-I; eṣaḥ-this; dṛgbhyām-with eyes; manaḥ-the mind; bhavet-may be; kṛṣṇa-of Lord Kṛṣṇa; kṛpā-of the mercy;

prabhāva-by the power; vijñāpakaḥ-the teacher; harṣa-happiness; viśeṣa-specific; vṛddhyai-for increasing.

The mind thinks: "Although He is seen only with eyes of knowledge, I am seeing Him with these material eyes." In this way the teacher that is the power of Lord Kṛṣṇa's mercy acts to increase (the devotee's) happiness.

Text 177

prabhoḥ kṛpā-pūra-balena bhakteḥ
prabhāvato vā khalu darśanaṁ syāt
ataḥ paricchinna-dṛśāpi siddhyen
nirantaraṁ tan manaseva samyāk

prabhoḥ-of the Lord; kṛpā-of mercy; pūra-a flood; balena-by the power; bhakteḥ-of devotional service; prabhāvataḥ-by the power; vā-or; khalu-indeed; darśanam-sight; syāt-is; ataḥ-then; paricchinna-limited; dṛśā-with vision; api-also; siddhyet-may be perfect; nirantaram-always; tat-that; manasā-by the mind; iva-as if; samyāk-perfectly.

By the power of a flood of His mercy, or by the power of devotional service, the Lord may be seen. Even with limited, material eyes He may be seen perfectly and always, as He is seen by the mind.

Śrīla Sanātana Gosvāmī explains that these words refute Pippalāyana Muni, who said that with the naturally limited material eyes one may sometimes see the Lord, and sometimes not see Him, and only with the subtle mind is one able to see the Lord always and without impediment. The conclusion is that by the Lord's mercy, or by devotional service, one is able to see the Lord always and without impediment.

Text 178

na cet kathañcin na manasy api syāt
svayam-prabhasyekṣaṇam īśvarasya
ghanaṁ sukhaṁ sañjanayet kathañcid
upāsitaḥ sāndra-sukhātmako 'sau

na-not; cet-if; kathañcit-somehow; na-not; manasi-in the mind; api-even; syāt-is; svayam-personally; prabhasya-manifested; īkṣaṇam-sight; īśvarasya-of the Lord; ghanam-intense; sukham-happiness; sañjanayet-creates; kathañcit-somehow; upāsitaḥ-worshiped; sāndra-intense; sukha-happiness; ātmakaḥ-self; asau-He.

If (the power of the Lord's mercy or the power of devotional service) is not (present), then it is not possible to see the self-manifest Lord in one's heart. Only when He is worshiped does the intensely blissful Lord give bliss.

Śrīla Sanātana Gosvāmī explains that the Lord is supremely independent. He appears only by His own wish. Therefore He is called self-manifest.

Text 179

dṛgbhyāṁ prabhor darśanato hi sarvatas
tat-tat-prasādāvali-labdhir īkṣyate
sarvādhikaṁ sāndra-sukhaṁ ca jāyate
sādhyaṁ tad eva śravaṇādi-bhaktitaḥ

dṛgbhyām-with the two eyes; prabhoḥ-of the Lord; darśanataḥ-from the sight; hi-indeed; sarvataḥ-everywhere; tat-tat-prasāda-āvali-labdhiḥ-the attainment of His mercy; īkṣyate-is seen; sarva-adhikam-better than everything; sāndra-intense; sukham-happiness; ca-also; jāyate-is born; sādhyam-the goal; tat-that; eva-indeed; śravaṇa-ādi-beginning with hearing; bhaktitaḥ-from devotional service.

By seeing the Lord with one's eyes, one obtains the Lord's great mercy. This is seen everywhere. By hearing about the Lord and serving Him in otber ways one can attain the supremely blissful goal (of seeing Him).

Śrīla Sanātanma Gosvāmī explains that this and the following two verses declare that seeing the Lord directly is better than seeing Him in meditation. Kardama Muni and Dhruva Mahārāja are examples of devotees who by seeing the Lord obtained His mercy. Pippalāyana Muni may say that Lord Brahmā saw the Lord in a trance of meditation and obtained His mercy in that way. To this it is replied that Lord Brahmā is an exception here. The other ways of serving the Lord mentioned here include glorifying the Lord and remembering Him. As one of the activities of devotional service, remembering the Lord in meditation also leads to the result of directly seeing Him.

Text 180

sarveṣāṁ sādhanānāṁ tat-
sākṣāt-kāro hi sat-phalam
tadaivāmūlato mayā
naśyet premāpi vardhate

sarveṣām-of all; sādhanānām-methods; tat-sākṣāt-kāraḥ-directly seeing; hi-indeed; sat-phalam-the best result; tadā-then; eva-indeed; āmūlataḥ-from the root; māyā-illusion; naśyet-perishes; prema-love; api-also; vardhate-expands.

Directly seeing (the Lord) is the best result of all kinds of spiritual practices. (By seeing Him) illusion perishes at its root and spiritual love (for Him) grows.

Śrīla Sanātana Gosvāmī explains that this.is described in Śrīmad-Bhāgavatam 1.2.21.

Text 181

kāyādhavāder hṛdi paśyato 'pi
prabhuṁ sadākṣnā kila tad-didṛkṣā
tatra pramāṇaṁ hi tathāvalokād
anantaraṁ bhava-viśeṣa-lābhaḥ

kāyādhavā-ādeḥ-beginning with Prahlāda, the son of Kayādhū; hṛdi-in the heart; paśyataḥ-seeing; api-also; prabhum-the Lord; sadā-always; akṣnā-with the eyes; kila-indeed; tad-didṛkṣā-the desire to see Him; tatra-there; pramāṇam-evidence; hi-indeed; tathā-so; avalokāt-the sight; anantaram-after; bhāva-love; viśeṣa-specific; lābhaḥ-attainemnt.

Although Prahlāda and other devotees always saw the Lord in their hearts, they still yearned to see Him directly. The proof of this is that after directly seeing the Lord, their love for Him increased.

Śrīla Sanātana Gosvāmī explains that this is proven by the Hari-bhakti-sudhodaya's description of Prahlāda's attaining great love for the Lord by seeing Him on the ocean's shore.

Text 182

kṛṣṇasya sākṣād api jāyate yat
keṣāñcid akṣi-dvaya-mīlanādi
dhyānaṁ na tat kintu mudāṁ bhareṇa
kampādi-vat prema-vikāra eṣaḥ

kṛṣṇasya-of Lord Kṛṣṇa; sākṣāt-directly; api-even; jāyate-is born; yat-whict; keṣañcit-of some; akṣi-of eyes; dvaya-pair; mīlana-closing; ādi-beginning; dhyānam-meditation; na-not; tat-that; kintu-however; mudam-happiness; bhareṇa-

with an abundance; kampā-trembling; ādi-beginning with; vat-like; prema-of love; vikāraḥ-ecstatic transformation; eṣaḥ-this.

(Someone may say that) sometimes the devotees close their eyes (in meditation) when they directly see the Lord. (To this it is answered) that this is not meditation, but it is like trembling or other symptoms of ecstatic love.

Śrīla Sanātana Gosvāmī explains that someone may quote the description of the four Kumāras' closing their eyes when they saw Lord Nārāyaṇa in Vaikuṇṭha (Śrīmad-Bhāgavatam 3.15.44). However, they did not close their eyes in order to meditate on the Lord, but rather because they were overcome with ecstatic love.

Text 183

dhyānaṁ parokṣe yujyeta
na tu sākṣān mahā-prabhoḥ
aparokṣe parokṣe 'pi
yuktaṁ saṅkīrtanaṁ sadā

dhyānam-meditation; parokṣe-when invisible; yujyeta-is proper; na-not; tu-but; sākṣāt-directly; mahā-prabhoḥ-of the Lord; aparokṣe-in the presence; parokṣe-in invisibility; api-also; yuktam-proper; saṅkīrtanam-glorifying; sadā-always.

Meditation is proper when the Lord cannot be seen, but not when He can be seen. Whether the Lord is seen or not, glorifying Him is always proper.

Śrīla Sanātana Gosvāmī explains that glorifying the Lord when He is not present is described in the account of the rāsa-dance in Śrimad-Bhāgavatam (10.33.7). It is also described in Viṣṇu Purāṇa in these words:

jagau gopijanas tv ekaṁ
kṛṣṇa-nāma punaḥ punaḥ

"(Bereft of His company), the gopīs sang Lord Kṛṣṇa's name again and again."

sādhu kṛṣṇeti kṛṣṇeti
tāvat tāḥ dvi-guṇaṁ jaguḥ

"(Bereft of His company), the gopīs called out: O Kṛṣṇa! O Kṛṣṇa!"

Text 184

śrīman nāma prabhos tasya
    śrī-mūrter apy ati-priyam
jagad-dhitaṁ sukhopāsyaṁ
    sa-rasaṁ tat-samaṁ na hi

śrīmat-beautiful; nāma-the name; prabhoḥ-of the Lord; tasya-of Him; śrī-mūrteḥ-of the beautiful form; api-also; ati-priyam-very dear; jagat-of the world; hitam-auspiciousness; sukha-easily; upāsyam-to be worshiped; sa-rasam-sweet; tat-to that; samam-equal; na-not; hi-indeed.

The Lord's beautiful name, which is more dear even than His beautiful Deity form, is auspicious for the world, is easily worshiped, and is full of nectar. Nothing is equal to it.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 11.14.15.

Text 185

tan mānayan śivasyājñām
    ito niḥsara sa-tvaram
kṛṣṇa-priyatamaṁ śrīman-
    mathurāṁ tvaṁ namāma tām

tat-it; mānayan-glorifying; śivasya-of Śiva; ājñām-the instruction; itaḥ-from there; niḥsara-go; sa-tvaram-quickly; kṛṣṇa-priyatamam-most dear to Lord Kṛṣṇa; śrīmat-beautiful; mathurām-to Mathurā; tvam-you; namāma-we bow down; tām-to it.

Therefore, obey Lord Śiva's order and quickly go to beautiful Mathurā, to which we bow down to offer our respects, and which is most dear to Lord Kṛṣṇa.

Text 186

śrī-gopa-kumāra uvāca

nipīya tat-karṇa-rasāyanaṁ tat

pramoda-bhāreṇa bhṛto namaṁs tān
śivau ca sadyo vraja-bhūmim etaṁ
taiḥ prāpito 'haṁ bata mugdha-buddhiḥ

śrī-gopa-kumāraḥ-Śrī Gopa-kumāra; uvāca-said; nipīya-after drinking; tat-that; karṇa-for the ears; rasāyanam-nectar; tat-that; pramoda-of joy; bhāreṇa-with an abundance; bhṛtaḥ-held; naman-bowing down; tān-to them; śivau-Śiva and Pārvatī; ca-also; sadyaḥ-at once; vraja-bhūmim etām-to the land of Vraja; taiḥ-by them; prāpitaḥ-attained; aham-I; bata-indeed; mugdha-bewildered; buddhiḥ-intelligence.

Śrī Gopa-kumāra said: Drinking this nectar for my ears, I became filled with bliss. I bowed down to them and to Lord Śiva and Goddess Pārvatī, and then I was suddenly in the land of Vraja. At this my intelligence was bewildered.

Śrīla Sanātana Gosvāmī explains that the statement that Gopa-kumāra was bewildered means that he was either surprised or full of joy.

Chapter Four: Vaikuṇṭha

Text 1

śrī-gopa-kumāra uvāca

ekākinātra bhramatā mayāsya
bhūmeḥ śriyaṁ kutracid apy adṛṣṭām
sampaśyatā samvasatā vanāntaḥ
sarvaṁ vimohād iva vismṛtaṁ tat

śrī-gopa-kumāraḥ-Śrī Gopa-kumāra; uvāca-said; ekākinā-alone; atra-here; bhramatā-wandering; mayā-by me; asya-of this; bhūmeḥ-land; śriyam-beauty; kutracit-somewhere; api-also; adṛṣṭam-unseen; sampaśyatā-seeing; samvasatā-residing; vana-the forest; antaḥ-within; sarvam-all; vimohāt-from illusion; iva-as if; vismṛtam-forgotten; tat-that.

Śrī Gopa-kumāra said: Wandering alone as I lived in the forest, when I saw the beauty of that land, a beauty never before seen, I forgot everything as if I were under a spell.

Śrīla Sanātana Gosvāmī explains that this statement shows that the land of Vraja is more glorious than any other place in the material or spiritual worlds. Its beauty is so great it made Gopa-kumāra completely forget the realm of Vaikuṇṭha.

Text 2

śrīman-madhu-pūriṁ krīḍā-
bhramaṇa-kramato gataḥ
tatra māthura-viprebhyo
'śrauṣaṁ bhāgavatādikam

śrīmat-beautiful; madhu-pūrim-Mathura City; krīḍā-pastimesl bhramaṇa-wandering; kramataḥ-one by one; gataḥ-gone; tatra-there; māthura-of Mathura; viprebhyaḥ-from the brahmanas; aśrauṣam-I heard; bhāgavata-with Śrīmad-Bhāgavatam; ādikam-beginning;

Playfully wandering, I came to the beautiful city of Mathurā. From the brāhmaṇas there I heard Śrīmad-Bhāgavatam and other scriptures.

Text 3

bhaktiṁ nava-vidhāṁ samyāg
jñātvedaṁ vanam āgataḥ
apaśyaṁ sahasaivatra
śrīmad-guru-varaṁ nijam

bhaktim-devotional service; nava-vidhām-nine kinds; samyāg-properly; jñātvā-understanding; idam-this; vanam-forest; āgataḥ-arrived; apaśyam-I saw; sahasā-at once; eva-indeed; atra-here; śrīmad-guru-varam-exalted guru; nijam-my own.

After learning from them the nine-fold devotional service, I came to this forest and suddenly saw my exalted guru.

Text 4

pūrvavad rājamāno 'sau
dṛṣṭvā māṁ praṇataṁ mudā
sāśirvādaṁ samāliṅgya
sarvajño kṛpayāttaram

pūrvavat-as before; rājamānaḥ-splendidly manifest; asau-he; dṛṣṭvā-seeing; mām-me; praṇatam-bowing down; mudā-with joy; sa-with; āśirvādam-words of benediction; samāliṅgya-embracing; sarvajñaḥ-omniscient; kṛpayā attaram-gave his mercy.

He was glorious as before. Seeing me bowing before him, he, who knew everything, happily blessed me, embraced me, and gave me his mercy.

Text 5

tasya prasādam āsādya
mahā-gūḍha-prakāśakam
anvatiṣṭhaṁ yathādiṣṭaṁ
bhakti-yogam anāratam

tasya-of him; prasādam-the mercy; āsādya-attaining; mahā-gūḍha-great secret; prakāśakam-revelation; anvatiṣṭham-following; yathā-as; ādiṣṭam-instructed; bhakti-yogam-the yoga of devotional service; anāratam-did.

I attained his mercy. He revealed great secrets. As he taught me, I practiced the yoga of devotional service.

Text 6

sañjātenācirāt prema-
pūreṇa vivaśo 'bhavam
na kartum aśakaṁ kiñcit
paraṁ taṁ samakīrtayam

sañjātena-born; acirāt-soon; prema-of love; pūreṇa-with a flood; vivaśaḥ-overwhelmed; abhavam-I was; na-not; kartum-to do; aśakam-I was able; kiñcit-anything; param-then; tam-Him; samakīrtayam-I performed kīrtana.

Soon I was overcome with a flood of love. I could not do anything. I could only chant the holy names.

Text 7

śrī-kṛṣṇa gopāla hare mukunda
govinda he nanda-kiśora kṛṣṇa
hā śrī-yaśodā-tanaya prasīda
śrī-ballavī-jīvana rādhikeśa

śrī-kṛṣṇa-Śrī Kṛṣṇa; gopāla-Gopāla; hare-Hari; mukunda-Mukunda; govinda-Govinda; he-O!; nanda-of Nanda; kiśora-son; kṛṣṇa-Kṛṣṇa; hā-O!; śrī-yaśodā-of Yaśodā; tanaya-son; prasīda-be kind; śrī-ballavī-of the gopīs; jīvana-life; rādhikā-of

Rādhikā; īśa-Lord.

"O Śrī Kṛṣṇa! Gopāla! Hari! Mukunda! Govinda! O son of Nanda! Kṛṣṇa! O son of Yaśodā! Life of the gopīs! Lord of Rādhikā! Please be kind!"

Śrīla Sanātana Gosvāmī explains that these ten name of the Lord are especially dear.

Text 8

evaṁ sa-gānaṁ bahudhāhvayaṁs taṁ
kṣaṇaṁ pranṛtyan kṣaṇam udrudaṁś ca
unmattavat kāmam itas tato 'haṁ
bhramāmi dehādikam asmaran svam

evam-thus; sa-gānam-with song; bahudhā-in many ways; āhvayan-calling out; tam-to Him; kṣaṇam-one moment; pranṛtyan-dancing; kṣaṇam-one moment; udrudan-crying out; ca-also; unmatta-a madman; vat-like; kāmam-voluntarily; itas tataḥ-here and there; ahaṁ bhramāmi-I wander; deha-with the body; ādikam-beginning; asmaran-not remembering; svam-own.

Singing these words, again and again I called out to the Lord. Somethimes dancing, and sometimes crying out as a madman, I wandered here and there, forgetting my own body and everything else.

Text 9

ekadā taṁ nija-prāṇa-
nāthaṁ paśyann ivāgrataḥ
dhartuṁ dhāvan gato mohaṁ
nyapataṁ prema-vihvalaḥ

ekadā-once; tam-Him; nija-my own; prāṇa-of life; nātham-the Lord; paśyan-seeing; iva-as if; agrataḥ-before me; dhartum-to take; dhāvan-running; gataḥ-went; moham-to fainting; nyapatam-fell; prema-with love; vihvalaḥ-overwhelmed.

Once I saw the Lord of my life before me. Running to grasp Him, I fainted and fell, overcome with love.

Text 10

tāvat taiḥ pārṣadair etya
    vaikuṇṭhaṁ netum ātmanaḥ
yānam āropitaḥ sadyo
    vyutthāyācalayaṁ dṛśau

tāvat-thus; taiḥ-by them; pārṣadaiḥ-the associates of the Lord; etya-come; vaikuṇṭham-to Vaikuṇṭha; netum-to bring; ātmanaḥ-personally; yānam-airplane; āropitaḥ-climbed; sadyaḥ-at once; vyutthāya-regaining consciousness; acalayam-I moved; dṛśau-my eyes.

At that moment the Lord's associates came to bring me to Vaikuṇṭha. I entered their airplane. Regaining consciousness, I restlessly moved my eyes to and fro.

Texts 11 and 12

sarvam anyādṛśaṁ dṛṣṭvā
    vismitaḥ svasthataṁ gataḥ
pārśve 'paśyaṁ purā dṛṣṭāṁs
    tān evātma-priyaṅkarān

mahā-tejasvināṁ tejo
    muñcato 'nupamaṁ varam
vimānaṁ yogyam ārūḍhān
    anirūpyaṁ su-rūpavat

sarvam-all; anyādṛśam-different; dṛṣṭvā-seeing; vismitaḥ-filled with wonder; svasthatāṁ gataḥ-recovered; pārśve-at my side; apaśyam-I saw; purā-before; dṛṣṭān-seen; tān-them; eva-indeed; ātma-priyaṅkarān-dear to me; mahā-tejasvinām-of what is very spelndid; tejaḥ-the splendor; muñcataḥ-giving; anupamam-incomparable; varam-excellent; vimānam-airplane; yogyam-proper; ārūḍhān-ascended; anirūpyam-indescribable; su-rūpavat-beautiful.

Seeing everything was changed, I was filled with wonder. I was comforted when I saw at my side the dear friends I had seen before. Eclipsing the splendor of the most splendid things, they were now riding on an incomparable, supremely splendid, indescribable, beautiful airplane.

Śrīla Sanātana Gosvāmī explains that the dear friends here are the Lord's Vaikuṇṭha associates he had met before.

Text 13

sambhramāt praṇamantaṁ mām
    āśliṣyāśvāsayan muhuḥ
aicchan sva-sādṛśaṁ rūpaṁ
    dātuṁ yukti-śatena te

sambhramāt-respectfully; praṇamantam-bowing down; mām-me; āśliṣya-embracing; āśvāsayan-comforting; muhuḥ-again and again; aicchan-desiring; sva-sādṛśam-like them; rūpam-a form; dātum-to give; yukti-reasons; śatena-with hundreds; te-they.

I respectfully bowed before them. They embraced me and again and again reassured me. With a hundred reasons they wished to give me a form like theirs.

Śrīla Sanātana Gosvāmī explains that they wished to give him a four-armed form. "A human form is not appropriate in Vaikuṇṭha. In such a form you will not be happy there", is an example of one of the reasons they gave.

Text 14

tad asvī-kṛtya tu svīyaṁ
    govardhana-bhavaṁ vapuḥ
teṣāṁ prabhāvatas tādṛg
    guṇa-rūpādy alambhayam

tat-that; asvī-kṛtya-not accepting; tu-indeed; svīyam-own; govardhana-bhavam-born on Govardhana Hill; vapuḥ-form; teṣām-of them; prabhāvataḥ-from the birth; tādṛk-like that; guṇa-qualities; rūpa-form; ādi-beginning with; alambhayam-I rested.

I did not accept. Instead, my own form, which had been born on Govardhana Hill, attained spiritual qualities like theirs.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra did not accept the sārūpya-mukti they offered. Instead, his own form became eternal, splendid, and filled with the same spiritual attributes as theirs.

Texts 15-18

paramānanda-yuktena
    durvitarkyena vartmanā
jagad-vilakṣaṇenāhaṁ
    vaikuṇṭhaṁ taiḥ saha vrajan

teṣu lokeṣv alokeṣv ā-
    varaṇeṣv api sarvataḥ
dṛṣṭi-pāto 'pi lajjeyaṁ
    pūjye tad-adhikāribhiḥ

loka-pāladbhiś cordhva-
    mukhaiḥ sāñjali-mastakaiḥ
vegād utkṣipyamānābhiḥ
    puṣpa-lājādi-vṛṣṭibhiḥ

taiḥ stūyamāno jaya-śabda-pūrvakaṁ
    praṇamyamānaś ca pade pade calan
tucchaṁ puro mukti-padaṁ ca locayan
    ūrdhvaṁ tataḥ śrī-śivalokam avrajam

paramānanda-yuktena-with great bliss; durvitarkyena-inconceivable; vartmanā-by a pathway; jagat-from the material world; vilakṣaṇena-different; aham-I; vaikuṇṭham-to Vaikuṇṭha; taiḥ saha-with them; vrajan-going; teṣu lokeṣu-in these worlds; alokeṣu-not in the planets; āvaraṇeṣu-in the coverings; api-also; sarvataḥ-everywhere; dṛṣṭi-pātaḥ-glance; api-also; lajjeyam-embarassed; pūjye-worshipable; tad-adhikāribhiḥ-by they who are qualified; loka-pāladbhiḥ-protectors of the planets; ca-also; ūrdhva-raised; mukhaiḥ-with faces; sa-with; añjali-folded hands; mastakaiḥ-with heads; vegāt-strongly; utkṣipyamānābhiḥ-being thrown; puṣpa-lāja-ādi-vṛṣṭibhiḥ-with great showers of flowers; taiḥ-by them; stūyamānaḥ-offered prayers; jaya-glories!; śabda-with sounds; pūrvakam-before; praṇamyamānaḥ-bowing down to offer respects; ca-also; pade pade-at every step; calan-going; tuccham-insignificant; puraḥ-ahead; mukti-padam-state of impersonal liberation; ca-also; locayan-seeing; ūrdhvam-above; tataḥ-that; śrī-śivalokam-to Śivaloka; avrajam-I went.

Traveling with them to Vaikuṇṭha on a blissful, inconceivable, supernatural path, I became embarrassed when I glanced at the different planets and the coverings of the universe. With folded hands and bent heads, the rulers of the planets eagerly worshiped me with showers of flowers. As they praised me with words of "Glory!" and as they bowed before me at every step, I saw insiginificant impersonal liberation berfore me, and then, going above it, went to Śivaloka.

Text 19

somaṁ sivaṁ tatra mudā praṇamya
tenādara-prema-sad-ukti-jālaiḥ
ānandito vākya-mano-durāpa-
māhātmya-mālāṁ tam agaṁ vikuṇṭham

sa-with; umam-Pārvatī; śivam-to Lord Śiva; tatra-there; mudā-happily; praṇamya-bowing; tena-by him; ādara-with respect; prema-and love; sad-ukti-of kind words; jālaiḥ-with networks; ānanditaḥ-delighted; vākya-words; manaḥ-the heart; durāpā-difficult to attain; māhātmya-of glories; mālām-a garland; tam-there; agam-I went; vikuṇṭham-to Vaikuṇṭha.

I happily bowed down before Lord Śiva and Goddess Pārvatī. With a network of affectionate, respectful, and kind words, he delighted me. Then I went to Vaikuṇṭha, which is garlanded with glories beyond the reach of the mind and words.

Text 20

pārṣadair idam ukto 'haṁ
tvaṁ tiṣṭheha kṣaṇaṁ bahiḥ
vijñāpya prabhum asmābhiḥ
purīṁ yāvat pravekṣyase

pārṣadaiḥ-by the associates of the Lord; idam-this; uktaḥ-said; aham-I; tvam-you; tiṣṭha-stay; iha-here; kṣaṇam-for a moment; bahiḥ-outside; vijñāpya-informing; prabhum-the Lord; asmābhiḥ-by us; purīm-the city; yāvat-as; pravekṣyase-you will enter.

Then the Lord's associates said to me: "Wait outside for a moment. We will inform the Lord, and then you may enter.

Text 21

atrādṛṣṭāśrutāścarya-
samudrormi-paramparam
bhagavad-bhakti-diptābhyāṁ
netrābhyāṁ gaṇaya sthiraḥ

atra-here; adṛṣṭa-unseen; aśruta-unheard; āścarya-of wonders; samudra-an ocean; ūrmi-waves; paramparam-multitude; bhagavat-for the Lord; bhakti-devotional service; diptābhyām-splendid; netrābhyām-with eyes; gaṇaya-count; sthiraḥ-steady.

"Stay here and, with eyes alight with devotion for the Lord, see the waves in this ocean of wonders never seen or heard of before."

Text 22

śrī-gopa-kumāra uvāca

teṣu cāntaḥ-praviṣṭeṣu
dvārā-prānte bahiḥ-sthitaḥ
apaśyam ekam āyāntaṁ
praviśantaṁ ca taṁ purīm

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; teṣu-in them; ca-and; antaḥ-praviṣṭeṣu-entered within; dvārā-prānte-at the gate; bahiḥ-outside; sthitaḥ-standing; apaśyam-I saw; ekam-someone; āyāntam-coming; praviśantam-entering; ca-also; tam-that; purīm-city.

Śrī Gopa-kumāra said: As they went inside and I stayed outside the gate, I saw someone come and begin to enter that city.

Śrīla Sanātana Gosvāmī explains that the city here is Vaikuṇṭha and the person entering is a resident of Vaikuṇṭha.

Text 23

brahmāṇḍa-śata-bhūty-āḍhya-
sad-yānārūḍham adbhutaiḥ
gitādibhir mudāviṣṭaṁ
kānty-ādyaiḥ sādṛśaṁ prabhoḥ

brahmāṇḍa-of universes; śata-of hundreds; bhūti-opulences; āḍhya-wealthy; sat-a transcendental; yāna-airplane; ārūḍham-riding; adbhutaiḥ-with wonderful; gita-songs; ādibhiḥ-beginning with; mudā-with happiness; āviṣṭam-filled; kānti-splendor; ādyaiḥ-beginning with; sādṛśam-like; prabhoḥ-the Lord.

He was on a transcendental airplane that was rich with the opulences of hundreds of universes. Singing wonderful songs and (glorifying the Lord in) many other ways, he was filled with happiness. His splendid handsomeness and other features were like the Lord's.

Śrīla Sanātana Gosvāmī explains that the word “ādibhiḥ" here means "chanting, acting in dramatic performances, and glorifying the Lord in other ways". The word "kānti" here means that His bodily complexion was dark and His features were like the Lord's. The word "ādyaiḥ" here means that his youthfulness ornaments, bracelets, handsomeness, and other features were like the Lord's.

Text 24

taṁ matvā śrī-hariṁ nātha
pāhīti muhur ālapan
naman karṇau pidhāyāhaṁ
samjñāyānena vāritaḥ

tam-him; matvā-considering; śrī-harim-Lord Śrī Hari; nātha-O Lord; pāhi-please save; iti-thus; muhuḥ-again and again; ālapan-saying; naman-bowing down; karṇau-ears; pidhāya-covering; aham-I; samjñayā-by the name; anena-by this; vāritaḥ-covered.

Thinking he was Lord Hari, again and again I said to him: "O Lord, please save me!" He at once covered his hears, bowed down before me, and stopped me with these words:

Text 25

dāso 'smi dāsa-dāso 'smīty
uktvā tasmin gate 'ntaram
anyaḥ ko 'py āgato 'muṣmān
mahīyān vaibhavādibhiḥ

dāsaḥ-a servant; asmi-I am; dāsa-of the servant; dāsaḥ-a servant; asmi-I am; iti-thus; uktvā-saying; tasmin-then; gate-gone; antaram-within; anyaḥ-another; kaḥ api-someone; āgataḥ-come; amuṣmān-him; mahīyān-greater; vaibhava-ādibhiḥ-with opulences and other glories.

He said: "I am a servant. I am a servant of the servants", and went inside. Then another person, who was even more opulent and glorious, came.

Text 26

taṁ dṛṣṭvā sarvathāmāṁsi
jagadīśam ahaṁ purīm
praviśantaṁ nijam etya

gatvā kutrāpi līlayā

tam-him; dṛṣṭvā-seeing; sarvathā-in all respects; amāṁsi-I thought; jagadīśam-the Lord of the universes; aham-I; purīm-the city; praviśantam-entering; nijam-own; etya-approaching; gatvā-going; kutrāpi-somewhere; līlayā-with pastimes.

Seeing him, I thought he must be the Lord of the universes, who in his pastimes had gone somewhere and was now entering his own city.

Text 27

sambhramaiḥ praṇamantaṁ māṁ
pūrvavat stuti-pūrvakam
dṛṣṭvā so 'pi tathaivoktvā
sa-snehaṁ praviśat purīm

sambhramaiḥ-with respect; praṇamantam-bowing down; mām-me; pūrvavat-as before; stuti-pūrvakam-with prayers; dṛṣṭvā-seeing; saḥ-he; api-also; tathā-thus; eva-indeed; uktvā-saying; sa-with; sneham-affection; praviśat-entered; purīm-the city.

Seeing me respectfully bowing down and speaking prayers as I had before, he affectionately spoke to me as the other person had, and then he entered the city.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra again said, "O lord, please save me!" and the person addressed covered his ears and said, "I am a servant of the servants".

Texts 28 and 29

ko 'py ekaśo dvandvaśo 'nye
yugapad bahuśo 'pare
pūrva-pūrvādhika-śrīkāḥ
praviśanti purīṁ prabhoḥ

tāṁś ca paśyan purevāhaṁ
majjan sambhrama-sāgare
naman stavan nivārye taiḥ
snigdha-vāg-amṛtais tathā

ko 'pi-some; ekaśaḥ-alone; dvandvaśaḥ-in groups of two; anye-others; yugapat-at the same time; bahuśaḥ-may; apare-others; pūrva-pūrva-adhika-śrīkāḥ-each more glorious than the the previous ones; praviśanti-enter; purīm-the city; prabhoḥ-of the Lord; tān-them; ca-and; paśyan-seeing; purā-before; iva-as; aham-I; majjan-diving; sambhrama-of respect; sāgare-in the ocean; naman-bowing down; stavan-offering prayers; nivarye-being stopped; taiḥ-by them; snigdha-affectionate; vāk-words; amṛtaiḥ-with nectar; tathā-so.

More persons, some alone, some in groups of two, and some in very large groups, came, each more glorious than those before, and entered the Lord's city. Seeing them, as before, I dived into the ocean of awe and reverence, bowed down before them, and offered prayers to them, but they stopped me and spoke to me with the nectar of affectionate words, as the others had before them.

Text 30

teṣu sva-sevā-sāmāgrīṁ
gṛhitvā ke 'pi kām api
dhāvanti purataḥ kecin
mattā bhakti-sudhā-rasaiḥ

teṣu-in them; sva-own; sevā-service; sāmāgrīm-paraphernalia; gṛhitvā-taking; ke 'pi-some; kām api-something; dhāvanti-run; purataḥ-ahead; kecin-some; mattāḥ-mad; bhakti-of devotional service; sudhā-rasaiḥ-with the nectar.

Some were carrying things to offer the Lord and some, introxicated by the nectar of loving devotion, ran ahead.

Śrīla Sanātana Gosvāmī explains that they were carrying parasols, cāmara wisks, and other paraphernalia for worshiping the Lord.

Text 31

evam ātmātma-sevāsu
vyagrāntaḥkaraṇendriyāḥ
vicitra-bhajanānanda-
vinoda-bhara-bhuṣitāḥ

evam-thus; ātma-ātma-sevāsu-in their own services; vyagra-intent; antaḥkaraṇa-mind; indriyāḥ-and senses; vicitra-wonderful; bhajana-devotional service; ānanda-bliss; vinoda-pastimes; bhara-abundance; bhuṣitāḥ-decorated.

Their minds and senses were intent on their own specific services. They were decorated with pastimes of the bliss of wonderful services.

Texts 32 and 33

bhuṣā-bhuṣaṇa-sarvaṅgā
nija-prabhu-varocitāḥ
praṇamantaḥ stavantaś ca
kurvanaś citram īhitam

vitanvato mahā-līlā-
kautukaṁ cakravartivat
lakṣmi-pater bhagavataś
caraṇābja-didṛkṣavaḥ

bhuṣa-of the ornaments; bhuṣaṇa-the ornaments; sarva-all; aṅgāḥ-limbs; nija-own; prabhu-vara-for the excellent Lord; ucitāḥ-proper; praṇamantaḥ-bowing down; stavantaḥ-offering prayers; ca-also; kurvāṇāḥ-doing; citram-wonder; īhitam-activity; vitanvataḥ-doing; mahā-līlā- kautukam-a wonder of great pastimes; cakravartivat-as an emperor; lakṣmi-pateḥ-of the husband of the goddess of fortune; bhagavataḥ-of the Lord; caraṇa-feet; abja-lotus; didṛkṣavaḥ-yearning to see.

All their limbs decorated the decorations they wore. They were glorious as the Lord Himself. Bowing down and reciting prayers, they acted wonderfully. They enjoyed a wonder of great pastimes, as emperors do. They yearned to see the lotus feet of the Lord, the goddess of fortune's husband.

Śrīla Sanātana Gosvāmī explains that their handsomeness and other virtues were like those of the Lord of Vaikuṇṭha Hismelf. Their wonderful activities included chanting and dancing. As an emperor's doorkeepers and other servants eat, drink, and enjoy in royal style, so did they.

Text 34

kecit sa-parivārās te
kecic ca sa-paricchadāḥ
kecid bahir-dhṛta-svīya-
parivāra-paricchadāḥ

kecit-some; sa-with; parivārāḥ-associates; te-they; kecit-some; ca-and; sa-paricchadāḥ-with paraphernalia; kecit-some; bahiḥ-outside; dhṛta-held; svīya-own;

parivāra-associates; paricchadāḥ-and paraphernalia.

Some came with associates, some with paraphernalia, and some with both associates and paraphernalia.

Text 35

svasminn eva vilāpyaike
kṛtsnaṁ parikaraṁ nijam
akiñcanā ivaikāki-
tayā dhyāna-rasāplutāḥ

svasmin-in himself; eva-certainly; vilapya-merging; eke-some; kṛtsnam-completely; parikaram-associates; nijam-own; akiñcanāḥ-not possessing anything; iva-as if; ekākitayā-all alone; dhyāna-of meditation; rasa-in the nectar; āplutāḥ-plunged.

Some merged their associates and paraphernalia in their own selves and became like penniless solitary sages plunged in the nectar of meditation.

Text 36

kecid vicitra-rūpāṇi
dhṛtvā dhṛtvā muhur muhuḥ
vicitra-bhuṣaṇākāra-
vihārāḍhyā manoharāḥ

kecit-some; vicitra-various and wonderful; rūpāṇi-forms; dhṛtvā-manifesting; dhṛtvā-manifesting; muhur muhuḥ-again and again; vicitra-wonderful and various; bhuṣaṇa-ornaments; ākāra-forms; vihāra-pastimes; āḍhyāḥ-opulent; manoharāḥ-charming.

Some moment by moment manifested different wonderful and charming forms, each opulent with different and wonderful ornaments, features, and pastimes.

Text 37

kecin narā vānarāś ca
devā daityās tatharṣayaḥ
pare varṇāśramācāra-

dīkṣā-lakṣaṇa-dhāriṇaḥ

kecit-some; narāḥ-humans; vānarāḥ-monkeys; ca-and; devāḥ-demigods; daityāḥ-demons; tathā-as; ṛṣayaḥ-sages; pare-others; varṇāśrama-ācāra-the activities of varṇāśrama; dīkṣā-initiation; lakṣaṇa-characteristics; dhāriṇaḥ-holding.

Some were humans, some monkeys, some demigods, some demons, and some sages. Other carried the marks of being inititated in the orders of varṇa and āśrama.

Śrīla Sanātana Gosvāmī explains that the forms of the Vaikuṇṭha residents are all eternal and full of knwoledge and bliss. They were not actually humans, or any of these other forms.

Text 38

indra-candrādi-sādṛśas
trinetraś caturānanaḥ
caturbhujaḥ sahasrāsyaḥ
kecid aṣṭabhujās tathā

indra-Indra; candra-Candra; ādi-beginning with; sādṛśaḥ-like; trinetraḥ-three-eyed Lord Śiva; catura-ānanaḥ-four-headed Lord Brahmā; caturbhujaḥ-four arms; sahasra-āsyaḥ-a thousand faces; kecit-some; aṣṭa-bhujāḥ-eight arms; tathā-so.

Some were like Indra, Candra, or the other demigods. Some had three eyes, some four heads, some four arms, some eight arms, and some a thousand faces.

Text 39

etat parama-vaicitrī-
hetuṁ vakṣāmi te 'grataḥ
kṛṣṇa-bhakti-rasāsvādā-
vatāṁ kiṁ syān na sundaram

etat-this; parama-great; vaicitrī-wonder; hetum-the reason; vakṣāmi-I say; te-you; agrataḥ-before; kṛṣṇa-to Lord Kṛṣṇa; bhakti-devotion; rasa-the nectar; āsvādāvatām-tasting; kim-what?; syāt-is; na-not; sundaram-beautiful.

I will tell you the reason for this great wonder: How can they who taste the nectar of devotion to Lord Kṛṣṇa not be handsome?

Śrīla Sanātana Gosvāmī explains that Hanumān, Jambavān, and others were handsome because of their devotion to the Lord.

Texts 40 and 41

sarva-prapañcātītānāṁ
  teṣāṁ vaikuṇṭha-vāsinām
tasya vaikuṇṭhalokasya
  tasya tan-nāyakasya ca

tāni māhātmya-jātāni
  prapañcāntar-gataiḥ kila
dṛṣṭāntair nopayujyante
  na śakyante ca bhāṣitum

sarva-the entire; prapañca-material world; atītānām-beyond; teṣām-of them; vaikuṇṭha-of Vaikuṇṭha; vāsinām-the residents; tasya-of that; vaikuṇṭhalokasya-Vaikuṇṭhaloka; tasya-of Him; tat-of that; nayakasya-the hero; ca-also; tāni-they; māhātmya-from the glories; jātāni-born; prapañca-the material world; antaḥ-gataiḥ-gone within; kila-indeed; dṛṣṭāntaiḥ-with examples; na-not; upayujyante-are proper; na-not; śakyante-are able; ca-and; bhāṣitum-to be said.

The glories of Vaikuṇṭha's residents, who are all beyond the material world of five elements, of Vaikuṇṭhaloka, and of Vaikuṇṭha's hero, cannot be described with examples drawn from the world of five elements.

Śrīla Sanātana Gosvāmī explains that Vaikuṇṭha's residents are eternal and full of knowledge and bliss. They cannot be described with examples drawn from the world of matter. The hero of Vaikuṇṭha here is the Lord.

Texts 42 and 43

tathāpi bhavato brahman
  prapañcāntar-gatasya hi
prapañca-parivārāntar-
  dṛṣṭi-garbhita-cetasaḥ

tad-dṛṣṭānta-kulenaiva

tat tat syād bodhitaṁ sukham
tathety ucyeta yat kiñcit
tadāgaḥ kṣamatāṁ hariḥ

tathāpi-nevertheless; bhavataḥ-of you; brahman-O brahmana; prapañca-the material world; antaḥ-within; gatasya-gone; hi-indeed; prapañca-of the material world; parivāra-associates; antaḥ-within; dṛṣṭi-sight; garbhita-born; cetasaḥ-mind; tad-dṛṣṭānta-kulena-by those examples; eva-indeed; tat tat-that; syāt-is; bodhitam-known; sukham-easily; tathā-so; iti-thus; ucyeta-is said; yat-what; kiñcit-something; tadā-then; agaḥ-offense; kṣamatām-may forgive; hariḥ-Lord Hari.

O brāhmaṇa, because you are a resident of the material world, and because your thoughts and vision are placed within the material world, I have used material examples so certain things may be easily understood. I pray that Lord Hari will forgive any offenses I have committed because of this.

Text 44

tātratyānāṁ ca sarveṣāṁ
teṣāṁ sāmyaṁ parasparam
tāratamyaṁ ca lakṣyeta
na virodhas tathāpi ca

tātratyānām-of they who live there; ca-also; sarveṣām-of all; teṣām-them; sāmyam-equality; parasparam-mutual; tāratamyam-gradations of higher and lower; ca-also; lakṣyeta-seen; na-not; virodhaḥ-contradiction; tathāpi-nevertheless; ca-also.

The residents of Vaikuṇṭha are all equal. Then again, among them there are gradations of higher and lower. There is not contradiction in this.

Śrīla Sanātana Gosvāmī explains that although the residents of Vaikuṇṭha have different powers and opulences, each, according to his own desire, employs all his powers and opulences in serving the Lord.

Text 45

na matsaryādayo doṣāḥ
santi kasyāpi teṣu hi
guṇāḥ svabhāvikā bhānti
nityāḥ satyāḥ sahasraśaḥ

na-not; matsarya-ādayaḥ-beginning with envy; doṣāḥ-faults; santi-are; kasyāpi-of anyone; teṣu-in them; hi-indeed; guṇāḥ-virtues; svabhāvikāḥ-natural; bhānti-shine; nityāḥ-etenral; satyāḥ-transcendental; sahasraśaḥ-thousands.

For them there is no envy nor any other fault. They have thousands of natural, eternal, transcendental virtues.

Śrīla Sanātana Gosvāmī explains that this is described by Lord Brahmā in Śrīmad-Bhāgavatam 3.15.18-19.

Text 46

prapañcāntar-gatā bhoga-
parā viṣayino yathā
bahir-dṛṣṭyā tathekṣyante
te hi muktārcitāṅghrayaḥ

prapañca-the material world; antaḥ-gatāḥ-gone within; bhoga-to material enjoyment; parāḥ-intent; viṣayinaḥ-in the realm of the sense objects; yathā-as; bahiḥ-external; dṛṣṭyā-with vision; tathā-so; īkṣyante-are seen; te-they; hi-indeed; mukta-by the liberated souls; arcita-worshiped; aṅghrayaḥ-their feet.

Although in external vision they may be seen as materialists eager for material pleasure, the liberated souls worship their feet.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 3.15.17 and 3.15.20.

Text 47

te nirvikāratara-prānta-
sīmaṁ prāntaś ca tanvate
vikārāl līlayā citrān
prabhu-līlānusāriṇaḥ

te-they; nirvikāratara-prānta-sīmam-the ultimate of never accepting a material form; prāptāḥ-attained; ca-and; tanvate-manifest; vikārān-forms; līlayā-with pastimes; citrān-wonderful; prabhu-of the Lord; līlā-for pastimes; anusāriṇaḥ-appropriate.

Although they never accept material forms, they do playfully manifest many wonderful forms appropriate for the Lord's pastimes.

Śrīla Sanātana Gosvāmī explains that they do this to please the Lord.

Text 48

atas te 'nyonyam ekatvaṁ
gatā api pṛthag-vidhaḥ
tat-sthānaṁ sa vimānaughas
tātratyaṁ sarvam īdṛśam

ataḥ-then; te-they; anyonyam-together; ekatvam-oneness; gatāḥ-attained; api-although; pṛthag-vidhaḥ-different; tat-sthānam-that place; saḥ-that; vimāna-aughaḥ-with many airplanes; tātratyam-there; sarvam-everything; īdṛśam-like this.

Although they are different, they all have the same nature. That place, its many airplanes, and everything there, are all like that.

Śrīla Sanātana Gosvāmī explains that in Vaikuṇṭha everything is eternal and full of knowledge and bliss. Because everything there is spiritual, it is, in one sense, all one. Still, variety is manifested as a natural feature of the Lord's pastimes. In this way everything there is simultaneously one and different.

Text 49

kadācit svarṇa-ratnādi-
mayaṁ tat tat pratīyate
kadācic ca ghanī-bhūta-
candra-jyotsneva kakkhaṭī

kadācit-sometimes; svarṇa-gold; ratna-and jewels; ādi-beginning with; mayam-consisting of; tat tat-various things; pratīyate-are believed; kadācit-sometimes; ca-also; ghanī-bhūta-intensified; candra-jyotsnā-moonlight; iva-like; kakkhaṭī-soldified.

Sometimes everything there seems made of gold and jewels, and sometimes they seem made of solidified moonlight.

Text 50

kathañcit tat-prabhāvena
vijñātaṁ syān na cānyathā
grahītuṁ kila tad-rūpaṁ
manasāpi na śakyate

kathañcit-somehow; tat-prabhāvena-by that power; vijñātam-understood; syāt-is; na-not; ca-also; anyathā-otherwise; grahītum-to take; kila-indeed; tad-rūpam-that form; manasā-with the mind; api-also; na-not; śakyate-is able.

With power given by the Lord, this place can be understood to a certain extent. It cannot be understood in any other way. The material mind has no power to grasp the truth of it.

Śrīla Sanātana Gosvāmī explains that because it is spiritual, it cannot be understood by the material mind.

Text 51

na kaścit prabhaved boddhuṁ
samyak-svānubhavaṁ vinā
etan-mātrāṁ hi śakyeta
nirūpayitum añjasā

na-not; kaścit-anyone; prabhavet-has the power; boddhum-to understand; samyak-svānubhavam-direct perception; vinā-without; etat-this; mātrām-only; hi-certainly; śakyeta-is able; nirūpayitum-to describe; añjasā-properly.

No one can understand it without having seen it. Only in this way can one properly describe it.

Text 52

teṣu vai dṛśyamāneṣu
tad brahmānubhave sukham
gacchat su-tucchatāṁ sadyo
hriyeva viramet svayam

teṣu-in them; vai-indeed; dṛśyamāneṣu-being seen; tat-that; brahma-of impersonal Brahman; anubhave-in the experience; sukham-the happiness; gacchat-attaining; su-great; tucchatām-insignificance; sadyaḥ-at once; hriyā-with embarrassment; iva-as if; viramet-stops; svayam-personally.

For they who see (Vaikuṇṭha) the happiness of seeing the impersonal Brahman becomes very insignificant. It stops, as if it were embarrassed.

Texts 53 and 54

svārāmāḥ pūrṇa-kāmā ye
sarvāpekṣa-vivarjitāḥ
jñātaṁ prāptaṁ nijaṁ kṛtsnaṁ
tyaktvā vaiṣṇava-saṅgataḥ

sārāsāra-vicārāptyā
bhakti-mārgaṁ viśanti yat
tad-dhetus tatra yātenā-
nubhūto dārḍhyato mayā

svārāmāḥ-self-satisfied; pūrṇa-kāmāḥ-all their desires fulfilled; ye-who; sarva-everything; āpekṣa-in relation to; vivarjitāḥ-renounced; jñātam-understood; prāptam-attained; nijam-their own; kṛtsnam-everything; tyaktvā-abandoning; vaiṣṇava-of devotees; saṅgataḥ-from the association; sāra-the vaulable; asāra-and the worthless; vicāra-discrimination; āptyā-by the attainment; bhakti-of devotional service; mārgam-the path; viśanti-enter; yat-what; tat-of that; hetuḥ-the reason; tatra-there; yātena-gone; anubhūtaḥ-experienced; dārḍhyataḥ-firmly; mayā-by me.

Self-satisfied impersonalists, whose desires are all fulfilled, and who have renounced everything, when they have the association of Vaiṣṇavas give up everything they have learned and attained, and, understanding what is really valuable and what is worthless, enter the path of devotional service. I have personally seen this very clearly.

Text 55

gacchad-āgacchato 'haṁ tān
paśyann idam acintayam
īdṛśāḥ sevakāḥ yasya
sa prabhur nāma kīdṛśaḥ

gacchad-āgacchataḥ-going and coming; aham-I; tān-them; paśyan-seeing; idam-this; acintayam-I thought; īdṛśāḥ-like this; sevakāḥ-a servant; yasya-of whom; saḥ-He; prabhuḥ-the Lord; nāma-indeed; kīdṛśaḥ-like what?

Seeing them coming and going, I thought: "If His servants are like this, what is the Lord like?"

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra saw that the servants of the Lord of Vaikuṇṭha were glorious with handsomeness, opulences, powers, and many other things. He wondered: "How glorious must be the person they serve!"

Texts 56 and 57

itthaṁ harṣa-prakarṣeṇot-
tiṣṭhan upaviśan bhṛśām
go-pure vartamāno 'haṁ
tair jāvenaitya pārṣadaiḥ

antaḥ praveśyamāno yat
dṛṣṭavān adbhutādbhutam
vaktuṁ tad-dvi-parārdhena
sahasrāsyo 'pi na kṣamaḥ

ittham-thus; harṣa-happiness; prakarṣeṇa-by great; uttiṣṭhan-standing; upaviśan-sitting; bhṛśām-greatly; go-pure-in the gateway; vartamānaḥ-being; aham-I; taiḥ-by them; jāvena-quickly; etya-going; pārṣadaiḥ-with the associates of the Lord; antaḥ-within; praveśyamānaḥ-entering; yat-what; dṛṣṭavān-saw; adbhuta-adbhutam-wonder of wonders; vaktum-to speak; tad-dvi-parārdhena-with two parardhas (the lifetime of Brahmā); sahasra-āsyaḥ-Ananta, who has a thousand faces; api-even; na-not; kṣamaḥ-is able.

Dragged by joy, I stood and then I sat down as I waited by the gate. Then by the Lord's associates I was quickly brought inside. Then I saw a wonder of wonders. Even Lord Ananta with His thousands of mouths could not describe it in the time of Brahmā's life.

Text 58

dvāre dvāre dvāra-pālās
tādṛśā eva māṁ gatam
praveśayanti vijñāpya
vijñāpyeva nijādhipam

dvāre dvāre-at every door; dvāra-pālāḥ-doorkeepers; tādṛśāḥ-like that; eva-indeed; mām-to me; gatam-gone; praveśayanti-cause to enter; vijñāpya-informing;

vijñāpya-informing; iva-as if; nija-own; adhipam-master.

There were gate after gate, and at each gate there were gatekeepers as before. Each time the gatekeepers informed their master and then allowed me to enter.

Texts 59 and 60

prati-dvarāntare gatvā
gatvā tat-pratihāribhiḥ
praṇamyamāno yo yo hi
tat-pradeśadhikāravān

dṛśyate sa sa manyeta
jagadīśo mayā kila
pūrvavat sa-bhramāveśāt
namyate stuyate muhuḥ

prati-dvarāntare-to each gate; gatvā gatvā-going; tat-pratihāribhiḥ-by the gatekeepers; praṇamyamānaḥ-being bowed down; yaḥ yaḥ-whoever; hi-indeed; tat-pradeśa-of that place; adhikāravān-the ruler; dṛśyate-is seen; saḥ-he; sa-not; manyeta-is considered; jagadīśaḥ-the Lord of the universes; mayā-by me; kila-indeed; pūrvavat-as before; sa-bhrama-with respect; āveśāt-from the entrance; namyate-is bowed down; stuyate-is glorified; muhuḥ-again and again.

As I went to each gate I saw there was one leader to whom the gatekeepers bowed down. I thought this must be the Lord of the universes and I also bowed down to him and glorified him again and again.

Śrīla Sanātana Gosvāmī explains that this leader was the supervisor of the gatekeepers.

Text 61

atha taiḥ pārṣadaiḥ snigdhair
asādharaṇa-lakṣaṇam
prabhor vijñāpito 'haṁ ca
sikṣitaḥ stavanādikam

atha-then; taiḥ-by them; pārṣadaiḥ-the Lord's associates; snigdhaiḥ-affectionate; asādharaṇa-extraordinary; lakṣaṇam-characteristsics; prabhoḥ-of the Lord;

vijñāpitaḥ-informed; aham-I; ca-and; sikṣitaḥ-instructed; stavana-ādikam-beginning with prayers.

Then the Lord's affectionate associates described to me the Lord's uncommon features and taught me how to glorify and worship Him.

Śrīla Sanātana Gosvāmī explains that the gatekeepers described the Lord's Śrīvatsa mark and other features.

Texts 62 and 63

mahā-mahā-citra-vicitra-geha-
dvāra-pradeśān atigamya vegāt
śrīman-mahalla-pravarasya madhye
prāsāda-vargaiḥ pariṣevitāṅghrim

prāsādam ekaṁ vividhair mahattā-
pūrair viśiṣṭaṁ para-sīma yātaiḥ
prāpto 'ham āditya-sukhāṁsu-koṭi-
kāntiṁ mano-locana-vṛtti-coram

mahā-mahā-citra-vicitra-very wonderful and colorful; geha-of the home; dvāra-pradeśān-the entrances; atigamya-approaching; vegāt-quickly; śrīman-mahalla-pravarasya-of the palace; madhye-in the middle; prāsāda-vargaiḥ-with the palaces; pariṣevita-served; aṅghrim-feet; prāsādam-palace; ekam-one; vividhaiḥ-with various; mahattā-of greatnesses; pūraiḥ-with a flood; viśiṣṭam-distinguished; para-sīma-the ultimate; yātaiḥ-attained; prāpto -attained; aham-I; āditya-of suns; sudhāṁsu-and moons; koṭi-millions; kāntim-splendor; manaḥ-mind; locana-eyes; vṛtti-activities; coram-stealing.

Passing through many very wonderful and colorful gates, I came to a very glorious palace, its feet served by by many other palaces. This one palace was most excellent. It was flooded with glory. It was more splendid than millions of suns and moons. It charmed the eyes and the heart.

Texts 64 and 65

tad-antare ratna-varāvalī-lasat-
suvarṇa-siṁhāsana-rāja-mūrdhani

su-jāta-kāntāmala-haṁsa-tūliko-
pari prasannākṛśa-candra-sundaram

mṛdūpadhānaṁ nija-vāma-kakṣa-
kaphoṇinākrāmya sukhopaviṣṭam
vaikuṇṭha-nāthaṁ bhagavantam ārād
apaśyam agre nava-yauvaneṣām

tad-antare-inside; ratna-vara-āvalī-with many excellent jewels; lasat-shining; suvarṇa-gold; siṁhāsana-throne; rāja-king; mūrdhani-on the head; su-jāta-kānta-amala-very beautiful and splendid; haṁsa-swan; tūlika-cushion; upari-above; prasanna-happy; ākṛśa-attractive; candra-moon; sundaram-beautiful; mṛdu-soft; upadhānam-cushion; nija-own; vāma-left; kakṣa- kaphoṇinā-with the elbow; ākrāmya-resting; sukha-comfortably; upaviṣṭam-seated; vaikuṇṭha-of Vaikuṇṭha; nātham-the Lord; bhagavantam-supremely opulent; ārāt-from a distance; apaśyam-I saw; agre-ahead; nava-yauvaneśam-glorious in eternal youth.

Inside I saw, far away, on a regal golden throne glistening with many jewels, happily sitting a splendid white swan-cushion, handsome as a splendid moon, and His left elbow resting on a soft cushion, the supremely opulent and eternally youthful Lord of Vaikuṇṭha, . . .

Text 66

saundarya-mādhuryamayāṅga-kāntyā
nūtnāmbuda-śrī-harayā sphurantyā
ratnācita-svarṇa-vibhuṣita-srag-
vastrānulepādi-vibhuṣayantam

saundarya-of handsomeness; mādhuryamaya-with the sweetness; aṅga-of the body; kāntyā-with splendor; nūtna-new; ambuda-cloud; śrī-glory; harayā-eclipsing; sphurantyā-manifested; ratna-with jewels; ācita-studded; svarṇa-gold; vibhuṣita-decorated; srag-necklace; vastra-garments; anulepa-ointments; ādi-beginning with; vibhuṣayantam-decorating.

. . . who with His sweetly handsome limbs' glory, which eclipsed the glory of new clouds, decorated His ornaments of jewels and gold, His garments, and His scented ointments, . . .

Text 67

kaṅkanāṅgada-vibhuṣaṇāyata-
sthūla-vṛtta-vilasac-catur-bhujam

pīta-paṭṭa-vasana-dvayāñcitaṁ
    cāru-kuṇḍala-kapola-maṇḍalam

kaṅkana-aṅgada-vibhuṣaṇa-āyata-wearing bracelets and armlets and other ornaments; sthūla-vṛtta-broad; vilasat-splendid; catuḥ-four; bhujam-arms; pīta-yellow; paṭṭa-silk; vasana-garments; dvaya-two; āñcitam-wearing; cāru-beautiful; kuṇḍala-earrings; kapola-of the cheeks; maṇḍalam-the circle.

. . . whose splendid and broad four arms were decorated with bracelets and amrlets, who wore two yellow silk garments, the circle of whose cheeks had beautiful earings, . . .

Text 68

kaustubhābhāraṇa-pīna-vakṣasaṁ
    kāmbu-kaṇṭha-dhṛta-mauktikāvalim
sa-smitāmṛta-mukhendum adbhuta-
    prekṣaṇollasita-locanāmbujam

kaustubha-the Kaustubha jewel; ābhāraṇa-ornament; pīna-broad; vakṣasam-chest; kāmbu-conchshell; kaṇṭha-neck; dhṛta-held; mauktika-of pearls; āvalim-a series; sa-smita-of a handsome smile; amṛta-nectar; mukha-face; indum-moon; adbhuta-wonderful; prekṣaṇa-glances; ullasita-shining; locana-eyes; ambujam-lotus.

. . . whose broad chest was decorated with the Kaustubha jewel, whose conchshell neck held a strand of pearls, the moon of whose face held the nectar of a charming smile, the lotus of whose eyes glittered with wonderful glances, . . .

Text 69

kṛpā-bharodyad-vara-cilli-nartanam
    sva-vāma-pārśva-sthitayātma-yogyayā
nivedyamānaṁ ramayā sa-vibhramaṁ
    pragṛhya tāmbūlam adāntam uttamam

kṛpā-of compassion; bhara-abundance; udyat-rising; vara-excellent; cilli-eyebrows; nartanam-dancing; sva-own; vāma-left; pārśva-side; sthitayā-situated; ātma-to Himself; yogyayā-suitable; nivedyamānam-offering prayers; ramayā-by the goddess of fortune; sa-vibhramam-with reverence; pragṛhya-taking; tāmbūlam-betelnuts; adāntam-chewing; uttamam-sublime.

. . . whose eyebrows danced with great mercy, to whom the goddess of fortune, appropriately staying at His left side, respectfully offered prayers, who took and chewed sublime betelnuts, . . .

Text 70

tad-rāga-kāntādhara-bimba-kānti-
sambhinna-kundāmala-dānta-paṅktyāḥ
dīpti-prakāśojjvala-hāsa-rāsaṁ
narmokti-bhaṅgi-hṛta-bhakta-cittam

tad-rāga-red; kānta-splendor; ādhara-lips; bimba-bimba fruit; kānti-splendor; sambhinna-broken; kunda-jasmine flowers; amala-white; dānta-of teeth; paṅktyaḥ-rows; dīpti-prakāśa-splendor; ujjvala-splendid; hāsa-laughter; rāsam-abundance; narma-joking; ukti-words; bhaṅgi-waves; hṛta-charmed; bhakta-of the devotees; cittam-the hearts.

. . . whose glorious laughter was illumined by a row of white jasmine-flower teeth breaking through the glory of the red bimba fruits of His lips, the waves of whose joking words charmed His devotees' hearts, . . .

Text 71

kare patad-graha-bhṛtā dharaṇyā
kaṭākṣa-bhaṅgyā muhur arcyamānam
sudarśanādyair vara-mūrtimadbhiḥ
śirastha-cihnaiḥ pariṣevyamānam

kare-in His hand; patat-fallen; grāha-betel leaf; bhṛtā-held; dharaṇyā-by Dharaṇī-devī; kaṭākṣa-bhaṅgyā-with waves of sidelong glances; muhuḥ-again and again; arcyamānam-worshiped; sudarśana-with the Sudarśana-cakra; ādyaiḥ-beginning with; vara-mūrtimadbhiḥ-beautiful forms; śirastha-on the head; cihnaiḥ-with marks; pariṣevyamānam-served.

. . . whom Goddess Dharaṇī, holding a leaf in her hand, and splashing Him with waves of sidelong glances, worshiped again and again, whom the Sudarśana-cakra and other handsome weapons, bearing auspiucious markings on their heads, served, . .

Śrīla Sanātana Gosvāmī explains that Goddess Dharaṇī held a leaf to collect betelnuts after the Lord had chewed them. The Lord's club, conch, sword, and bow were among the weapons worshiping Him.

Text 72

cāmara-vyajana-pādukādika-
śrī-paricchada-gaṇollasat-karaiḥ
sevakaiḥ sva-sādṛśair avasthitair
āvṛtaṁ paricaradbhir ādarāt

cāmara-camara wisks; vyajana-fans; pāduka-slippers; ādika-beginning with; śrī-paricchada-gaṇa-with a host of paraphernalia; ullasat-shining; karaiḥ-with hands; sevakaiḥ-by servants; sva-sādṛśaiḥ-like Himself; avasthitaiḥ-situated; āvṛtam-surrounded; paricaradbhiḥ-serving; ādarāt-with reverence.

. . . whom many servants glorious as the Lord and their hands splendid with cāmara wisks, fans, slippers, and other beautiful paraphernalia, respectfully surrounded and served, . . .

Text 73

bhaktyānataiḥ śeṣa-suparṇa-viṣvak-
senādibhiḥ pārṣada-varga-mukhyaiḥ
kṛtvañjaliṁ mūrdhny avatiṣṭhamānair
agre vicitroktibhir īḍyamānam

bhaktyā-with devotion; ānataiḥ-bowing down; śeṣa-Śeṣa; suparṇa-Garuḍa; viṣvaksena-Viṣvaksena; ādibhiḥ-beginning with; pārṣada-varga-mukhyaiḥ-by the best of the Lord's associates; kṛtvā añjalim-with folded hands; mūrdhni-on their heads; avatiṣṭhamānaiḥ-placing; agre-ahead; vicitra-wonderful; uktibhiḥ-with words; īḍyamānam-worshiped.

. . . whom Śeṣa, Garuḍa, Viṣvaksena, and many other important associates, their folded palms blaced on reverentially bowed heads, worshiped with wonderful words, . . .

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 8.21.16-17.

Text 74

śrī-nāradasyādbhuta-nṛtya-vīṇā-
gitādi-bhaṅgīmaya-cāturībhiḥ

tābhyāṁ priyābhyāṁ kamalādharābhyāṁ
sārdhaṁ kadācid vihasantam uccaiḥ

śrī-nāradasya-of Nārada Muni; adbhuta-wonderful; nṛtya-dancing; vīṇā-vina; gita-singing; ādi-beginning with; bhaṅgimaya-graceful; caturibhiḥ-with artistic skill; tābhyām-by them; priyābhyām-two dear associates; kamalā-by Lakṣmī; dharābhyām-and Dharaṇī; sārdham-with; kadācit-sometimes; vihasantam-laughing; uccaiḥ-loudly.

. . . whom Śrī Nārada worshiped with graceful artistry of wonderful singing, dancing, and vīṇā music, who joked and laughed with His beloved Lakṣmī and Dharaṇī, . . .

Text 75

sva-bhakta-vargasya tad-eka-cetasaḥ
kadācid ānanda-viśeṣa-vṛddhaye
prasarya pādāmbuja-yugmam ātmanaḥ
samarpaneṇaiva lasantam adbhutam

sva-own; bhakta-of devotees; vargasya-of the group; tad-eka-cetasaḥ-their hearts fixed on Him alone; kadācit-sometimes; ānanda-bliss; viśeṣa-specific; vṛddhaye-to increase; prasarya-extending; pādāmbuja-yugmam-two lotus feet; ātmanaḥ-self; samarpaneṇa-by offering; eva-indeed; lasantam-shining; adbhutam-wonderful.

. . . and who, to fill with bliss the devotees whose hearts were fixed on Him alone, placed on them His splendid and wonderful lotus feet.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 3.8.26.

Text 76

tad-darśanānanda-bhareṇa teṣāṁ
vismṛtya śikṣāṁ bata pārṣadānām
gopāla he jīvitam ity abhikṣṇaṁ
krośann adhāvaṁ parirambhaṇāya

tad-darśana-seeing Him; ānanda-bhareṇa-with great bliss; teṣām-of them; vismṛtya-forgetting; śikṣām-instruction; bata-indeed; pārṣadānām-of the associates; gopāla-O Gopāla; he-O; jīvitam-life; iti-thus; abhikṣṇam-at every moment; krośan-crying; adhāvam-I ran; parirambhaṇāya-to embrace.

Filled with bliss by seeing Him, and fogetting the instructions of the Lord's associates, I called out "O Gopāla! O my life!" Shedding tears, I ran to embrace Him.

Śrīla Sanātana Gosvāmī explains that the Lord's associates had instructed him to offer prayers.

Text 77

pṛṣṭhe sthitair vijñā-varair dhṛtas tair
dīno mahā-kāku-kulaṁ prakurvan
premātirekeṇa vinirjito 'haṁ
samprāpya mohaṁ nyapataṁ tad-agre

pṛṣṭhe-at the back; sthitaiḥ-standing; vijñā-varaiḥ-very wise; dhṛtaḥ-held; taiḥ-by them; dīnaḥ-poor; mahā-kāku-kulam-many very plaintive words; prakurvan-doing; prema-ātirekeṇa-by great love; vinirjitaḥ-overwhelmed; aham-I; samprāpya-ataining; moham-unconsciousness; nyapatam-I fell; tat-Him; agre-before.

Held by some wise associates standing behind the Lord, I piteously begged with many plaintive words, and then, overcome with love, I fainted unconscious in the Lord's presence.

Text 78

utthāpya tair eva balāc cireṇa
samjñāṁ praṇīto 'śru-nipāta-vighnam
sammārjanenābhibhāvān karābhyāṁ
netre prayatnād udamīlayaṁ dve

utthāpya-picked up; taiḥ-by them; eva-certainly; balāt-forcibly; cireṇa-quickly; samjñām-consciousness; praṇītaḥ-brought to; aśru-of tears; nipāta-falling; vighnam-impediment; sammārjanena-by wiping; abhibhavan-overcome; karābhyām-with both hands; netre-both eyes; prayatnāt-carefully; udamīlayam-opened; dve-both.

They quickly picked me up and I regained consciousness. Tears blocked my eyes. Carefully wiping the tears with my hands, I opened my eyes.

Text 79

tāvad dayālu-pravareṇa tena
snehena gambhīra-mṛdu-svareṇa
svastho bhavāgaccha javena vatsety
ādy-ucyamānaṁ śrutavān vaco 'ham

tāvat-then; dayālu-pravareṇa-most merciful; tena-by Him; snehena-affectionate; gambhīra-deep; mṛdu-gentle; svareṇa-with sound; svasthaḥ-composed; bhava-become; āgaccha-come; javena-quickly; vatsa-O child; iti-thus; ādi-beginning; ucyamānam-being said; śrutavān-heard; vacaḥ-words. 'ham

Then I heard the most merciful and affectionate Lord, in a deep, soft voice, say some words beginning with: "Be calm. Come, child, at once."

Śrīla Sanātana Gosvāmī explains that some of the other words the Lord spoke were: "Give up this awe and reverence. Come and talk with Me."

Text 80

harṣasya kaṣṭhāṁ paramāṁ tato gato
nṛtyan-mahonmāda-gṛhitavān muhuḥ
bhraṣyann amībhiḥ parama-prayāsataḥ
samprāpitaḥ sthairyam atha prabodhitaḥ

harṣasya-of happiness; kaṣṭhām-the ultimate; paramām-highest; tataḥ-then; gataḥ-attained; nṛtyat-dancing; mahā-great; unmāda-madness; gṛhitavān-possessed; muhuḥ-again and again; bhraṣyan-breaking; amībhiḥ-by them; parama-prayāsataḥ-with great effort; samprāpitaḥ-attained; sthairyam-calmness; atha-then; prabodhitaḥ-awakened.

Then I attained the ultimate in happiness. Again and again I danced as a man possessed. The Lord's associates carefully made me calm down.

Text 81

śrī-bhagavān uvāca

svāgataṁ svāgataṁ vatsa
diṣṭyā diṣṭyā bhavān mayā
saṅgo 'tra tvad-īkṣāyāṁ

ciram utkaṇṭhitena hi

śrī-bhagavān-the Lord; uvāca-said; svāgatam-welcome; svāgatam-welcome; vatsa-O child; diṣṭyā-by good fortune; diṣṭyā-by good fortune; bhavān-you; mayā-with Me; saṅgaḥ-associated; atra-here; tvat-you; īkṣāyām-top see; ciram-for a long time; utkaṇṭhitena-longing; hi-indeed.

Then the Lord said: Welcome! Welcome! Child, it is so fortunate, so fortunate, that you are here with Me. For so long I have longed to see you.

Text 82

bahūni gamitāny aṅga
janmāni bhavatā sakhe
kathañcid api mayy abhi-
mukhyaṁ kiñcid akāri na

bahūni-many; gamitāni-passed; aṅga-beloved; janmāni-births; bhavatā-by you; sakhe-O friend; kathañcit-somehow; api-also; mayi-in Me; abhimukhyam-before; kiñcit-something; akāri-did; na-not.

Dear friend, somehow you passed many births without coming to see Me.

Text 83

asminn asminn ihehaiva
bhave bhāvī mad-unmukhaḥ
ity āśayā tavātyantaṁ
nartito 'smi yad-ajñā-vat

asmin asmin iha-here and here and here; iha-and here; eva-indeed; bhāve bhāvi-is; mat-Me; unmukhaḥ-eager; iti-thus; āśayā-with the hope; tava-of you; atyantam-greatly; nartitaḥ-danced; asmi-I; yat-of which; ajña-ignorant; vat-like.

Hoping that in this, in this, in this, in this birth you would turn to Me, I danced as a fool.

Text 84

chalaṁ ca na labhe kiñcid
yenādyaṁ paripālayan

nibandhaṁ sva-kṛtaṁ bhrātar
    ānayāmy ātmanaḥ padam

chalam-pretext; ca-and; na-not; labhe-I obtained; kiñcit-anything; yena-by which; ādyam-present; paripālayan-making; nibandham-relation; sva-kṛtam-accepted; bhrātaḥ-O brother; ānayāmi-I bring; ātmanaḥ-to My own; padam-place.

Brother, I could not find a pretext to bring you to My abode and still protect the ancient rules of religion.

Śrīla Sanātana Gosvāmī explains that had Gopa-kumāra chanted the holy name, even as Ajāmila and others had done, the Lord could have brought him to His abode.

Texts 85 and 86

tat te mayy akṛpāṁ vīkṣya
    vyagro 'nugraha-kātaraḥ
anādiṁ setum ullaṅghya
    tvaj-janmedam akārayam

śrīmad-govardhane tasmin
    nija-priyatamāspade
svayam evābhavaṁ tāta
    jayantākhyaḥ sa te guruḥ

tat-that; te-to you; mayi-to Me; akṛpām-without mercy; vīkṣya-seeing; vyagraḥ-agitated; anugraha-with mercy; kataraḥ-tormented; anādim-beginningless; setum-bridge; ullaṅghya-crossing; tvat-your; janma-birth; idam-this; akārayam-I created; śrīmad-govardhane-on Govardhana Hill; tasmin-there; nija-own; priyatama-favorite; āspade-abode; svayam-personally; eva-indeed; abhavam-I was; tāta-O beloved; jayanta-Jayanta; ākhyaḥ-named; saḥ-he; te-your; guruḥ-guru.

Seeing that you had not attained My mercy, I became overcome with mercy for you. Ignoring the rules of karma, I gave you a birth on Govardhana Hill, My favorite place, and then, O dear friend, I became your guru, who was named Jayanta.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 2.7.42.

Text 87

kāmaṁ dīrghatamaṁ me 'dya
    cirāt tvaṁ samapūrayaḥ
svasya me 'pi sukhaṁ puṣṇann
    atraiva nivasa sthiraḥ

kāmam-desire; dīrghatamam-very long; me-of me; adya-today; cirāt-quickly; tvam-you; samapūrayaḥ-fulfilled; svasya-own; me-of Me; api-also; sukham-happiness; puṣṇan-increasing; atra-here; eva-certainly; nivasa-reside; sthiraḥ-always.

Today you have suddenly fulfilled my long-cherished desire. Please stay here always and make Me happy.

Text 88

śrī-gopa-kumāra uvāca

etac chrī-bhagavad-vākya-
    mahā-pīyūṣa-pānataḥ
matto 'haṁ nāśakaṁ stotuṁ
    kartuṁ jñātuṁ ca kiñcana

śrī-gopa-kumāra uvāca-Śrī Gopa-kumāra said; etat-this; śrī-bhagavad-vākya-of the Lord's words; mahā-great; pīyūṣa-nectar; pānataḥ-from drinking; mattaḥ-intoxicated; aham-I; na-not; aśakam-am able; stotum-to glorify; kartum-to do; jñātum-to understand; ca-also; kiñcana-anything.

Śrī Gopa-kumāra said: Intoxicated by drinking the sweet nectar of the Lord's words, I did not have the power to recite any prayers, to understand anything, or to do anything.

Text 89

agre sthitā tasya tu venu-vādakā
    gopārbha-veśāḥ katicin mayā samāḥ
āśvāsya viśvasya ca venu-vādane
    pravārtayan snigdhatarā vikṛṣya mām

agre-in the presence; sthitā-standing; tasya-of Him; tu-indeed; venu-the flute;

vādakā-playing; goparbha-veśāḥ-cowherd boys; katicit-some; mayā-with me; samaḥ-equal; āśvāsya-comforting; viśvāsya-giving faith; ca-also; venu-vādane-in the flute-player; pravārtayan-starting; snigdhatarāḥ-very affectionate; vikṛṣya-attracting; mām-me.

In the Lord's presence came some cowherd boys like myself, who were playing flutes. Very affectionate, they took me in their midst and encouraged me to play the flute.

Text 90

etāṁ sva-vaṁśīṁ bahudhā ninādayan
govardhanādri-prabhavāṁ mahā-priyām
śrī-mādhavaṁ taṁ samatoṣayaṁ mahā-
vaidagdhya-sindhuṁ sa-gaṇaṁ kṛpā-nidhim

etam-this; sva-own; vaṁsim-flute; bahudhā-many; ninādayan-playing; govardhana-adri-on Govardhana Hill; prabhavam-born; mahā-priyam-very dear; śrī-mādhavam-Lord Mādhava; tam-Him; samatoṣayam-I pleased; mahā-vaidagdhya-of great skill; sindhum-an ocean; sa-gaṇam-with associates; kṛpā-of mercy; nidhim-a treasure-house.

In many ways playing on my favorite flute from Govardhana Hill, I pleased Lord Mādhava, who is an ocean of artistic skill and a treasure-house of mercy, and who was surrounded by His associates.

Text 91

yathā-kālaḥ tataḥ sarve
niḥsaranto mahā-śriyaḥ
ājñāya nirgamānicchuṁ
yuktyā māṁ bahir ānayan

yathā-as; kālaḥ-time; tataḥ-so; sarve-all; niḥsarantaḥ-go; mahā-śriyaḥ-great opulences; ājñayā-by the order; nirgam-to go; anicchum-not desiring; yuktyā-properly; mām-me; bahiḥ-outside; ānayan-leading.

At a certain time they all left. By the goddess of fortune's order they took me outside, although I was not willing to go.

Śrīla Sanātana Gosvāmī explains that this was the time for the Lord to take His

meal.

Text 92

tatrāparasyeva mahā-vibhūtir
upasthitās tāḥ parihṛtya dūre
svayaṁ satīr ātmani cāprakāśya
gopārbha-rūpo nyavasaṁ pureva

tatra-there; aparasya-of someone else; iva- as if; mahā-vibhūtiḥ-great opulence; upasthitaḥ-situated; tāḥ-they; parihṛtya-abandoning; dūre-far away; svayam-personally; satīḥ-transcendental; ātmani-in the self; ca-also; aprakāśya-not manifesting; gopārbha-rūpaḥ-the form of a cowherd boy; nyavasam-stayed; purā-before; iva-as if.

Great opulences surrounded me, but I shunned them. I stayed as a cowherd boy, as I had been before.

Text 93

sac-cid-ānanda-rūpās tāḥ
sarvās tatra vibhūtayaḥ
svādhīnā hi yathā-kāmaṁ
bhaveyuḥ samprakāśitāḥ

sat-cid-ānanda-rūpāḥ-forms of eternity, knowledge, and bliss; tāḥ-they; sarvāḥ-all; tatra-there; vibhūtayaḥ-opulences; svādhīnāḥ-independent; hi-indeed; yathā-kāmam-as desired; bhaveyuḥ-became; samprakāśitāḥ-manifest.

The opulences there have forms of eternity, knowledge, and bliss. They are independent and are manifest as they like.

Text 94

itthaṁ tu vaibhavābhāve
vaibhavaṁ vaibhave 'pi ca
akiñcanatvaṁ ghaṭate
vaikuṇṭhe tat-svabhāvataḥ

ittham-thus; tu-indeed; vaibhava-of opulence; abhāve-in non-existence; vaibhavam-opulence; vaibhave-in opulence; api-also; ca-and; akiñcanatvam-the state of not having anything; ghaṭate-is; vaikuṇṭhe-in Vaikuṇṭha; tat-svabhāvataḥ-

by that nature.

Whether opulences are manifest or not, humbleness is present as a natural feature in Vaikuṇṭha.

Text 95

tathāpi pūrvābhyāsasya
balena mahatā prabhoḥ
bhajanaṁ khalu manye 'haṁ
dīna-vṛttyā sadā sukham

tathā api-still; pūrva-previous; abhyāsāsya-practice; balena-by the strength; mahatā-great; prabhoḥ-of the Lord; bhajanam-the worship; khalu-indeed; manye-think; aham-I; dīna-of the poor; vṛttyā-by the actions; sadā-always; sukham-happiness.

By the great strength of my previous activities, I considered humble worship of the Lord eternal happiness.

Text 96

tadā hṛdīdaṁ pariniścitaṁ mayā
dhruvaṁ svakīyākhila-janma-karmaṇām
phalasya labhyasya kilādhunā parā
sīmā samāptā bhagavat-kṛpā-bharāt

tadā-then; hṛdi-in the heart; idam-this; pariniścitam-decided; mayā-by me; dhruvam-always; svakīya-own; akhila-all; janma-of births; karmaṇām-of actions; phalasya-of the fruit; labhyasya-to be attained; kila-indeed; adhunā-now; parā-supreme; sīmā-ultimate; samāptā-obtained; bhagavat-kṛpā-bharāt-by the Lord's mercy.

Then in my heart I decided that, by the Lord's mercy, I had attained the highest fruit of all I had done in all my births.

Text 97

aho sukhaṁ kīdṛg idaṁ durūham
aho padaṁ kīdṛg idaṁ mahiṣṭham

aho mahāścaryataraḥ prabhuś ca
    kīdṛk tathāścaryatarā kṛpāsya

ahaḥ-Oh; sukham-happiness; kīdṛk-like what?; idam-this; durūham-rare; ahaḥ-Oh; padam-abode; kīdṛk-like what?; idam-this; mahiṣṭham-great; ahaḥ-Oh; mahā-āścaryataraḥ-great wonder; prabhuḥ-the Lord; ca-also; kīdṛk-like what?; tathā-then; āścaryatarā-very wonderful; kṛpā-mercy; asya-of Him.

What rare happiness! What a glorious place! What a wonderful Lord! What wonderful mercy!

Text 98

atha prabhoś cāmara-vījanātmikaṁ
    samīpa-sevāṁ kṛpayādhilambitaḥ
nijāṁ ca vaṁśīṁ raṇayan samāpnavaṁ
    tad-ikṣaṇānanda-bharaṁ nirantaram

atha-then; prabhoḥ-of the Lord; cāmara-camara; vījana-fan; ātmikam-self; samīpa-near; sevām-service; kṛpayā-with mercy; adhilambitaḥ-situated; nijām-own; ca-and; vaṁśīm-flute; raṇayan-playing; samāpnavam-yi attained; tad-ikṣaṇa-of His glance; ānanda-bharam-great happiness; nirantaram-eternal.

By the Lord's mercy I fanned Him with a cāmara wisk and performed other personal services. When I played the flute His glance brought me eternal bliss.

Text 99

pūrvābhyāsa-vaśenānu-
    kīrtayāmi kadāpy aham
bahudhoccair aye kṛṣṇa
    gopāleti muhur muhuḥ

pūrva-previous; ābhyāsa-practice; vaśena-by the power; anukīrtayāmi-I glorify; kadāpi-sometimes; aham-I; bahudhā-in many ways; uccaiḥ-aloud; aye-O; kṛṣṇa-Kṛṣṇa; gopāla-Gopāla; iti-thus; muhuḥ muhuḥ-again and again.

By the strength of my previous actions sometimes I would call out, "O Kṛṣṇa! O Gopāla!" again and again.

Text 100

gokulācāritaṁ cāsya
    mahā-māhātmya-darśakam
parama-stotra-rūpeṇa
    sākṣād gāyāmi sarvadā

gokula-in Gokula; ācāritam-pastimes; ca-also; asya-of Him; mahā-māhātmya-great glories; darśakam-revealing; parama-stotra-rūpeṇa-with many prayers; sākṣāt-directly; gāyāmi-I sing; sarvadā-always.

With many prayers I would always sing the great glories of the Lord's pastimes in Gokula.

Text 101

tātratyair bahir āgatya
    tair hasadbhir ahaṁ muhuḥ
snehārdra-hṛdayair uktaḥ
    sikṣayadbhir iva sphuṭam

tātratyaiḥ-by the people there; bahiḥ-outside; āgatya-being brought; taiḥ-by them; hasadbhiḥ-laughing; aham-I; muhuḥ-again and again; sneha-with love; ardra-melting; hṛdayaiḥ-herats; uktaḥ-said; śikṣayadbhiḥ-teaching; iva-as if; sphuṭam-manifested.

Smiling and laughing, the residents of Vaikuṇṭha took me outside and, their hearts melting with love, again and again spoke to me many words of instruction.

Text 102

śrī-vaikuṇṭha-vāsina ūcuḥ

maivaṁ sambodhayeśeśāṁ
    mā ca saṅkīrtayes tathā
upaślokaya māhātmyam
    anantaṁ tvad-bhūtādbhutam

śrī-vaikuṇṭha-vāsinaḥ ūcuḥ-the residents of Vaikuṇṭha said; mā-don't; evam-thus; sambodhaya-address; īśa-of lords; īśām-the Lord; mā-don't; ca-also; saṅkīrtayeḥ-glorify; tathā-thus; upaślokaya-glorify in verse; māhātmyam-glory; anantam-limitless; tvat-of you; bhūta-manifest; adbhutam-wonderful.

The residents of Vaikuṇṭha said: Don't address the Lord of lord's in that way. Don't praise Him in that way. With elegant verses you should praise His real, limitless greatness.

Text 103

saṁhārāyaiva duṣṭānāṁ
śiṣṭānāṁ pālanāya ca
kaṁsaṁ vañcayatānena
gopatvaṁ māyayā kṛtam

saṁhārāya-for ending; eva-indeed; duṣṭānām-of the demons; śiṣṭānām-of they who remain; pālanāya-for protecting; ca-also; kaṁsam-Kaṁsa; vañcayatā-cheating; anena-by this; gopatvam-as a cowherd; māyayā-as a trick; kṛtam-done.

To kill the demons and protect the others, the Lord cheated Kaṁsa and disguised Himself as a cowherd boy.

Text 104

māyayā varṇanaṁ cāsya
na bhaktair bahu manyate
bhakty-ārambhe hi tad-yuktaṁ
tena na stuyate prabhuḥ

māyayā-as a trick; varṇanam-description; ca-also; asya-of Him; na-not; bhakteḥ-of devotional service; bahu-much; manyate-is thought; bhakti-of devotional service; ārambhe-in the beginning; hi-indeed; tat-that; yuktam-proper; tena-by that; na-not; stuyate-lgorified in prayers; prabhuḥ-the Lord.

The devotees do not take these disguises of the Lord very seriously. In the beginning of devotional service it may be right, but we do not glorify the Lord in that way.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 2.7.53.

Text 105

teṣv eva kecid avadan

durbodha-caritasya hi
līlāikā sāpi tat tasya
na doṣaḥ kīrtane mataḥ

teṣu-in them; eva-indeed; kecit-some; avadan-said; durbodha-difficult to understand; caritasya-pastimes; hi-certainly; līlā-pastimes; ekā-sole; sā-that; api-also; tat-that; tasya-of Him; na-not; doṣaḥ-fault; kīrtane-in glorifying; mataḥ-is thought.

Then some of them said: The Lord, whose pastimes are difficult to understand, has pastimes like that. There is no fault in glorifying Him in that way.

Śrīla Sanātana Gosvāmī explains that pastimes discussed here are pastimes like the Lord's protecting the cows. These pastimes are not like His creation of the material universes. They have no contact with the illusory potency māyā. Someone here may protest: "When the Lord protects the cows sometimes He is stung by brambles as He wanders in the forest. What kind of happy pastime is that?" This objection is answred here by the word "durbodha-caritasya". Because the Lord is the supreme controller, it is not posasible to understand His activities perfectly.

Texts 106 and 107

kaiścin mahadbhis tān sarvān
nivāryoktam idaṁ ruṣā
āḥ kim evaṁ nigadyeta
bhavadbhir abudhair iva

kṛṣṇasya bhakta-vātsalyād
yasya kasyāpi karmaṇaḥ
saṅkīrtanaṁ mahān eva
guṇaḥ śrī-prabhu-toṣaṇaḥ

kaiścit-by some; mahadbhiḥ-great souls; tān-to them; sarvān-all; nivārya-refuting; uktam-said; idam-this; ruṣā-with anger; āḥ-Oh!; kim-what?; evam-thus; nigadyeta-is said; bhavadbhiḥ-by you; abudhaiḥ-fools; iva-as if; kṛṣṇasya-of Lord Kṛṣṇa; bhakta-for the devotees; vātsalyāt-ot of love; yasya-of whom; kasyāpi-of someone; karmaṇaḥ-deeds; saṅkīrtanam-glorification; mahān-great; eva-indeed; guṇaḥ-quality; śrī-prabhu-the Lord; toṣaṇaḥ-pleasing.

Then some great souls rebuked them all and said: Ah! Why do you speak as fools? Out of love for His devotees, Lord Kṛṣṇa will do anything. Glorifying His deeds is a great virtue. It pleases the Lord.

Śrīla Sanātana Gosvāmī explains that the Lord Himself says:

mad-bhaktānāṁ vinodārthaṁ
karomi vividhāḥ kriyaḥ

"To enjoy pastimes with My devotees I act in many ways."

Text 108

śrī-gopa-kumāra uvāca

teṣām etādṛśair vākyair
ado lajjā samājani
paścāt toṣas tathāpy antar
mano tṛpyān na sarvataḥ

śrī-gopa-kumāraḥ uvāca-Gopakumāra said; teṣām-of them; etādṛśaiḥ-like this; vākyaiḥ-by words; adaḥ-then; lajjā-embarrassment; samājani-was; paścāt-then; toṣaḥ-satisfaction; tathāpi-still; antaḥ-within; manaḥ-the heart; tṛpyāt-became satisfied; na-not; sarvataḥ-sompletely.

These words made me first embarrassed and then pleased. Still my heart was not perfectly satisfied.

Text 109

nijeṣṭa-daivata-śrīmad-
gopāla-caraṇābjayoḥ
tādṛg-rūpa-vinodāder
anālokāc ca dīnavat

nija-own; iṣṭa-worshipable; daivata-Deity; śrīmad-gopāla-of Śrī Gopāla; caraṇa-feet; abjayoḥ-lotus; tādṛk-like that; rūpa-form; vinoda-pastimes; ādeḥ-beginning with; anālokāt-from not seeing; ca-also; dīna-a poor wretch; vat-like.

Because I could not see my worshipable Lord Gopāla's lotus feet, form, pastimes, and everything else, I became like a poor wretch.

Śrīla Sanātana Gosvāmī explains that the "everything else" here refers to the Lord's associates, paraphernalia, mercy, and other features.

Text 110

tarhy eva sarvajña-śiromaṇiṁ prabhuṁ
vaikuṇṭha-nāthaṁ kila nanda-nandanam
lakṣmīṁ dharāṁ cākalayāmi rādhikāṁ
candrāvalīṁ cāsya gaṇān vrajārbhakān

tarhi-then; eva-indeed; sarvajña-of they who are omniscient; śiraḥ-the crest; maṇim-jewel; prabhum-the Lord; vaikuṇṭha-nātham-the Lord of Vaikuṇṭha; kila-indeed; nanda-of Nanda mahārāja; nandanam-the joy; lakṣmīm-Lakṣmī; dharām-Dharā; ca-also; ākalayāmi-I see; rādhikām-Rādhikā; candrāvalīm-Candrāvalī; ca-and; asya-of Him; gaṇān-the multitudes; vraja-of Vraja; arbhakān-the boys.

Then I saw the Lord of Vaikuṇṭha, who is the crest-jewel of the all-knowing, become Kṛṣṇa, the joy of Nanda. I saw Lakṣmī and Dharā become Rādhikā and Candrāvalī and the Lord's associates become the boys of Vraja.

Śrīla Sanātana Gosvāmī explains that this was not a vision in meditation. Gopa-kumāra actually saw this.

Text 111

tathāpy asyāṁ vraja-kṣmāyāṁ
prabhuṁ sa-parivārakam
viharantaṁ tathā nekṣe
khidyate smeti man-manaḥ

tathāpi-still; asyām-in this; vraja-of Vraja; kṣmāyām-land; prabhum-the Lord; sa-parivārakam-with His associates; viharantam-enjoying pastimes; tathā-so; na-not; īkṣe-I saw; khidyate sma-distressed; iti-thus; mat-my; manaḥ-heart.

When I could no longer see the Lord enjoying pastimes in the land of Vraja with His associates, my heart became unhappy.

Text 112

kadāpi tatropavaneṣu līlayā
tathā lasantaṁ niciteṣu go-gaṇaiḥ

paśyāmy amuṁ karhy api pūrvavat sthitaṁ
    nijāsane sva-prabhuvac ca sarvathā

kadāpi-sometimes; tatra-there; upavaneṣu-in the gardens; līlayā-with pastimes; tathā-so; lasantam-enjoying pastimes; niciteṣu-collected; go-gaṇaiḥ-with the cows; paśyāmi-I see; amum-Him; karhy api-somehow; pūrvavat-as before; sthitam-standing; nija-own; āsane-on the throne; sva-own; prabhu-Lord; vat-like; ca-also; sarvathā-in all respects.

Sometimes I would see Him enjoying pastimes with the cows in the gardens there. But then again I would see Him as before, as a master sitting on His throne.

Text 113

tathāpi tasmin parameśa-buddher
    vaikuṇṭhalokāgamana-smṛteś ca
sañjāyamānādara-gauraveṇa
    tat-prema-hanyā sva-mano na tṛpyet

tathāpi-still; tasmin-in that; parameśa-of being the Supreme Lord; buddheḥ-from the conception; vaikuṇṭhaloka-to Vaikuṇṭhaloka; āgamana-coming; smṛteḥ-from the memory; ca-also; sañjāyamāna-born; ādara-gauraveṇa-with great respect; tat-prema-that love; hanyā-killing; sva-own; manaḥ-heart; na-not; tṛpyet-is satisfied.

Still, because I was aware that He is the Supreme Lord, because I could remember coming to Vaikuṇṭha, and because of the presence of a great awe and reverence that killed spontaneous love, my heart was not satisfied.

Text 114

gopāladevāt karuṇā-viśeṣāṁ
    dhyāne samāliṅgana-cumbanādim
prāpto 'smi tat hanta samakṣam asmād
    īpsan vidūye tad-asiddhito 'tra

gopāladevāt-from Gopāladeva; karuṇā-mercy; viśeṣām-specific; dhyāne-in meditation; samāliṅgana-embracing; cumbana-kissing; ādim-beginning with; prāptaḥ-attained; asmi-I am; tat-that; hanta-indeed; samakṣam-before my eyes; asmāt-of that; īpsan-desiring; vidūye-shaking away; tad-asiddhitaḥ-because of not being perfect; atra-here.

In meditation, by Lord Gopāladeva's mercy, I would embrace Him, kiss Him, and enjoy pastimes with Him in many ways. Now that the Lord was present before my eyes, I was unhappy, for although I desired these things, I could not attain them.

Text 115

kadācid īśo nibhṛtaṁ prayāti
    kuto 'pi kaiścit samam antarīṇaiḥ
tadākhilānāṁ khalu tatra śoko
    bhaved abhāvāt prabhu-darśanasya

kadācit-sometimes; īśaḥ-the Lord; nibhṛtam-to a secluded place; prayāti-goes; kutaḥ api-somewhere; kaiścit-some associates; samam-with; antarīṇaiḥ-confidential; tadā-then; akhilānām-of al; khalu-indeed; tatra-there; śokaḥ-grief; bhavet-is; abhāvāt-because of the non-existence; prabhu-of the Lord; darśanasya-of the sight.

Sometimes the Lord would go to a secluded place with His intimate associates. Then everyone else would lament for not seeing the Lord.

Text 116

mayā sampṛcchamānaṁ tad-
    vṛttaṁ vara-rahasyavat
saṅgopayan na kaścin me
    samudghaṭayati sphuṭam

mayā-by me; sampṛcchamānam-asked; tad-vṛttam-His actions; vara-rahasyavat-like a great secret; saṅgopayan-concealing; na-not; kaścit-anyone; me-me; samudghaṭayati-reveals; sphuṭam-clearly.

I asked what the Lord was doing. Concealing what they knew, as if it were a great secret, no one told me clearly.

Text 117

tasminn eva kṣaṇe tatro-
    dite śrī-jagadīśvare
dṛśyamāne sa santapo
    naśyed harṣābdhir edhate

tasmin-in this; eva-indeed; kṣaṇe-moment; tatra-there; udite-manifested; śrī-jagadīśvare-the Lord of the universes; dṛśyamāne-seen; saḥ-that; santapaḥ-suffering; naśyet-destroyed; harṣa-of joy; abdhiḥ-the ocean; edhate-increases.

At that moment the Lord of the universes appeared and was visible again. Then that lamentation died and an ocean of joy overflowed.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 3.11.37.

Text 118

yāvat tāvac ca vaikālyaṁ
manaso 'stu svabhāvajam
tal-loka-mahimodrekāt
kṣiyate 'rkād yathā tamaḥ

yāvat-as; tāvat-so; ca-also; vaikālyam-distress; manasaḥ-of the heart; astu-is; svabhāvajam-natural; tat-loka-of that place; mahima-of glories; udrekāt-because of the abundance; kṣiyate-perishes; arkāt-from the sun; yathā-as; tamaḥ-the darkness.

The glory of that place killed whatever suffering stayed in my heart as the sun kills the darkness.

Text 119

yadā kadācin nija-labhya-vastuno
'nāptyeva hṛt sīdati pūrva-pūrvavat
tadā tadīyā paripūrṇatā rujaṁ
nidānam ājñāya nirasyate svayam

yadā kadācit-whenever; nija-own; labhya-to be attained; vastunaḥ-from something; anāptya-not attaining; iva-as if; hṛt-the heart; sīdati-laments; pūrva-pūrvavat-as many times before; tadā-then; tadīyā-His; paripūrṇatā-complete perfection; rujam-disease; nidānam--the cause; ajñāya-knowing; nirasyate-is cured; svayam-spontaneously.

Whenever my heart became unhappy, as it had been many times before when it could not attain its desire, I considered what was the cause of this malady, and the perfection of Vaikuṇṭha cured it at once.

Text 120

etādṛśāt prāpyatamaṁ na kiñcid
    vaikuṇṭha-vāsāt kila vidyate 'nyat
sandeham īśāt tvam apīha kartuṁ
    nārhasy ato 'nyaḥ kim u pṛcchyatāṁ tat

etādṛśāt-because of this; prāpyatamam-attained; na-not; kiñcit-anything; vaikuṇṭha-vāsāt-from residence in Vaikuṇṭha; kila-indeed; vidyate-is; anyat-another; sandeham-doubt; īśāt-slight; tvam-you; api-also; iha-here; kartum-to do; na-not; arhasi-are worthy; ataḥ-then; anyaḥ-another; kim u-indeed; pṛcchyatām-asked; tat-that.

(I said to my mind:) Nothing is better than residence in Vaikuṇṭha. Don't doubt. For what more could you ask?

Text 121

tasmād are cañcala-citta buddhyādy-
    āpi sva-bhāvaṁ tyaja dūrato 'tra
asmāt paraṁ nāsti paraṁ phalaṁ tat
    śāntiṁ parāṁ yukti-śatena gaccha

tasmāt-from this; are-O; cañcala-fickle; citta-O mind; buddhyā-with intelligence; adya-now; api-also; sva-bhāvam-own nature; tyaja-abandon; dūrataḥ-far away; atra-here; asmāt-of it; param-greater; na-not; asti-is; param-higher; phalam-fruit; tat-that; śāntim-peace; param-supreme; yukti-reasons; śatena-with hundreds; gaccha-go.

O fickle mind, leave your restless nature far behind. No result is better than this. Think about the hundreds of reasons for this and become peaceful.

Text 122

tad bodhayann eva vilokayāmy ahaṁ
    svaṁ sac-cid-ānandamayaṁ tathā prabhoḥ
vaikuṇṭhaloke bhajanāt paraṁ sukhaṁ
    sāndraṁ sadaivānubhavantam adbhutam

tat-this; bodhayan-instructing; eva-indeed; vilokayāmi-see; aham-I; svam-own; sac-cid-ānandamayam-made of eternity, knowledge, and bliss; tathā-as; prabhoḥ-of

the Lord; vaikuṇṭhaloke-in Vaikuṇṭha; bhajanāt-from the worship; param-great; sukham-happiness; sāndram-intense; sadā-eternally; eva-indeed; adbhutam-wonderful.

As I was explaining this (to my mind) I saw that I was made of eternity, knowledge and bliss and that I eternally experienced wonderful, intense, transcendental bliss by worshiping the Lord in Vaikuṇṭhaloka.

Text 123

evaṁ kadācid udvignaḥ
 kadācid dharṣavān aham
vaikuṇṭhe nivasan dṛṣṭo
 nāradenaikadā rahaḥ

evam-thus; kadācit-sometimes; udvignaḥ-agitated; kadācit-sometimes; harṣavān-joyful; aham-I; vaikuṇṭhe-in Vaikuṇṭha; nivasan-residing; dṛṣṭaḥ-seen; nāradena-by Nārada; ekadā-once; rahaḥ-in a secluded place.

In this way sometimes happy and sometimes distressed, I lived in Vaikuṇṭha. One day Nārada saw me in a secluded place.

Text 124

dayālu-cūḍā-maṇinā prabhor mahā-
 priyeṇa tad-bhakti-rasābdhināmunā
śubhāśiṣānandya kareṇa bhāśitaḥ
 saṁspṛśya vīṇā-suhṛdā śirasy aham

dayālu-of the merciful; cūḍā-maṇinā-the crest jewel; prabhoḥ-of the Lord; mahā-priyeṇa-very dear; tat-to Him; bhakti-of devotional service; rasa-of the nectar; abdhinā-the ocean; amunā-by him; śubha-āśiṣā-with blessings; ānandya-greeting; kareṇa-with a hand; bhāśitaḥ-said; saṁspṛśya-touching; vīṇā-of the vina; suhṛdā-the friend; śirasi-on the head; aham-I.

He, who is the crest-jewel of the merciful, who is the friend of the vīṇā, who is very dear to the Lord, and who is an ocean of the nectar of devotion to Him, touched my head with his hand and blessed me, saying:

Text 125

śrī-bhagavan-nārada uvāca

bho gopa-nandana śrīmad-
vaikuṇṭheśānukampita
mukha-mlāny-ādinā kiñcic
chocan dīna ivekṣyase

śrī-bhagavan-nāradaḥ uvāca-Lord Nārada said; bhaḥ-O; gopa-cowherd; nandana-son; śrīmad- vaikuṇṭheśa-of the Lord of Vaikuṇṭha; anukampita-the object of mercy; mukha-of the face; mlāni-withering; ādinā-beginning with; kiñcit-something; śocan-lamenting; dīnaḥ-a poor wretch; iva-as if; īkṣyase-you are seen.

Lord Nārada said: O son of a gopa, O object of the Lord of Vaikuṇṭha's mercy, I can see by the withering of your face and other symptoms that you are as unhappy as a very wretched person.

Śrīla Sanātana Gosvāmī explains that the other symptoms include a vacant expression in his eyes and sighing in his breath.

Text 126

śoka-duḥkhāvakāso 'tra
katamaḥ syān nigadyatām
paraṁ kautuhalaṁ me 'tra
yan na dṛṣṭaḥ sa kasyacit

śoka-lamentation; duḥkha-unhappiness; avakāsaḥ-occasion; atra-here; katamaḥ-what?; syāt-is; nigadyatām-may be said; param-great; kautuhalam-eagerness; me-of me; atra-here; yat-what; na-not; dṛṣṭaḥ-seen; saḥ-that; kasyacit-of anyone.

What is the reason for your unhappiness? Please tell. I am very eager to know it. I have not seen anyone like that here.

Text 127

śrī-gopa-kumāra uvāca

paramāptaṁ suhṛc-chreṣṭaṁ
taṁ prāpya sva-gurūpamam
hārdaṁ tad-vṛttam ātmīyaṁ

kartsenākathayaṁ tadā

śrī-gopa-kumāraḥ uvāca-Gopa-kumāra said; parama-supreme; āptam-attained; suhṛt-friend; śreṣṭam-best; tam-Him; prāpya-attaining; sva-guru-own guru; upamam-like; hārdam-dear to the heart; tad-vṛttam-his actions; ātmīyam-of the self; kartsena-completely; akathayam-I told; tadā-then.

Śrī Gopa-kumāra said: Then to Nārada, who was exalted, who was the best of friends, and who was like my own guru, I told all that was in my heart.

Text 128

śrutvā tad akhilaṁ kiñcin
niśvāsya parito dṛśau
sañcaryākṛṣya māṁ pārśve
'bravit sa-karuṇaṁ śanaiḥ

śrutvā-hearing; tat-that; akhilam-all; kiñcit-something; niśvāsya-sighing; paritaḥ-everywhere; dṛśau-his eyes; sañcarya-moving; ākṛṣya-pulling; mām-me; pārśve-to his side; abravit-said; sa-karuṇam-mercifully; śanaiḥ-gradually.

After hearing everything, he sighed, moved his eyes everywhere, pulled me to his side, and spoke very slowly and with great compassion.

Śrīla Sanātana Gosvāmī explains that Nārada moved his eyes everywhere, that is to say He looked in every direction, because he was about to reveal a great secret.

Text 129

śrī-nārada uvāca

itaḥparataraṁ prāpyaṁ
kiñcin nāstīti yat tvayā
manyate yukti-santatyā
tat satyaṁ khalu nānyathā

śrī-nāradaḥ-Śrī Nārada; uvāca-said; itaḥ-then; parataram-higher; prāpyam-to be attained; kiñcit-something; na-not; asti-is; iti-thus; yat-what; tvayā-by you; manyate-is considered; yukti-of reasons; santatyā-with a host; tat-that; satyam-the truth; khalu-indeed; na-not; anyathā-otherwise.

Śrī Nārada said: That no place is better than Vaikuṇṭha, the opinion you hold for many reasons is the truth. It is not otherwise.

Text 130

yaṁ ca svīyeṣṭa-devasya
vinodaṁ dhyāna-saṅgatam
sākṣād atrānubhavituṁ
tathaivecchasi sarvathā

yam-what; ca-and; svīya-own; iṣṭa-desired; devasya-Lord; vinodam-pastimes; dhyāna-meditation; saṅgatam-association; sākṣāt-directly; atra-here; aubhavitum-to experience; tathā-so; eva-indeed; icchasi-you desire; sarvathā-in all respects.

You wish to see the pastimes of your worshipable Lord directly, pastimes you have seen only in meditation.

Śrīla Sanātana Gosvāmī explains that the worshipable Lord here is Lord Madana-Gopāla.

Text 131

tasyāpi so 'tyanta-sukha-pradāyakaś
ceto-haraḥ prīti-viśeṣa-gocaraḥ
gopyottamas tad vraja-lokavan-mahā-
premaika-labhyo 'sulabho hi mādṛśām

tasya-of Him; api-also; saḥ-that; atyanta-sukha-pradāyakaḥ-giving great happiness; ceto-haraḥ-enchanting the mind; priti-viśeṣa-gocaraḥ-in the realm of great love; gopya-uttamaḥ-very confidential; tat-that; vraja-lokavan-as the people of Vraja; mahā-great; prema-love; eka-sole; labhyaḥ-obtained; asulabhaḥ-not easily obtained; hi-indeed; mādṛśam-by those like me.

His pastimes bring great bliss. They charm the heart and are filled with the greatest love. They are the greatest secret. They are attained only by the great love of Vraja's people. They are not easy for those like me to attain.

Text 132

sa vai vinodaḥ sakalopaviṣṭāl
loke kvacid bhati vilobhayan svān

sampadya bhaktiṁ jagadīśa-bhaktyā
    vaikuṇṭham etyātra kathaṁ tvayekṣyaḥ

saḥ-these; vai-indeed; vinodaḥ-pastimes; sakala-all; upaviṣṭāt-above; loke-world; kvacit-somewhere; bhāti-is splendidl;y manifest; vilobhayan-desiring; svān-own; sampadya-attaining; bhaktim-devotional service; jagadīśa-bhaktyā-with devotion to the Lord of the universes; vaikuṇṭham-to Vaikuṇṭha; etya-coming; atra-here; katham-how?; tvayā-by you; īkṣyaḥ-may be seen.

His pastimes are splendidly manifest in a certain realm that attracts its own devotees and is situated somewhere above everything. By devotedly worshiping the Lord of the universes you have come to Vaikuṇṭha. How can you see these pastimes here?

Śrīla Sanātana Gosvāmī explains that the words "above everything" mean "above all material and spiritual worlds".

Text 133

bhagavat-paramaiśvarya-
    prānta-sīmāprakāśane
vaikuṇṭhe 'smin mahā-gopyaḥ
    prakaṭaḥ sambhavet katham

bhagavat-of the Lord; parama-supreme; aiśvarya-opulence; prānta-sīma-ultimate; āprakāśane-manifest; vaikuṇṭhe-in Vaikuṇṭha; asmin-in this; mahā-gopyaḥ-very confidential; prakaṭaḥ-manifest; sambhavet-may be possible; katham-how?

How can these very confidential pastimes be manifest here in Vaikuṇṭha, which manifests the Lord's supreme opulence?

Text 134

śokaṁ sarvaṁ vihāyemaṁ
    śrīmad-vaikuṇṭha-nāyakam
nijeṣṭa-deva-buddhyaiva
    vīkṣasva bhaja mā bhidam

śokam-grief; sarvam-all; vihāya-abandoning; imam-this; śrīmad-vaikuṇṭha-nāyakam-the hero of Vaikuṇṭha; nija-own; iṣṭa-deva-worshipable Deity; buddhyā-with the conception; eva-indeed; vīkṣasva-see; bhaja-consider; mā-don't; bhidam-

stop.

Give up all lamentation and see that the Lord of Vaikuṇṭha is the same as your worshipable Deity (Madana-Gopāla). Don't think of Them as two different persons.

Text 135

tato 'trāpi sukhaṁ tat-tad-
anantaṁ paramaṁ mahat
vardhamānaṁ sadā svīya-
manaḥ-pūrakam āpsyasi

tataḥ-then; atra-here; api-also; sukham-happiness; tat-tad-anantam-limitless; paramam-supreme; mahat-great; vardhamānam-increasing; sadā-eternally; svīya-own; manaḥ-heart; pūrakam-filling; āpsyasi-you will attain.

Then even here you will attain limitless, transcendental, eternally increasing bliss that fills your heart.

Text 136

śrī-gopa-kumāra uvāca

tataḥ kān api siddhāntān
sva-prajñā-gocarān api
aicchaṁ tad-ānanāc chrotuṁ
śrotreṇa prerite haṭhāt

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; tataḥ-then; kān api-some; siddhāntān-conclusions; sva-prajñā-of my intelligence; gocarān-in the realm; api-also; aiccham-I desired; tad-ānanāt-limitless; śrotum-to hear; śrotreṇa-with the ear; prerite-sent; haṭhāt-strongly.

Śrī Gopa-kumāra said: With limitless yearning I wished to hear with my ears whatever of these truths could come in the range of my understanding.

Texts 137 and 138

śaknomi ca na tān praṣṭuṁ
amuṁ gaurava-lajjayā
abhipreyāya sarvajña-
varo bhāgavatottamaḥ

madīya-karṇayoḥ svīya-
jihvāyāś ca sukhāya saḥ
vyāñjayām āsa saṅkṣepāt
sarvāṁs tān mad-dhṛdi-sthitān

śaknomi-I am able; ca-also; na-not; tān-them; praṣṭum-to ask; amum-him; gaurava-of awe; lajjayā-with shyness; abhipreyāya-to understand; sarvajña-varaḥ-best of the all-knowing; bhāgavata-uttamaḥ-best of the devotees; madīya-my; karṇayoḥ-ears; svīya-own; jihvāyāḥ-tongue; ca-and; sukhāya-for happiness; sah-he; vyāñjayām āsa-revealed; saṅkṣepāt-in summary; sarvān-all; tān-them; mat-my; hṛdi-in the heart; sthitān-situated.

Overcome with awe and shyness, I could not ask him about them. Then he, the best of the all-knowing and the best of the Lord's devotees, understanding all that was in my heart, to please both my ears and his tongue, briefly revealed everything.

Text 139

śrī-nārada uvāca

paśu-pakṣi-gaṇān vṛkṣa-
latā-gulma-tṛṇādikān
atra dṛṣṭān na manyasva
pārthivāṁs tamasān iva

śrī-nāradaḥ-Śrī Nārada; uvāca-said; paśu-animals; pakṣi-and birds; gaṇān-multitudes; vṛkṣa-trees; latā-vines; gulma-bushes; tṛna-grass; ādikān-beginning with; atra-here; dṛṣṭān-seen; na-not; manyasva-think; pārthivān-material; tamasān-darkness; iva-like.

Śrī Nārada said: Don't think that the animals, birds, trees, vines, shrubs, grass, and other things you have seen here are made of the darkness of matter.

Śrīla Sanātana Gosvāmī explains that the cows, horses, elephants, and other animals, and the pārāvatas, kokilas, and other birds, and the mandāras, kundas, and other trees, vines, and other things in Vaikuṇṭhaloka are not material.

Text 140

ete hi sac-cid-ānanda-
    rūpāḥ śrī-kṛṣṇa-pārṣadāḥ
vicitra-sevānandāya
    tat-tad-rūpāṇi bibhrati

ete-they; hi-indeed; sat-eternity; cit-knowledge; ānanda-and bliss; rūpāḥ-forms; śrī-kṛṣṇa-of Lord kṛṣṇa; pārṣadāḥ-the associates; vicitra-wonderful; sevā-service; ānandāya-for pleasing; tat-tat-various; rūpāṇi-forms; bibhrati-manifest.

They are Lord Kṛṣṇas persopnal associates and their forms are eternal and full of knowledge and bliss. To enjoy the bliss of serving the Lord in many wonderful ways, they assume these forms.

Śrīla Sanātana Gosvāmī explains that in the Third Canto of Śrīmad-Bhāgavatam, Lord Brahmā explains that the birds, bees, trees, vines, and other beings in Vaikuṇṭha are not material.

Texts 141-144

yad-varṇavad yad-ākāraṁ
    rūpaṁ bhagavato 'sya ye
nija-priyatamatvena
    bhavayanto 'bhajann imam

tādṛśaṁ te 'sya sārūpyaṁ
    prāptā nānākṛti-śriyaḥ
manuṣyā munayo devā
    ṛṣayo matsya-kacchapāḥ

varāhā narasiṁhāś ca
    vāmanāś ca trilocanāḥ
caturmukhāḥ sahasrākṣāḥ
    mahā-pūruṣa-vigrahāḥ

sahasra-vaktrāḥ suryendu-
    vāyu-vahny-ādi-rūpiṇaḥ
caturbhujādi-rūpāś ca
    tat-tad-veśādi-rūpiṇaḥ

yad-varṇavat-according to varṇa; yad-ākāram-form; rūpam-form; bhagavataḥ-of

the Lord; asya-of Him; ye-who; nija-own; priyatamatvena-with being dear; bhavayantaḥ-thinking; abhajan-worshiped; imam-Him; tādṛśam-like that; te-they; asya-of Him; sārūpyam-the state of having a similar form; prāptāḥ-attained; nānā-various; ākṛti-forms; śriyaḥ-opulences; manuṣyāḥ-human; munayaḥ-sages; devāḥ-demigods; ṛṣayaḥ-sages; matsya-fish; kacchapāḥ-turtles; varāhāḥ-Varāha; narasiṁhaḥ-Nṛsiṁha; ca-also; vāmanaḥ-Vāmana; ca-and; trilocanaḥ-Śiva; caturmukhaḥ-Brahmā; sahasrākṣaḥ-Śeṣa; mahā-pūruṣa-of the Supreme Person; vigrahāḥ-forms; sahasra-vaktraḥ-Śeṣa, whgo has a thousand mouths; surya-the sun; indu-moon; vāyu-air; vahni-fire; ādi-beginning with; rūpiṇaḥ-having forms; caturbhuja-with Brahmā; ādi-beginning with; rūpāḥ-forms; ca-and; tat-tad-veśādi-rūpiṇaḥ-in these different forms.

According to the specific form and nature of the Supreme Lord that they worship meditate on as their beloved, the devotees attain a form like the Lord's. In this way they manifest many different forms and opulences. They have forms like the Lord's incarnations as humans, sages, demigods, and philosophers, and as the Lord's incarnations as Matsya, Kūrma, Varāha, Nṛsiṁha, Vāmana, Śiva, Brahmā, Indra, Śeṣa, Sūrya, Indu, Vāyu, Vahni, and many other forms. They also attain four-handed forms, and still other forms, with the specific garments and features of the Lord.

Śrīla Sanātana Gosvāmī explains that the devotees' attaining a form like the Lord's is described in Śrīmad-Bhāgavatam 2.9.11. The Lord's human forms include Lord Rāmacandra, His sage forms inlcude Lord Kapila, His demigod forms include Lord Satyasena, and His philosopher forms include Lord Paraśurāma.

Texts 145 and 146

rasena yena yenānte
veśākārādinā tathā
sevitvā kṛṣṇa-pādābje
yo yo vaikuṇṭham āgataḥ

tasya tasyākhilaṁ tat-tac-
chrīmad-bhagavataḥ priyam
tasmai tasmai praroceta
tasmāt tat-tad-rasādikam

rasena-by nectar; yena yena-which; ante-at the end; veśa-dress; ākāra-form; ādinā-beginning; tathā-so; sevitvā-serving; kṛṣṇa-pādābje-Lord Kṛṣṇa's lotus feet; yo yaḥ-whoever; vaikuṇṭham-Vaikuṇṭha; āgataḥ-arrives; tasya tasya-of him; akhilam-everything; tat-tat-various; śrīmad-bhagavataḥ-of the Lord; priyam-dear; tasmai tasmai-him; praroceta-pleases; tasmāt-from that; tat-tad-rasa-ādikam-

beginning with thr mellows.

The form and features of the Lord one worshiped in worshiping Lord Kṛṣṇa's lotus feet one attains when he enters Vaikuṇṭha at the end. All those features of the Lord become dear to him. These nectar mellows of the Lord please him.

Śrīla Sanātana Gosvāmī explains that the forms and features of the Lord are the Lord's incarnations, such as Lord Rāmacandra and Lord Kapila. By worshiping Them in the material world one is able to see Them in Vaikuṇṭha. The words "at the end" here mean "at the end of one's stay in the cycle of repeated birth and death". The word "rasena" means “by engaging in the different kinds of devotional service, which begin with glorifying the Lord".

Text 147

te ca sarve 'tra vaikuṇṭhe
śrī-nārāyaṇam īśvaram
tat-tad-varṇādi-yuktātma-
deva-rūpaṁ vicakṣate

te-they; ca-also; sarve-all; atra-here; vaikuṇṭhe-in Vaikuṇṭha; śrī-nārāyaṇam-Śrī Nārāyaṇa; īśvaram-the Supreme Lord; tat-tad-varṇa-various features; ādi-beginning with; yukta-endowed; ātma-delf; deva-of the Lord; rūpam-the form; vicakṣate-see.

In Vaikuṇṭha everyone sees the Supreme Lord, Nārāyaṇa, who manifests various form appropriate to each person.

Text 148

pūrvavad bhajanānandaṁ
prāpnuvanti navaṁ navam
sarvadāpy aparicchinnaṁ
vaikuṇṭhe 'tra viśeṣataḥ

pūrvavat-as before; bhajana-of devotional service; ānandam-bliss; prāpnuvanti-attain; navaṁ navam-newer and newer; sarvadā-always; api-also; aparicchinnam-limitless; vaikuṇṭhe-in Vaikuṇṭha; atra-here; viśeṣataḥ-specifically.

Worshiping the Lord as they had before, the devotees always attain the newer and newer limitless bliss of devotional service here in Vaikuṇṭha.

Texts 149 and 150

ye tv asādharaṇaiḥ sarvaiḥ
    pūrvair ātma-manoramaiḥ
parivārādibhir yuktaṁ
    nijam iṣṭataraṁ prabhum

sampaśyanto yathā-pūrvaṁ
    sadaivecchanti sevitum
te 'tyanta-tat-tan-niṣṭhāntya-
    kaṣṭhavanto mahāśayāḥ

ye-who; tu-indeed; asādharaṇaiḥ-extraordinary; sarvaiḥ-by all; pūrvaiḥ-previous; ātma-manoramaih-beautiful and pleasing the heart and mind; parivāra-ādibhiḥ-beginning with associates; yuktam-engaged; nijam-own; iṣṭataram-worshiped; prabhum-Lord; sampaśyantaḥ-seeing; yathā-as; pūrvam-before; sadā-always; eva-indeed; icchanti-they desire; sevitum-to serve; te-they; atyanta-great; tat-tat-various; niṣṭhā-faiths; antya- kaṣṭhavantaḥ-in the ultimate; mahāśayāḥ-great souls.

These supremely faithful great souls see, now surrounded by all extraordinary associates whose handsomeness pleases the heart and mind, the same Lord they had worshiped before, and as before they desire to serve Him eternally.

Śrīla Sanātana Gosvāmī explains that each form of the Lord is surrounded by His own specific associates. In this way, for example, Lord Rāmacandra is surrounded by His own associates headed by Sītā-devī and Lakṣmaṇa.

Text 151

te cāsyaiva pradeśeṣu
    tādṛśeṣu purādiṣu
tathaiva tādṛśaṁ nāthaṁ
    bhajantas tanvate sukham

te-they; ca-and; asya-of Him; eva-indeed; pradeśeṣu-in places; tādṛśeṣu-like this; pura-cities; ādiṣu-beginning with; tathā-as; eva-indeed; tādṛśam-like that; nātham-the Lord; bhajantaḥ-worshiping; tanvate-become; sukham-happy.

Worshiping their own Lords in (Ayodhyā) City and other places, the devotees

become happy.

Text 152

ye caikatara-rūpasya
    prīti-niṣṭhā bhavanti na
aviśeṣa-grahās tasya
    yat-kiñcid-rūpa-sevakāḥ

ye-who; ca-also; ekatara-one; rūpasya-form; prīti-love; niṣṭhāḥ-and faith; bhavanti-are; na-not; aviśeṣa-not specific; grahāḥ-taking; tasya-of that; yat-kiñcit-a specific; rūpa-form; sevakāḥ-the servants.

The devotees' faith and love is not placed in in one form alone. The Lord has many forms and each form is served by certain devotees.

Text 153

ye ca lakṣmī-pater aṣṭā-
    kṣarādi-manu-tat-parāḥ
te hi sarve sva-dehānte
    vaikuṇṭham imam āśritāḥ

ye-who; ca-also; lakṣmī-pateḥ-of the husband of the goddess of fortune; aṣṭākṣara-ādi-beginning with the eight-syllable mantra; manu-mantras; tat-parāḥ-dedicated to Him; te-they; hi-indeed; sarve-all; sva-deha-of the body; ante-at the end; vaikuṇṭham-Vaikuṇṭha; imam-this; āśritāḥ-taken shelter.

All who devotedly chant the eight-syllable mantra and other mantras glorifying the goddess of fortune's husband attain Vaikuṇṭha at the body's end.

Śrīla Sanātana Gosvāmī explains that this is decsribed by Parāśara Muni in the Viṣṇu Purāṇa:

gatvā gatvā nivartante
    candra-sūryādayo grahāḥ
adyāpi na nivartante
    dvādaśākṣara-cintakāḥ

They who attain the sun, the moon, and the other celestial planets again return

to the lower worlds, but they who meditate on the twelve-syllable mantra never return.

Text 154

yathā-kāmaṁ sukhaṁ prāpuḥ
sarvato 'py adhikaṁ sukhāt
teṣāṁ sva-sva-rasānaikyāt
tāratamye 'pi tulyatā

yathā-as; kāmam-wished; sukham-happiness; prāpuḥ-they attain; sarvataḥ-in all respects; api-also; adhikam-greater; sukhāt-than the happiness; teṣām-of them; sva-sva-rasa-own tastes; anaikyāt-from not being equal; tāratamye-gradatiuons of higher and lower; api-also; tulyatā-measurement.

They attain as much happiness as they could wish, a happiness greater than they had known before. Because they taste different kinds of the nectar of devotional service, they are different, being more or less advanced in devotional service.

Śrīla Sanātana Gosvāmī explains that the word "rasa" here means the different kinds of devotional service, which begin with hearing and chanting the glories of the Lord.

Texts 155-157

yathā dharālambana-ratna-bhūtā
nārāyaṇo 'sau sa naro 'tha dattaḥ
śrī-jāmadagnyaḥ kapilādayo 'pi
ye kautukāc ca pratimā-sarūpaḥ

ye svargalokādiṣu viṣṇu-yajñe-
śvarādayo 'mī bhavataiva dṛṣṭāḥ
matyso 'tha kūrmaś ca mahā-varāhaḥ
śrīman-nṛsiṁho nanu vāmanaś ca

anye 'vatārāś ca tathaiva teṣāṁ
pratyekam ihābhidayā prabhedāḥ
te sac-cid-ānanda-ghanā hi sarve
nānātva-bhājo 'pi sadaika-rūpaḥ

yathā-as; dharā-earth; lambana-resting; ratna-jewel; bhūta-manifest; nārāyaṇaḥ-

Lord Nārāyaṇa; asau-He; saḥ-He; naraḥ-Nara; atha-then; dattaḥ-Dattātreya; śrī-jamadagnyaḥ-Paraśurāma; kapila-Kapila; ādayaḥ-beginning with; api-and; ye-who; kautukāt-eagerly; ca-also; pratimā-Deity; sarūpaḥ-forms; ye-who; svargaloka-ādiṣu-beginning with Svargaloka; viṣṇu-Lord Viṣṇu; yajña-of sacrifices; īśvara-the Lord; ādayaḥ-beginning with; amī-they; bhavatā-by you'; eva-indeed; dṛṣṭāḥ-seen; matysaḥ-Matsya; atha-then; kūrmaḥ-Kūrma; ca-also; mahā-varāhaḥ-Mahā-Varāha; śrīman-nṛsiṁhaḥ-Śrīmān Nṛsiṁha; nanu-indeed; vāmanaḥ-Vāmana; ca-also; anye-others; avatārāḥ-incarnations; ca-and; tathā-so; eva-indeed; teṣām-of them; pratyekam-each; iha-here; abhidāya-naming; prabhedāḥ-different; te-they; sac-cid-ānanda-ghanāḥ-eternal and full of knowledge and bliss; hi-certainly; sarve-all; nānātva-bhājaḥ-various; api-although; sadā-eternally; eka-one; rūpaḥ-form.

The Lord happily appears as Nara and Nārāyaṇa Ṛṣis, Dattātreya, Paraśurāma, Kapila, and other incarnations, all of them jewels decorating the earth. In Svargaloka and other celestial worlds He appears as Viṣṇu the Lord of sacrifices, and other incarnations you have personally seen. He also appears as Matysa, Kūrma, Mahā-Varāha, Śrīmān Nṛsiṁha, Vāmana, and many other incarnations, all bearing different names, all with forms of eternity, knowledge and bliss, and all simultaneously different and eternally one.

Text 158

nānātvam eṣāṁ ca kadāpi māyikaṁ
na jīva-nānātvam iva pratīyatām
tac-cid-vilasātmaka-śakti-darśitaṁ
nānā-vidhopāsaka-citra-bhāva-jam

nānātvam-the state of being different; eṣām-of them; ca-also; kadāpi-sometimes; māyikam-illusory; na-not; jīva-of the individual spirit souls; nānātvam-the state of being different; iva-like; pratīyatām-is considered; tat-His; cit-spiritual; vilāsa-pastimes; ātmaka-own; śakti-potency; darśitam-revealed; nānā-vidha-various; upāsaka-of worshipers; citra-various; bhāva-nature; jam-born.

That these incarnations of the Lord are different persons is an illusion. They are not different persons as the individual spirit souls are different persons. The Lord's potency shows His incarnations to be different persons so He can enjoy different transcendental pastimes. The devotees are different persons because that is their actual nature.

Text 159

ato hi bimba-pratibimba-bhedato
vicitratā sa salile raver iva

kintv eṣa kha-stho 'dvaya eva sarvataḥ
sva-sva-pradese bahudhekṣyate yathā

ataḥ-as; hi-indeed; bimba-of the disc; pratibimba-and its reflection; bhedataḥ-from the difference; vicitratā-variety; saḥ-it; salile-on the water; raveḥ-of the sun; iva-as if; kintu-indeed; eṣaḥ-He; kha-in the sky; sthaḥ-situated; advayaḥ-not dual; eva-indeed; sarvataḥ-in all respects; sva-sva-pradeśe-in various places; bahudhā-as many; īkṣyate-is seen; yathā-as.

The variety of the Lord's forms is not like the sun's reflections on the water. The Lord's forms are like the sun shining as one in the sky but seen as many by people in different places.

Śrīla Sanātana Gosvāmī explains that a person in one place sees the sun as shining near a certain tree and another person in a different place far away sees the same sun as shining near a different tree. In this way the two persons see the same sun to be present in two different places. They see two different suns although only one sun shines in the sky. This example shows how the one Supreme Lord is seen as having different forms and characteristics.

Text 160

yathaiva ca pṛthag jñānaṁ
sukhaṁ ca pṛthag eva hi
tathāpi brahma-tādātmye
tayor aikyaṁ su-sidhyati

yathā-as; eva-indeed; ca-also; pṛthak-different; jñānam-knowledge; sukham-happiness; ca-also; pṛthak-different; eva-indeed; hi-indeed; tathāpi-nevertheless; brahma-the Supreme; tādātmye-and His plenary expansions; tayoḥ-of them both; aikyam-oneness; su-sidhyati-is clearly proved.

As transcendental knowledge as the bliss it brings are simultaneously the same and different, so the Supreme Lord and His many incarnations are simultaneously the same and different. That is clearly so.

Śrīla Sanātana Gosvāmī explains that the spiritual nature of the Lord's incarnations is described in the Varāha Purāṇa:

na tasya prākṛtā mūrtir
māṁsa-medo-sthi-sambhavā

na yogitvād īśvaratvāt
satya-rūpo 'cyuto vibhuḥ

"The Lord's form is not material. It is not made of flesh, fat, and bones. Because He is neither a yogī nor a demigod, the infallible Supreme Lord has an eternal spiritual form."

The Mahā-varāha Purāṇa explains:

sarve nityāḥ śāśvatāś ca
dehās tasya parātmanaḥ
hānopadāna-rahitā
naiva prakrtijā kvacit

"The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material energy.

paramānanda-sandohā
jñāna-mātrāś ca sarvataḥ
sarve sarva-guṇāh pūrṇāḥ
sarva-doṣa-vivarjitāḥ

"All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge, and all auspicious qualities. These spiritual forms of the Lord are free from all material defects.

anyūnānadhikāś caiva
guṇaiḥ sarvaiś ca sarvataḥ
dehi-deha-bhidā cātra
neśvare vidyate kvacit

"They do not lack anything. Nothing is greater than they. They have all transcendental virtues. For the Supreme Personality of Godhead there is no difference between Himself and His form."

Texts 161 and 162

evaṁ vicitra-deśeṣu
    svapnād avāpyānekadhā
dṛśyamānasya kṛṣṇasya
    pārṣadānaṁ padasya ca

ekatvam apy anekatvaṁ
    satyatvaṁ ca su-saṅgatam
ekasmiṁs toṣite rūpe
    sarvaṁ tat tasya tuṣyati

evam-thus; vicitra-in different; deśeṣu-places; svapnāt-from a dream; avāpya-attaining; anekadhā-in many ways; dṛśyamānasya-seen; kṛṣṇasya-of Lord Kṛṣṇa; pārṣadānam-of the associates; padasya-of the abode; ca-and; ekatvam-oneness; api-also; anekatvam-variety; satyatvam-eternality; ca-and; su-saṅgatam-associated; ekasmin-in one; toṣite-pleased; rūpe-form; sarvam-all; tat-that; tasya-of Him; tuṣyati-is pleased.

As in a dream one may go to different places, so Lord Kṛṣṇa, His associates, and His abode are seen as many although they are also one. The variety and the oneness are both true. When one form of Lord Kṛṣṇa is pleased, then all His forms become pleased.

Śrīla Sanātana Gosvāmī explains that by worshiping one form of Lord Kṛṣṇa all His forms are also worshiped.

Text 163

eko vaikuṇṭha-nātho 'yaṁ
    śrī-kṛṣṇas tatra tatra hi
tat-tat-sevaka-harṣāya
    tat-tad-rūpādinā vaset

ekaḥ-one; vaikuṇṭha-of Vaikuṇṭha; nāthaḥ-Lord; ayam-He; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; tatra-there; tatra-there; hi-certainly; tat-tat-sevaka-of His devotees; harṣāya-for the pleasure; tat-tad-rūpa-ādinā-beginning with various forms; vaset-resides.

Śrī Kṛṣṇa is the only Lord of Vaikuṇṭha. To please His devotees He manifests different forms in different places.

Text 164

etac ca vṛndā-vipine 'gha-hantur

hṛtvārbha-vatsān anubhūtam asti
śrī-brahmaṇā dvāravatī-pure ca
prāsāda-vargeṣu mayā bhramitvā

etat-this; ca-and; vṛndā-vipine-in Vṛndāvana; agha-hantuḥ-of the killer of Agha; hṛtvā-having taken; arbha-the boys; vatsān-and calves; anubhūtam-followed; asti-is; śrī-brahmaṇā-by Lord Brahmā; dvāravatī-pure-in Dvaraka City; ca-also; prāsāda-vargeṣu-among the palaces; mayā-by me; bhramitvā-wandered.

Brahmā saw this when he stole Lord Kṛṣṇa's boys and calves in Vṛndāvana, and I myself saw it when I wandered through the palaces in Dvārakā.

Śrīla Sanātana Gosvāmī explains that these pastimes are described in Śrīmad-Bhāgavatam 10.13.54, 10.14.18, 10.69.2-3, and 10.69.41.

Text 165

durvitarkyā hi sā śaktir
adbhutā parameśvarī
kintv asyaikānta-bhakteṣu
gūḍhaṁ kiñcin na tiṣṭhati

durvitarkyā-inconceivable; hi-certainly; sā-that; śaktiḥ-potency; adbhutā-wonderful; parameśvarī-of the Supreme Personality of Godhead; kintu-however; asya-of Him; ekānta-bhakteṣu-among the unalloyed devotees; gūḍham-hidden; kiñcit-something; na-not; tiṣṭhati-stays.

The Supreme Lord's potency is wonderful and inconcievable. Still, it is not a secret to His pure devotees.

Text 166

patnī-sahasrair yugapat praṇītaṁ
dravyaṁ sa bhuṅkte bhagavān yadaikaḥ
paśyanti tāny atra yathā pratisvam
ādau mamādattā tad eva me 'tti

patnī-of wives; sahasraiḥ-with thousands; yugapat-simultaneously; praṇītam-offered; dravyam-meal; saḥ-He; bhuṅkte-enjoys; bhagavān-the Lord; yadā-when; ekaḥ-one; paśyanti-they see; tāni-them; atra-here; yathā-as; pratisvam-own; ādau-in the beginning; mama-of me; ādattā-taken; tat-that; eva-indeed; me-me; atti-eats.

The one Supreme Lord ate simultaneously the many meals His thousands of queens offered simultaneously. Each queen saw her husband and thought: "He has taken His meal from me first. Now He eats."

Text 167

kvacit keṣv api jīveṣu
tat-tac-chakti-praveśataḥ
tasyāveśāvatārā ye
te 'pi tadvan matā budhaiḥ

kvacit-sometimes; keṣv api-to some; jīveṣu-individual spirit souls; tat-tat-śakti-of His potency; praveśataḥ-because of the entrance; tasya-of Him; āveśa-avatārāḥ-aveśa incarnations; ye-who; te-they; api-also; tadvan-thus; matāḥ-considered; budhaiḥ-by the wise.

Sometimes, because of the entrance of the Lord's potencies in certain individual spirit souls, empowered incarnations appear. The wise think these incarnations to be like the Lord Himself.

Text 168

yādṛśo bhagavān kṛṣṇo
mahā-lakṣmir apīdṛśī
tasya nitya-priyā sāndra-
sac-cid-ānanda-vigrahā

yādṛśaḥ-as; bhagavān-Lord; kṛṣṇaḥ-Kṛṣṇa; mahā-lakṣmiḥ-Goddess Mahā-Lakṣmī; api-also; īdṛśī-like that; tasya-of Him; nitya-eternal; priyā-beloved; sāndra-sac-cid-ānanda-full of eternity, knowledge, and bliss; vigrahā-whose form.

As Lord Kṛṣṇa (expands in many incarnations) so does Goddess Mahā-Lakṣmī, His eternal beloved, whose form is filled with eternity, knowledge, and bliss.

Śrīla Sanātana Gosvāmī explains that this is described in Viṣṇu Purāṇa:

nityaiva sā jagan-mātā
viṣṇoḥ śrīr anapāyinī
yathā sarva-gato viṣṇus
tathaiveyam dvijottama

"O best of the brāhmaṇas, Lord Viṣṇu's transcendental potency, Śrīmatī Lakṣmī-devī, is His constant faithful companion. She is eternal and she is the mother of the entire material universe. She is all-pervading, just as Lord Viṣṇu is."

devatve deva-deheyam
manuṣyatve ca mānuṣī
viṣṇor dehānurūpāṁ vai
karoty eṣātmanas tanum

"Lakṣmī-devī appears in different forms corresponding to the forms of Lord Viṣṇu. When the Lord appears as a demigod, she assumes a demigod-like form, and when He appears in a human-like form, she assumes a human-like form."

Text 169

sā sadā bhagavad-vakṣaḥ-
sthale vasati tat-parā
tasya evāvatārās tāḥ
kṛṣṇasyevāparā hi yāḥ

sā-she; sadā-always; bhagavat-of the Lord; vakṣaḥ-sthale-on the chest; vasati-lives; tat-parā-devoted to Him; tasya-of Him; eva-indeed; avatārāḥ-incarnations; tāḥ-they; kṛṣṇasya-of Lord Kṛṣṇa; iva-as; aparāḥ-others; hi-certainly; yāḥ-who.

Devoted to Him, she always stays on the Lord's chest. As Lord Kṛṣṇa manifests His different incarnations, she manifests her incarnations as His devoted consorts.

Text 170

yā mahā-siddhivat tāsu
sarva-sampad-adhīśvarī
mumukṣu-mukta-bhaktānām
upekṣyā saiva bhūtidā

yā-who; mahā-siddhivat-as a great perfection; tāsu-mong them; sarva-sampat-of all opulences; adhīśvarī-the queen; mumukṣu-of they who desire liberation; mukta-of the liberated; bhaktānām-and of the devotees; upekṣya-neglected; sā-she; eva-indeed; bhūti-of opulences; dā-the giver.

She is like a great mystic perfection among the other goddesses of fortune. She

is the queen of all opulences. As the giver of material opulences, she is neglected by the devotees, the liberated, and they who aspire for liberation.

Śrīla Sanātana Gosvāmī explains that because the sense pleasures that come from material opulences obstruct the path of liberation and spiritual advancement, the transcendentalists neglect this feature of the goddess of fortune.

Text 171

yasyā eva vilolāyāḥ
prāyaḥ sarvatra kathyate
navānām api bhaktānāṁ
bhagavat-priyatādhikā

yasyāḥ-of whom; eva-certainly; vilolāyāḥ-fickle; prāyaḥ-for the most part; sarvatra-always; kathyate-is said; navānām-of the new; api-also; bhaktānām-devotees; bhagavat-to the Lord; priyatā-the state of being dear; adhikā-more.

Everywhere it is said that she, being very fickle, arranges that the newest devotees become most dear to the Lord.

Text 172

evaṁ dharaṇy api jñeyā
parāś ca bhagavat-priyāḥ
tathaiva bhagavac-chaktir
api sā jñāyatāṁ tvayā

evam-thus; dharaṇī-Dharaṇī-devī; api-also; jñeyā-is known; parāś-others; ca-and; bhagavat-priyāḥ-dear to the Lord; tathā-so; eva-indeed; bhagavat-of the Lord; śaktiḥ-the potency; api-also; sā-she; jñāyatām-should be known; tvayā-by you.

Dharaṇī-devī and others are also dear to the Lord. The Lord's potency is also dear to Him.

Text 173

mahā-vibhūti-śabdena
yoga-śabdena ca kvacit
yogamāyādi-śabdena
ya kvacic ca nigadyate

mahā-great; vibhūti-opulence; śabdena-by the word; yoga-yoga; śabdena-by the word; ca-also; kvacit-sometimes; yogamāya-ādi-beginning with Yoagamāyā; śabdena-by the word; yā-who; kvacit-sometimes; ca-also; nigadyate-is called.

Sometimes she is called Mahā-vibhūti, sometimes Yoga, and sometimes Yogamāyā.

Śrīla Sanātana Gosvāmī explains that some of the names of Goddess Yogamāyā are given in the in the Mahā-saṁhitā:

śrī-bhū-durgeti yā bhinnā
jīvamāyā mahātmanaḥ
ātmamāyā tad-icchā syād
guṇamāyā jaḍātmikā

"The goddess that fulfills the Lord's desires, is known as Śrī, Bhū, Durgā, Jīvamāyā, Atmamāyā, Guṇamāyā, and Jaḍātmikā."

The Skanda Purāṇa explains:

māyāmayety avidyeti
niyatir mohinīti ca
prakṛtir vasanety evaṁ
tavecchānanta kathyate

"O limitless Lord, the potency that fulfills Your desire is called Māyāmayā, Avidyā, Niyati, Mohinī, Prakṛti, and Vasanā."

Texts 174 and 175

ya sāndra-sac-cid-ānanda-
vilāsābhyudayātmikā
nityā satyāpy anādy-antā
yānirvacyā svarūpataḥ

bhagavad-bhajanānanda-
vaicitrī-jananī hi sā
nānā-vidho bhagavato

viśeṣo vyajyate yayā

yā-who; sāndra-sac-cid-ānanda-full of eternity, knowledge, and bliss; vilāsa-pastimes; abhyudaya-ātmikā-whose self; nityā-eternal; satyā-transcendental; api-also; anādy-antā-without beginning or end; yā-who; anirvacyā-indescribable; svarūpataḥ-by form; bhagavat-of the Lord; bhajana-service; ānanda-bliss; vaicitrī-wonder; jananī-the mother; hi-certainly; sā-she; nānā-vidhaḥ-many kinds; bhagavataḥ-of the Lord; viśeṣaḥ-specific; vyajyate-is manifested; yayā-by whom.

She arranges for the Lord's pastimes, which are filled with eternity, knowledge and bliss. She is eternal, transcendental, beginningless, endless, and indescribable. She is the mother of the wonder that is the bliss of service to the Lord. By her the Lord is revealed in many ways.

Text 176

tathaiva lakṣmyā bhaktānāṁ
bhakter lokasya karmaṇām
sa sa viśeṣa-vaicitrī
sadā sampadyate yataḥ

tathā-so; eva-indeed; lakṣmyā-by Lakṣmī-devī; bhaktānām-of the devotees; bhakteḥ-of devotion; lokasya-of the world; karmaṇām-of the deeds; sā sā-whatever; viśeṣa-specific; vaicitrī-variety; sadā-always; sampadyate-is established; yataḥ-from whom.

By Goddess Lakṣmī the wonderful variety of the Lord's devotees, of the many kinds of devotional service, of the Lord's spiritual realms, and of the Lord's pastimes are eternally manifest.

Text 177

sā ca tasyāś ca sā ceṣṭā
jñeya tac-chuddha-sevakaiḥ
atarkyā śuṣka-dustarka-
jñāna-sābhinna-mānasaiḥ

sā-she; ca-and; tasyāḥ-her; ca-and; sā-it; ceṣṭā-activities; jñeya-known; tat-śuddha-sevakaiḥ-by the pure devotees; atarkyā-inconceivable; śuṣka-dry; dustarka-illogic; jñāna-sābhinna-mānasaiḥ-of the mental speculators.

She and her actions can be understood only by the pure devotees. She cannot

be understood by they whose minds are filled with the mistakes of dry speculation.

Text 178

sā parāparayoḥ śaktyoḥ
parā śaktir nigadyate
prabhoḥ svabhāvikī sā hi
khyātā prakṛtir ity api

sā-she; para-superior; aparayoḥ-and inferior; śaktyoḥ-potencies; parā-superior; śaktiḥ-potency; nigadyate-is called; prabhoḥ-of the Lord; svabhāvikī-own; sā-she; hi-indeed; khyātā-famous; prakṛtiḥ-potency; iti-thus; api-also.

The Lord's potencies are called superior and inferior. She is His superior potency. She is His internal potency. She is famous by the name Prakṛti.

Text 179

aṁśāḥ bahu-vidhās tasyā
lakṣyante kārya-bhedataḥ
tasyā eva praticchāyā-
rūpā māyā guṇātmikā

aṁśāḥ-expansions; bahu-vidhāḥ-many kinds; tasyāḥ-of her; lakṣyante-are seen; kārya-causes; bhedataḥ-by divisions; tasyāḥ-of her; eva-indeed; praticchāya-as shadows; rūpā-form; māyā-the illusory potency; guṇa-ātmikā-consisting of the modes of nature.

Her expansions are manifested in many ways according to their different duties. The illusory potency Māyā, which consists of the modes of nature, is her shadow.

Text 180

mithyā-prāpañca-jananī
mithyā-bhrānti-tamomayī
ato 'nirūpyānityādyā
jīva-saṁsāra-kāriṇī

mithyā-false; prāpañca-of the material world; jananī-the mother; mithyā-bhrānti-tamomayī-the dfarkness of illusion; ataḥ-then; anirūpya-not described; anitya-not eternal; ādyā-beginning with; jīva-the individuyal spireit souls; saṁsāra-

the world of birth and death; kāriṇī-the cause.

Māyā is the mother of the illusory world of the five material elements. She is filled with the darkness of illusion. She is indescribable, temporary, and transcendental. She is the cause of the individual souls' stay in the world of birth and death.

Text 181

aṣṭamāvaraṇāsyādhi-
ṣṭhātrī mūrtimatī hi yā
kāryākāra-vikārasyā-
prāptyā prakṛtir ucyate

aṣṭama-eighth; āvaraṇāsya-of the covering; adhiṣṭhātrī-founder; mūrtimatī-having form; hi-indeed; yā-who; kārya-duties; ākāra-forms; vikārasya-transformations; āprāptyā-by attaining; prakṛtiḥ-nature; ucyate-is called.

She is the controller of the eighth covering (of the universe). She has a form. Because she does not change form to do her duties, she is called Prakṛti.

Śrīla Sanātana Gosvāmī explains that the words "vikṛti" (transformation) and "prakṛti" (nature, or the original state that is not transformed) are opposites. Because she does not change her form, Māyā is called Prakṛti.

Text 182

yasyās tv ati-krameṇaiva
muktir bhaktiś ca sidhyati
utpāditaṁ yayā viśvam
aindra-jālika-van mṛṣā

yasyāḥ-of whom; tu-indeed; ati-krameṇa-by transcending; eva-certainly; muktiḥ-liberation; bhaktiḥ-devotional service; ca-and; sidhyati-are perfected; utpāditam-established; yayā-by whom; viśvam-the material universe; aindra-jālika-vat-like a mirage; mṛṣā-falsely.

By transcending her one attains liberation and devotional service. She has created this material universe, which is like a mirage.

Text 183

śaktyā sampāditaṁ yat tu
sthiraṁ satyaṁ ca dṛśyate
kardama-prabhṛtīnāṁ tat-
tapo-yogādi-jaṁ yathā

śaktyā-by potency; sampāditam-established; yat-what; tu-indeed; sthiram-steady; satyam-real; ca-and; dṛśyate-is seen; kardama-with Kardama Muni; prabhṛtīnām-beginning; tat-that; tapaḥ-with austerity; yoga-and yoga; ādi-beginning; jam-born; yathā-as.

By her potency are seen the long-lasting and real magical creations Kardama Muni and others showed by austerity, yoga, and other practices.

Śrīla Sanātana Gosvāmī gives Saubhari Muni as an example of another yogī that had these magical powers.

Text 184

niḥśeṣa-sat-karma-phalaika-dātur
yogīśvarair arcya-padāmbujasya
kṛṣṇasya śaktyā janitaṁ tayā yan
nityaṁ ca satyaṁ ca paraṁ hi tadvat

niḥśeṣa-all; sat-pious; karma-deeds; phala-fruit; eka-sole; dātuḥ-giver; yogi-īśvaraiḥ-by the masters of yoga; arcya-worshipable; pada-feet; ambujasya-lotus flower; kṛṣṇasya-of Lord Kṛṣṇa; śaktyā-by the potency; janitam-born; tayā-by it; yat-what; nityam-eternal; ca-and; satyam-real; ca-and; param-superior; hi-indeed; tadvat-thus.

However, whatever is created by the potency of Lord Kṛṣṇa, who gives the results of all pious deeds and whose lotus feet are worshiped by the greatest yogīs, is both real and eternal.

Text 185

evaṁ bhagavatā tena
śrī-kṛṣṇenāvatāriṇā
na bhidyante 'vatārās te
nityāḥ satyāś ca tādṛśāḥ

evam-thus; bhagavatā-by the Lord; tena-by Him; śrī-kṛṣṇena-by Lord Kṛṣṇa; avatāriṇā-the origin of the incarnations; na-not; bhidyante-are different; avatārāḥ-incarnations; te-they; nityāḥ-eternal; satyāḥ-real; ca-and; tādṛśāḥ-as He.

In this way the incarnations are not different from Śrī Kṛṣṇa, who is the Supreme Personality of Godhead and the origin of the incarnations. They are real and eternal as He.

Śrīla Sanātana Gosvāmī explains that Śrīmad-Bhāgavatam 1.3.28 proves that Śrī Kṛṣṇa is the origin of all incarnations.

Text 186

eka sa kṛṣṇo nikhilāvatāra-
samaṣṭi-rūpo vividhair mahattvaiḥ
tais tair nijaiḥ sarva-vilakṣaṇair hi
jayaty anantair bhaga-śabda-vācyaiḥ

ekaḥ-one; saḥ-He; kṛṣṇaḥ-Kṛṣṇa; nikhila-all; avatāra-of incarnations; samaṣṭi-aggregate; rūpaḥ-form; vividhaiḥ-with various; mahattvaiḥ-greatnesses; taiḥ taiḥ-by them; nijaiḥ-own; sarva-from everything; vilakṣaṇaiḥ-different; hi-indeed; jayati-is glorious; anantaiḥ-endless; bhaga-opulences; śabda-by the word; vācyaiḥ-described.

Kṛṣṇa, whose form contains all incarnations, is glorious with many opulences, which are greater than all others and which described by the word "bhaga".

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa many limitless and extraordinary opulences are described in this verse, which uses the word "bhaga":

aiśvaryasya samagrasya
vīryasya yaśasaḥ śriyaḥ
jñāna-vairāgyayoś cāpi
ṣaṇṇāṁ bhaga itīṅganā

The Supreme Personality of Godhead has six opulences: all wealth, strength, fame, beauty, knowledge, and renunciation."

Text 187

nārāyaṇād apy avatāra-bhāve
samvyājyamānair madhurair manojñaiḥ
tat-prema-bhakty-ardra-hṛd-eka-vedyair
māhātmya-vargair vividhair viśiṣṭaḥ

nārāyaṇāt-from Lord Nārāyaṇa; api-also; avatāra-of an incarnation; bhāve-the nature; samvyājyamānaiḥ-manifested; madhuraiḥ-sweet; manojñaiḥ-beautiful; tat-prema-bhakti-with loving devotion; ardra-melting; hṛt-by the heart; eka-only; vedyaiḥ-to be known; māhātmya-vargaiḥ-with many glories; vividhaiḥ-various; viśiṣṭaḥ-distinguished.

Even if He is considered an incarnation, His many sweet and charming glories, which can be understood only by they whose hearts melt with love and devotion for Him, make Lord Kṛṣṇa better than Nārāyaṇa.

Śrīla Sanātana Gosvāmī explains that someone may protest: "Lnrd Nārāyaṇa is the source of all incarnations. How can Kṛṣṇa be more glorious than He?" This verse answers that protest.

Text 188

teṣām apy avatāraṇaṁ
sevakaiḥ paramaṁ mahat
labhyate sukham ātmātma-
priya-sevā-rasānugam

teṣām-of them; api-also; avatāraṇam-incarnations; sevakaiḥ-by the servantsw; paramam-supreme; mahat-greatness; labhyate-is obtained; sukham-happiness; ātma-own; ātma-of the heart; priya-dear; sevā-service; rasānugam-following.

The servants of His many incarnations attain great happiness by serving the Lords dear to their hearts.

Text 189

upāsanānusāreṇa
datte hi bhagavān phalam
na tatrāparitoṣaḥ syāt
kasyacit sādhya-lābhataḥ

upāsanā-worship; anusāreṇa-according to; datte-given; hi-indeed; bhagavān-the Lord; phalam-the fruit; na-not; tatra-there; aparitoṣaḥ-satisfaction; syāt-may be; kasyacit-of someone; sādhya-to be attained; lābhataḥ-from the attainment.

The Lord gives them results according to their worship. They are never displeased with what they attain.

Text 190

vicitra-līlā-vibhavasya tasya
samudra-koṭi-gahanāśayāsya
vicitra-tat-tad-ruci-dāna-līlā-
vibhūtim uttārkayituṁ prabhuḥ kaḥ

vicitra-wonderful; līlā-of pastimes; vibhavasya-of the opulence; tasya-of Him; samudra-of oceans; koṭi-millions; gahana-deep; āśayā-with the hope; asya-of Him; vicitra-wonderful; tat-tat-various; ruci-pleasure; dāna-giving; līlā-pastimes; vibhūtim-opulence; uttārkayitum-to understand; prabhuḥ-able; kaḥ-who?

Who can understand the pastimes where the Lord, who enjoys many wonderful pastimes and whose thoughts are deeper than millions of oceans, enjoys (with His devotees) is a wonderful exchange of nectar of love?

Text 191

sidhyet tathāpy atra kṛpā-mahiṣṭhatā
yat-tāratamye 'pi nija-svabhāvataḥ
spardhādy-avṛttair nikhilair yathā-ruci
prāpyeta seva-sukham antya-sīma-gam

sidhyet-is proved; tathāpi-still; atra-here; kṛpā-of mercy; mahiṣṭhatā-glory; yat-tāratamye-in gradations of higher and lower; api-also; nija-own; svabhāvataḥ-according to nature; spardhā-rivalry; ādi-beginning with; avṛttaiḥ-without activities; nikhilaiḥ-by all; yathā-as; ruci-mellows; prāpyeta-are obtained; seva-of service; sukham-happiness; antya-sīma-to the ultimate; gam-gone.

Engaging in activities free from rivalry and other faults, and each according to his own nature, whether higher or lower, the devotees attain, as much as they desire, the highest happiness of devotional service. This proves the greatness of the Lord's mercy.

Text 192

na sac-cid-ānanda-ghanātmanāṁ hi
svalpe 'pi saukhye bahu-saukhya-buddhiḥ
saṁsārikānām iva nāpi tuccha-
sukhānubhūtir yatinām iva syāt

na-not; sac-cid-ānanda-ghanātmanām-eternal and full of knowledge and bliss; hi-certainly; svalpe-slight; api-even; saukhye-in happiness; bahu-great; saukhya-happiness; buddhiḥ-concept; saṁsārikānām-of they whop live in the world of repeated birth and death; iva-like; na-not; api-also; tuccha-slight; sukha-of happiness; anubhūtiḥ-experience; yatinām-of renunciants; iva-like; syāt-is.

(The Lord's associates in Vaikuṇṭha), whose forms are eternal and full of knowledge and bliss, do not think the slight happiness of they who live in the world of repeated birth and death, or the slight happiness of the (impersonalist) sannyāsīs to be great happiness.

Text 193

tāratamyaṁ tu kalpyeta
sva-sva-sevānusārataḥ
tat-tad-rasa-sajātīya-
sukha-vaicitryāpekṣayā

tāratamyam-gradations of higher and lower; tu-indeed; kalpyeta-are considered; sva-sva-sevā-one's own service; anusārataḥ-according to; tat-tad-rasa-various mellows; sajātīya-natural; sukha-happines; vaicitrya-variety; apekṣayā-in relation to.

As there are many gradations of service, so there is a wonderful variety of gradations of happiness according to the different mellows.

Text 194

vaikuṇṭha-vāsino hy ete
kecid vai nitya-pārṣadāḥ
pare kṛṣṇasya kṛpayā
sādhayitvemam āgatāḥ

vaikuṇṭha-vāsinaḥ-the residents of Vaikuṇṭha; hi-indeed; ete-they; kecit-some;

vai-certainly; nitya-pārṣadāḥ-eternal associates; pare-others; kṛṣṇasya-of Lord Kṛṣṇa; kṛpayā-by the mercy; sādhayitvā-being given; imam-this; āgatāḥ-have come.

Some of the residents of Vaikuṇṭha have been the Lord's associates eternally, and others have come to that position by the Lord's mercy.

Śrīla Sanātana Gosvāmī explains that Śeṣa and Garuḍa are examples of persons who have been the Lord's associates eternally and Jaya, Vijaya, Bharata, and Priyavrata are examples of persons who became the Lord's associates by His mercy.

Text 195

bhajanānanda-sāmye 'pi
bhedaḥ kaścit prakalpyate
bāhyāntariṇa-bhāvena
dūra-pārśva-sthatādinā

bhajana-of worship; ānanda-of bliss; sāmye-in equality; api-also; bhedaḥ-distinction; kaścit-by some; prakalpyate-is considered; bāhya-external; āntarīṇa-and internal; bhāvena-by the condition; dūra-far away; pārśva-by the side; sthatā-standing; ādinā-beginning with.

Although the bliss of serving the Lord is the same in all circumstances, some think it different to perform open or confidential service, or to be far from the Lord or standing by His side, or in some other place.

Śrīla Sanātana Gosvāmī explains that the phrase “some other place" here means to join the Lord in His pastimes in the material world, and sometimes to have and sometimes not to have His association.

Text 196

yadyapy eṣāṁ hi nityatvāt
sāmyaṁ bhagavato bhavet
sevya-sevakatāpy aste
nityā satyā sva-bhāvataḥ

yadyapi-although; eṣām-of them; hi-indeed; nityatvāt-because of being eternal; sāmyam-equality; bhagavataḥ-of the Lord; bhavet-is; sevya-of the served; sevakatā-and the servant; api-also; aste-is; nityā-eternal; satyā-real; sva-bhāvataḥ-according to one's own nature.

Although, because they are both eternal, they are like the Lord, their natural relationship with Him, where He is the served and they are His servants is both real and eternal.

Texts 197 and 198

sac-cid-ānanda-sāndratvāc
caiṣaṁ bhagavatā saha
sāmye 'pi bhajanānanda-
mādhurya-kārya-vidyayā

kayācid anaya-tarkya-
nānā-madhurimārṇave
tasmin śrī-kṛṣṇa-pādābje
ghaṭate dāsatā sadā

sac-cid-ānanda-sāndratvāt-because of being full of eternity, knowledge, and bliss; ca-and; eṣam-of them; bhagavatā saha-with the Lord; sāmye-in sameness; api-also; bhajana-of service; ānanda-of the bliss; mādhurya-of the sweetness; kārya-duties; vidyayā-by knowledge; kayācit-by certain; anayā-by that; tarkya-understood; nānā-various; madhurima-of sweetnesses; arṇave-in the ocean; tasmin-in that; śrī-kṛṣṇa-pādābje-Lord Kṛṣṇa's lotus feet; ghaṭate-is; dāsatā-the condition of being a servant; sadā-eternally.

Although, because they are eternal and full of knowledge and bliss, they are like the Lord, awareness of the sweetness of the bliss of serving Him impels them to become eternally servants of Śrī Kṛṣṇa' lotus feet, which are an ocean of many kinds of inconceivable sweetnesses.

Text 199

taiḥ sac-cid-ānanda-ghanair aśeṣaiḥ
śrī-kṛṣṇadevasya yathāvatāraiḥ
khyāto 'vatāritvam ṛte 'pi sāmye
tais tair mahattvair madhurair viśeṣaḥ

taiḥ-by them; sac-cid-ānanda-ghanaiḥ-eternal and full of knowledge and bliss; aśeṣaiḥ-all; śrī-kṛṣṇadevasya-of Lord Kṛṣṇa; yathā-as; avatāraiḥ-by incarnations; khyātaḥ-famous; avatāritvam-the state of being the source of all incarnations; ṛte-without; api-also; sāmye-in equality; taiḥ taiḥ-by them; mahattvaiḥ-glories; madhuraiḥ-sweet; viśeṣaḥ-distinguished.

Even if He were not the origin of all incarnations, and even if He were the same as all incarnations, who are eternal and full of bliss and knowledge, Śrī Kṛṣṇa would still be distinguished by His very sweet glories.

Text 200

vadanti kecid bhagavān hi kṛṣṇaḥ
su-sac-cid-ānanda-ghanaika-mūrtiḥ
sa yat paraṁ brahma pare tu sarve
tat-pārṣadā brahmamayā vimuktāḥ

vadanti-say; kecit-some; bhagavān-the Lord; hi-indeed; kṛṣṇaḥ-Kṛṣṇa; su-sac-cid-ānanda-ghana-eka-mūrtiḥ-whose form is eternal and full of knowledge and bliss; saḥ-He; yat-which; param-the Supreme; brahma-Brahman; pare-others; tu-indeed; sarve-all; tat-pārṣadāḥ-His associates; brahmamayā-spiritual; vimuktāḥ-liberated.

Some say that Śrī Kṛṣṇa, whose form is eternal and full of knowledge and bliss is the Supreme Brahman and all others are His spiritual, liberated associates.

Śrīla Sanātana Gosvāmī explains that the "all others" here are the devotees headed by Śeṣa and Garuḍa. The word "liberated" here means "they who have attained Vaikuṇṭha".

Text 201

bhakty-ānanda-viśeṣāya
līlā-vigraha-dhāriṇaḥ
tayā bhagavataḥ śaktyā
cid-vilāsa-sva-rūpayā

bhakti-of devotional service; ānanda-bliss; viśeṣayā-specific; līlā-pastimes; vigraha-form; dhāriṇaḥ-manifesting; tayā-by that; bhagavataḥ-of the Lord; śaktyā-by the potency; cit-spiritual; vilāsa-pastimes; sva-own; rūpayā-form.

To enjoy the bliss of devotional service, aided by the Lord's transcendental pastime potency they assume forms suitable for the Lord's pastimes.

Text 202

śrī-gopa-kumāra uvāca

pṛṣṭaṁ mayedaṁ bhagavan dharā-tale
tiṣṭhanti yāḥ śrī-pratimā mahā-prabhoḥ
tāḥ sac-cid-ānanda-ghanās tayā matā
nīlādri-nāthaḥ puruṣottamo yathā

śrī-gopa-kumāraḥ-Gopa-kumāra; uvāca-said; pṛṣṭam-asked; mayā-by me; idam-this; bhagavan-O lord; dharā-tale-on the surface of the earth; tiṣṭhanti-stnad; yāḥ-who; śrī-pratimāḥ-the Deity forms; mahā-prabhoḥ-of the Supreme Lord; tāḥ-they; sat-cid-ānanda-ghanāḥ-full of etenrity, knowledge, and bliss; tayā-by which; matāḥ-considered; nīlādri-nāthaḥ-the Lord of Nilacala; puruṣottamaḥ-Lord Jagannātha; yathā-as.

Śrī Gopa-kumāra said: I asked him: O lord, are the Lord's Deity forms on the earth all eternal and full of knowledge and bliss as is the form of Lord Jagannātha, the master of Niālācala?

Text 203

eko 'pi bhagavān sāndra-
sac-cid-ānanda-vigrahaḥ
kṛpayā tatra tatrāste
tat-tad-rūpeṇa līlayā

ekaḥ-one; api-indeed; bhagavān-the Lord; sāndra-sac-cid-ānanda-vigrahaḥ-whose form is full of eternity, knowledge, and bliss; kṛpayā-mercifully; tatra tatra-in many places; āste-stays; tat-tad-rūpeṇa-in various forms; līlayā-in His pastimes.

Although the Lord, whose form is filled with eternity, knowledge, and bliss, is one, in His pastimes He appears in many places in many different forms.

Text 204

tat sarva-nairapekṣyena
ko doṣaḥ syāt tad-arcane
kathañcit kriyamāṇe 'pi
mahā-lābho 'pi budhyate

tat-that; sarva-everything; nairapekṣyena-by rejecting; kaḥ-what?; doṣaḥ-fault;

syāt-is; tad-arcane-in worshiping the Deity; kathañcit-somehow; kriyamāṇe-is done; api-even; mahā-great; lābhaḥ-attainment; api-even; budhyate-is known.

By renouncing everything and worshiping the Deity what mistake is done? When the Deity is worshiped one becomes aware of a great gain.

Śrīla Sanātana Gosvāmī explains that the “everything" here is material piety, fruitive work, yoga, and other things like them.

Text 205

tataḥ kathaṁ purāṇebhyaḥ
śrūyante tat-tad-uktayaḥ
apramāṇaṁ ca tā na syur
mahan-mukha-viniḥsṛtaḥ

tataḥ-then; katham-why?; purāṇebhyaḥ-from the Purāṇas; śrūyante-are heard; tat-tad-uktayaḥ-many statements; apramāṇam-not evidence; ca-also; tāḥ-they; na-not; syuḥ-are; mahat-of the great souls; mukha-from the mouths; viniḥsṛtaḥ-come.

Why, then, do we hear from the Purāṇas so many statements contradicting this? These statements cannot be rejected as evidence, for they have come from the mouths of great souls.

Śrīla Sanātana Gosvāmī gives Śrīmad-Bhāgavatam 11.2.47, 3.29.22, and 3.29.24 as examples of scriptural statements that minimize the importance of Deity worship.

Text 206

tac chrūtvoktaṁ prabhoḥ pūjā-
mārgādi-guruṇāmunā
utthāya paramānandān
mām āśliṣyedam uttaram

tat-that; śrūtvā-having heard; uktam-said; prabhoḥ-of the Lord; pūjā-of Deity worship; mārga-the path; ādi-beginning with; guruṇā-guru; amunā-by this; utthāya-rising; parama-ānandāt-from transcendental bliss; mām-me; āśliṣya-embracing; idam-this; uttaram-reply.

Hearing this, he who is the guru of the path of Deity worship stood up, embraced me with great bliss, and replied.

Texts 207-209

śrī-nārada uvāca

pratimā yā mayoddiṣṭāḥ
sākṣād bhagavatā samāḥ
tāsām arcana-māhātmyaṁ
tāvad āstāṁ su-dūrataḥ

ādyām adhunikīṁ vārcāṁ
sva-dharmādy-anapekṣayā
sākṣāc chrī-bhagavad-buddhyā
bhajatāṁ kṛtṛmām api

na patityādi-doṣaḥ syād
guṇa eva mahān mataḥ
sevottamā matā bhaktiḥ
phalaṁ yā paramaṁ mahat

śrī-nāradaḥ uvāca-Śrī Nārada said; pratimāḥ-Deities; yāḥ-who; mayā-by me; uddiṣṭāḥ-described; sākṣāt-directly; bhagavatā-by the Lord; samāḥ-equal; tāsām-of them; arcana-of the worship; māhātmyam-the glorification; tāvat-then; āstām-is; su-dūrataḥ-from very far away; ādyām-beginning with; adhunikīm-present; vācyām-statement; sva-dharma-own religion; ādi-beginning with; anapekṣayā-in relationship; sākṣāt-directly; śrī-bhagavat-the Lord; buddhyā-with the conception; bhajatām-of they who worship; kṛtṛmām-artificial; api-also; na-not; patitya-falling; ādi-beginning with; doṣaḥ-fault; syāt-is; guṇaḥ-virtue; eva-indeed; mahān-great; mataḥ-is considered; sevā-service; uttamā-highest; matā-is considered; bhaktiḥ-devotional service; phalam-result; yā-which; paramam-great; mahat-great.

Śrī Nārada said: I have already explained that the Deity forms of the Lord are the same as the Lord Himself. Deity worship is very glorious. They who, aware that the Deity is the Lord Himself, worship the Deity, even though they neglect other duties, and even though their worship is not sincere, do not fall down. They have no faults. Their merits are very gerat. their devotional service is thought to be the greatest. They attain a very great result.

Text 210

siddhiḥ syād bhagavad-dṛṣṭyā

tṛṇa-sammānanād api
sakṛd-uccaranān nāmā-
bhāsasya śravaṇāt tathā

siddhiḥ-perfection; syāt-is; bhagavat-of the Lord; dṛṣṭyā-by the sight; tṛṇa-of Tulasī; sammānanāt-from worship; api-also; sakṛt-once; uccaranāt-from calling out; nāma-of the name; ābhāsasya-of thr reflection; śravaṇāt-from hearing; tathā-so.

By seeing the Diety, by worshiping Tulasī, or by once chanting or hearing even the reflection of the holy name, one may attain perfection.

Śrīla Sanātana Gosvāmī explains that the worship of Tulasī begins with watering her and bowing down to offer respects to her.

Text 211

kutas tat-smārake tāsyā-
dhiṣṭhāne mantra-saṁskṛte
sarva-bhakti-pade pūjya-
māne doṣādi-tarkanam

kutaḥ-where; tat-smarake-in a reminder of Him; tāsya-of Him; adhiṣṭhāne-in establishing; mantra-a mantra; saṁskṛte-properly done; sarva-all; bhakti-of devotional service; pade-in the realm; pūjyamāne-worshiped; doṣa-ādi-faults; tarkanam-conception.

How can there be any fault with worship of the Lord's Deity form, whose form reminds one of the Lord, who is properly installed with mantras, and who is the object of all activities of devotional service?

Text 212

kadāpi kṛṣṇa-pratimārcanavatāṁ
na sambhavet kṛṣṇa-pareṣv anādaraḥ
ghaṭeta cet karhy api tad-viṣaktito
gṛṇanti nāgas tad amī stavanty atha

kadāpi-sometimes; kṛṣṇa-of Lord Kṛṣṇa; pratimā-of the Deity; arcanavatām-of they who worship; na-not; sambhavet-may be possible; kṛṣṇa-pareṣu-among they who are devoted to Lord Kṛṣṇa; anādaraḥ-disrespect; ghaṭeta-may be; cet-if; karhy api-somewhere; tad-viṣaktitaḥ-attachment; gṛṇanti-takes; na-not; agaḥ--sin; tat-

that; amī-they; stavanty-offer prayers; atha-then.

They who worship the Deity of Lord Kṛṣṇa never offend the devotees of Lord Kṛṣṇa. If somehow they do offend them, the devotees do not take offense, but rather praise their attachment to the Lord.

Texts 213 and 214

ye tu tat-pratimāṁ nutnām
adhiṣṭhānāṁ harer iti
bheda-dṛṣṭyātha śailādi-
buddhyā sampūjayanti hi

na mānayanti tad-bhaktān
sarva-bhūtāvamāninaḥ
pūjā-garveṇa vedājñāṁ
atikramanti ca prabhoḥ

ye-who; tu-indeed; tat-pratimām-the Deity; nutnām-new; adhiṣṭhānām-established; hareḥ-of Lord Hari; iti-thus; bheda-dṛṣṭyā-seeing as different; atha-then; śaila-stone; ādi-beginning with; buddhyā-with the conception; sampūjayanti-they worship; hi-indeed; na-not; mānayanti-respect; tad-bhaktān-the devotees; sarva-bhūta-everyone; avamāninaḥ-disrespecting; pūjā-of worship; garveṇa-with pride; veda-of the Vedas; ājñām-the orders; atikramanti-flout; ca-and; prabhoḥ-of the Lord.

They who, seeing the Deity as different from the Lord Himself and thinking the Deity as made of stone or some other material, worship the Deity of Lord Hari, do not respect the Lord's devotees. Disrespectful to all, and proud of their worship, they rebel against the Lord's commandments in the Vedas.

Text 215

ta eva sarva-bhaktebhyo
nyūnās te manda-buddhayaḥ
pūjā-phalaṁ na vindanti
ta eva hi yathoditam

te-they; eva-indeed; sarva-bhaktebhyaḥ-from all the devotees; nyūnāḥ-the least; te-they; manda-slow; buddhayaḥ-intelligence; pūjā-of worship; phalam-the fruit; na-not; vindanti-find; te-they; eva-indeed; hi-indeed; yathā-as; uditam-manifested.

They are the least of all the devotees. Their intelligence is slow. They do not find the fruits of their worship.

Śrīla Sanātana Gosvāmī explains that they are described in Śrīmad-Bhāgavatam 11.2.47 and 9.7.11.

Texts 216 and 217

yadyapy aśeṣa-sat-karma-
phalato 'dhikam uttamam
teṣām api phalaty eva
tat-pūjā-phalam ātmanā

tathāpi bhagavad-bhakti-
yogyaṁ na jāyate phalam
iti sādhu-varais tat tat
tatra tatra vinindyate

yadyapi-although; aśeṣa-all; sat-pious; karma-deeds; phalataḥ-than the fruits; adhikam-better; uttamam-best; teṣām-of them; api-also; phalati-bears fruit; eva-certainly; tat-of them; pūjā-of the worship; phalam-fruit; ātmanā-by the self; tathāpi-still; bhagavat-to the Lord; bhakti-to devotional service; yogyam-proper; na-not; jāyate-is born; phalam-the fruit; iti-thus; sādhu-varaiḥ-by the best saintly persons; tat tat-this and that; tatra tatra-here and there; vinindyate-is criticized.

Although the transcendental fruitt of their Deity-worship is greater than the fruits of all ordinary pious deeds, they do not attain the real fruit that comes from service to the Lord. For this reason the saintly devotees criticize their method of worship in different ways and in different places.

Śrīla Sanātana Gosvāmī explains that the real fruits of devotional service are love for Lord Kṛṣṇa's lotus feet, attainment of Lord Kṛṣṇa's planet, seeing the Lord, and enjoying pastimes with Him.

Text 218

tāni tāni purāṇādi-
vacanāny akhilāny api
tat-tad-viṣayakāny eva

manyasva na tu sarvataḥ

tāni tāni-various; purāṇa-ādi-beginning with the Purāṇas; vacanāni-statements; akhilāni-all; api-also; tat-tat-various; viṣayakāni-subjects; eva-indeed; manyasva-consider; na-not; tu-indeed; sarvataḥ-in all ways.

Although all the statements of the Purāṇas and other scriptures (condemn them), don't think everyone who worships the Lord's Deity-form is like them.

Texts 219 and 220

te 'pi nūnaṁ na tāṁ pūjāṁ
tyajeyur yadi sarvathā
tadā tan-niṣṭhayā citte
śodhite guṇa-darśinām

kṛpayā kṛṣṇa-bhaktānāṁ
prakṣiṇāśeṣa-duṣaṇāḥ
kālena kiyatā te 'pi
bhavanti paramottamāḥ

te-they; api-also; nūnam-indeed; na-not; tām-this; pūjām-worship; tyajeyuḥ-renounce; yadi-if; sarvathā-in all respects; tadā-then; tat-of them; niṣṭhayā-with faith; citte-in the heart; śodhite-purified; guṇa-the virtues; darśinām-of they who see; kṛpayā-by the mercy; kṛṣṇa-of Lord Kṛṣṇa; bhaktānām-of the devotees; prakṣiṇa-withered; aśeṣa-all; duṣaṇāḥ-faults; kālena-time; kiyatā-in some; te-they; api-also; bhavanti-become; parama-uttamāḥ-great souls.

If they do not abandon their worship, then by the mercy of the Lord's devotees, who see the good in others, all the faults in their hearts, now purified by their faith, are destroyed and in time they become the greatest devotees.

Text 221

yathā sakāma-bhaktā hi
bhuktvā tat-kāmitaṁ phalam
kāle bhakti-prabhāvena
yogyaṁ vindanti tat-phalam

yathā-as; sakāma-with material desires; bhaktāḥ-devotees; hi-indeed; bhuktvā-having enjoyed; tat-kāmitam-desired by them; phalam-the fruit; kāle-in time;

bhakti-prabhāvena-by the power of devotional service; yogyam-proper; vindanti-they find; tat-phalam-the fruit.

After enjoying what they desired, materialistic devotees, by the power of their devotional service, in time attain the real fruit of their service.

Śrīla Sanātana Gosvāmī explains that material sense gratification is insignificant in comparison to the result obtained by devotional service.

Text 222

yathā ca tatra tat-kālaṁ
bhakter yogyaṁ na sat-phalam
sañjātam iti tac-chuddha-
bhaktimadbhir vinindyate

yathā-as; ca-also; tatra-there; tat-kālam-that time; bhakteḥ-of devotional service; yogyam-proper; na-not; sat-phalam-the transcendental fruit; sañjatam-born; iti-thus; tat-that; śuddha-pure; bhaktimadbhiḥ-by devotees; vinindyate-is criticized.

Because in this way one does not immediately attain the fruit of devotional service, the pure devotees criticize the first result of the materialistic devotees' efforts.

Text 223

te hi bhakteḥ phalaṁ mūlaṁ
bhagavac-caraṇābjayoḥ
sadā sandarśana-krīḍā-
nanda-lābhādi manvate

te-they; hi-indeed; bhakteḥ-of devotional service; phalam-the fruit; mūlam-the root; bhagavat-of the Lord; caraṇa-feet; abjayoḥ-of the lotus; sadā-eternally; sandarśana-seeing; krīḍā-pastimes; ānanda-bliss; lābha-attainemnt; ādi-beginning with; manvate-consider.

They who are devoted to the Lord's lotus feet think the real fruit of devotional service is is the bliss of always seeing, enjoying pastimes with, and serving in many ways the Supreme Lord.

Text 224

nāpi tatra sahante te
vilambaṁ lava-mātrakam
bhagavān api tān hātuṁ
manāg api na śaknuyāt

na-not; api-also; tatra-there; sahante-tolerate; te-they; vilambam-delay; lava-mātrakam-of a moment; bhagavān-the Lord; api-also; tān-them; hātum-to abandon; manāk-slightly; api-also; na-not; śaknuyāt-is able.

They cannot bear even a moment's delay. The Lord also cannot bear to leave them for even a moment.

Text 225

ato 'nyāny ati-tucchāni
sarva-kāma-phalāni hi
muktiś ca sulabhāny asmāt
tad-bhaktir na tu tādṛśī

ataḥ-then; anyāni-others; ati-tucchāni-very insignificant; sarva-kāma-phalāni-the fruits of all desires; hi-indeed; muktiḥ-liberation; ca-also; sulabhāni-easily attained; asmāt-from that; tad-bhaktiḥ-devotional service; na-not; tu-certainly; tādṛśī-like that.

The fruits of all other desires are very insignificant in comparison. Liberation is easily attained, but devotional service is not.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 5.6.18.

Text 226

tat-prasādena bhaktānām
adhīno bhagavān bhavet
iti svātantrya-hāny eva
na tāṁ dadyān maheśvaraḥ

tat-prasādena-by its mercy; bhaktānām-of the devotees; adhīnaḥ-dependent; bhagavān-the Lord; bhavet-is; iti-thus; svātantrya-independence; hānī-destroying; eva-indeed; na-not; tam-that; dadyāt-gives; maheśvaraḥ-the Supreme Lord.

By the mercy of devotional service the Lord is controlled by His devotees. Because it destroys His independence, the Lord does not bestow devotional service.

Text 227

manye mahā-preṣṭhajanānuvaśyatā
na duḥkha-doṣau vidadhīta kaucana
kintu pramodaṁ nija-bhakta-vatsala-
tvādīn mahā-kīrti-guṇāṁs tanoti sā

manye-I think; mahā-preṣṭhajana-the very dear devotees; auvasyata-being under the control; na-not; duḥkha-of unhappiness; doṣau-the fault; vidadhīta-is placed; kaucana-some; kintu-however; pramodam-happiness; nija-own; bhakta-devotees; vatsalatva-love; ādīn-beginning with; mahā-great; kīrti-glory; guṇān-virtues; tanoti-grants; sā-it.

I think that being under the control of His dear devotees is not a fault for the Lord. Neither does it make Him unhappy. I brings Him happiness. It increases His glories, which begin with His love for His devotees.

Śrīla Sanātana Gosvāmī explains that in the previous verses Nārada Muni has been relating the opinons of others. In this verse he gives his own opinion.

Text 228

viśeṣato nāgara-śekharasya
svarāmatādi-sva-guṇāpavādaiḥ
apekṣaṇīyā parama-priyā sā
kāṣṭhā parā śrī-bhagavattva-sīmnaḥ

viśeṣataḥ-specifically; nāgara-of heroes; śekharasya-the crown; svarāmatā-being independently full of bliss; ādi-beginning with; sva-own; guṇa-virtues; apavādaiḥ-discounting; apekṣaṇīyā-in relationship; parama-priyā-most dear; sā-it; kāṣṭhā parā-ultimate; śrī-bhagavattva-of being the Supreme Lord; sīmnaḥ-the apex.

Eclipsing His independent bliss and other glories, the supreme hero Lord Kṛṣṇa's being under the control of His dear devotees is the greatest of His divine glories.

Text 229

sa-prema-bhakteḥ paripākataḥ syāt
kācin mahā-bhāva-viśeṣa-sampat
sa vai narīṇarti mahā-praharṣa-
samrājya-mūrdhopari tattva-dṛṣṭyā

sa-prema-bhakteḥ-loving devotion; paripākataḥ-in fullness; syāt-is; kācit-something; mahā-bhāva-viśeṣa-sampat-the opulence of great love; saḥ-that; vai-indeed; narīṇarti-eternally dances; mahā-praharṣa-of great happiness; samrājya-of the kingdom; mūrdha-the head; upari-above; tattva-of the truth; dṛṣṭyā-with the sight.

From the perfection of loving devotion comes great ecstatic love. Gazing at the truth, that love eternally dances in the kingdom of great bliss.

Text 230

svabhāvato 'thāpi mahārti-śoka-
santāpa-cihnāni bahis tanoti
bāhyāpi sa preṣṭhatamasya soḍhuṁ
daśā na śakyeta kadāpi tena

svabhāvataḥ-by its own nature; athāpi-still; mahā-great; arti-of suffering; śoka-grief; santāpa-of suffering; cihnāni-the characteristics; bahiḥ-outward; tanoti-extends; bāhyā-external; api-also; sā-it; preṣṭhatamasya-of the most dear beloved; soḍhum-to tolerate; daśā-the condition; na-not; śakyeta-may be able; kadāpi-ever; tena-by that.

Although externally this ecstatic love may show signs of great suffering, (this suffering is not real, for the Lord) would never allow His dearest devotees to suffer in that way.

Śrīla Sanātana Gosvāmī explains that these devotees experience great bliss, a bliss that eclpises the happiness of Brahman.

Text 231

lokā bahir-dṛṣṭi-parās tu bhāvaṁ
taṁ bhrāmakaṁ prema-bharaṁ vilokya
bhaktāv akāmā vihasanti bhaktāṁs

tat-prema-bhaktiṁ bhagavān na datte

lokāḥ-the people; bahir-dṛṣṭi-parāḥ-who see externally; tu-certainly; bhāvam-love; tam-this; bhrāmakam-bewilderment; prema-bharam-great love; vilokya-seeing; bhaktau-in devotion; akāmāḥ-without material desires; vihasanti-laugh; bhaktān-at the devotees; tat-prema-bhaktim-that loving devotion; bhagavān-the Lord; na-not; datte-gives.

With external eyes seeing this bewildering condition of great love, the people in general have no desire to engage in devotional service. They laugh at the devotees. The Lord does not give loving devotion to them.

Text 232

sa-premakā bhaktir atīva-durlabhā
svargādi-bhogaḥ sulabho 'bhavaś ca saḥ
cintāmaṇiḥ sarva-janair na labhyate
labhyeta kācādi kadāpi hātakam

sa-premakā-with love; bhaktiḥ-devotion; atīva-durlabhā-very rare; svarga-ādi-beginning with Svargaloka; bhogaḥ-enjoyment; sulabhaḥ-easy to attain; abhavaḥ-being; ca-and; saḥ-that; cintāmaṇiḥ-a cintamani jewel; sarva-janaiḥ-by all people; na-not; labhyate-is obtained; labhyeta-may be obtained; kāca-with glass; ādi-beginning; kadāpi-sometimes; hātakam-gold.

Loving devotion is very difficult to attain and the pleasures of Svargaloka and other celestial planets are very easy to attain. Common people cannot attain a cintāmaṇi jewel, although they may attain a glass, or sometimes a golden trinket.

Śrīla Sanātana Gosvāmī explains that in this example the cintāmaṇi jewel is loving devotion, the glass trinket is the pleasures of Svargaloka, and the golden trinket is impersonal liberation.

Text 233

kadācid eva kasmaicit
tad-ekārtha-spṛhāvate
taṁ dadyād bhagavān bhaktiṁ
loka-bāhyāya dhīmate

kadācit-sometimes; eva-indeed; kasmaicit-to someone; tad-eka-artha-spṛhāvate-who wishes something specific; tam-that; dadyāt-gives; bhagavān-the Lord;

bhaktim-devotional service; loka-to the world; bāhyāya-external; dhīmate-intelligent.

Sometimes, to a wise and extraordinary person who wishes it alone, the Lord gives devotional service.

Text 234

śakyaṁ na tad-bhāva-viśeṣa-tattvaṁ
nirvaktum asmābhir atho na yogyam
bhakti-pravṛtty-artha-paraiḥ prabhoḥ sac-
chāstrair ivājñeṣu viruddhavat syāt

śakyam-is able; na-not; tad-bhāva-viśeṣa-tattvam-the nature of that love; nirvaktum-to be described; asmābhiḥ-by us; athaḥ-then; na-not; yogyam-is suitable; bhakti-pravṛtti-artha-paraiḥ-by they who are devoted to the activities of devotional service; prabhoḥ-of the Lord; sat-śāstraiḥ-by the transcendental scriptures; iva-as if; ajñeṣu-to the fools; viruddhavat-like the prohibition; syāt-is.

We are not able, nor is it proper for us, to describe the nature of this ecstatic love, in the same way as it is not proper for the scriptures that describe the activities of the Lord's service to describe it to fools.

Śrīla Sanātana Gosvāmī explains that the nature of ecstatic love is described in Śrīmad-Bhāgavatam 11.2.40.

Text 235

tad-bhāvotkarṣa-mādhuryaṁ
vidus tad-rasa-sevinaḥ
tatratyas tvam api jñāsyasy
acirāt tat-prasādataḥ

tad-bhāva-of that love; utkarṣa-greatness; mādhuryam-sweetness; viduḥ-understand; tad-rasa-sevinaḥ-they whos erve the mellows of devotional service; tatratyaḥ-there; tvam-you; api-also; jñāsyasi-will know; acirāt-sson; tat-prasādataḥ-by their mercy.

They who serve the mellows of devotional service understand the sweetness and glory of that ecstatic love. By the Lord's mercy you, staying there, will also quickly understand it.

Śrīla Sanātana Gosvāmī explains that the phrase "staying there" means "staying in the land of Gokula".

Text 236

śrī-gopa-kumāra uvāca

evaṁ nijeṣṭa-deva-śrī-
gopāla-caraṇābjayoḥ
nitarāṁ darśanotkaṇṭhā
tad-vāco me vyavardhata

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; evam-thus; nija-own; iṣṭa-worshipable; deva-Lord; śrī-gopāla-of Lord Gopāla; caraṇa-feet; abjayoḥ-of the lotus; nitarām-greatly; darśana-sight; utkaṇṭhā-yearning; tad-vācaḥ-these words; me-me; vyavardhata-increased.

Śrī Gopa-kumāra said: These words greatly increased my yearning to see the lotus feet of Śrī Gopāla, the Lord I worshiped.

Text 237

tādṛg-bhāva-viśeṣāśā-
vatyāpy ajani tat-kṣaṇāt
tābhyāṁ śokārṇave kṣiptaṁ
mām ālakṣyāha sāntvayan

tādṛk-like this; bhāva-ecstatic love; viśeṣa-specific; āśā-yearning; vatyā-possessing; api-although; ajani-was manifested; tat-kṣaṇāt-from that moment; tābhyām-by them; śoka-of lamentation; arṇave-in an ocean; kṣiptam-thrown; mām-me; ālakṣya-not noticing; āha-said; sāntvayan-comforting.

Not noticing that at that moment I, filled with a desire to attain that love, was thrown into an ocean of lamentation, he, comforting me, said:

Text 238

śrī-nārada uvāca

yadyapy etan mahā-gopyaṁ

yujyate nātra jalpitum
tathāpi tava kātārya-
bharair mukharito bruve

śrī-nāradaḥ-Śrī Nārada; uvāca-said; yadyapi-although; etat-this; mahā-very; gopyam-confidential; yujyate-is; na-not; atra-here; jalpitum-to speak; tathāpi-still; tava-of you; kātārya-bharaiḥ-by the great distress; mukharitaḥ-made talkative; bruve-I speak.

Śrī Nārada said: Although this great secret should not be told in this place, made talkative by your anxiety, I will speak.

Śrīla Sanātana Gosvāmī explains that "in this place" means "here in Vaikuṇṭhaloka".

Text 239

ito 'dūre 'yodhyā vilasati purī śrī-raghupates
tato dūre śrīman-madhura-madhu-puryaiva sādṛśī
purī dvārāvaty ullasati dayitā śrī-yadupates
tam evāsyāṁ gatvā nija-dayita-devaṁ bhaja dṛśā

itaḥ-from here; adūre-not far; ayodhyā-Ayodhyā; vilasati-is splendidly manifested; purī-the city; śrī-raghupateḥ-of Lord Rāmacandra; tataḥ-from there; dūre-far; śrīman-madhura-beautiful and charming; madhu-purya-the city of Mathurā; eva-indeed; sādṛśī-like that; purī-the city; dvārāvatī-of Dvārakā; ullasati-is splendidly manifested; dayitā-dear; śrī-yadupateḥ-to the Lord of the Yadus; tam-that; eva-certainly; asyām-there; gatvā-having gone; nija-dayita-devam-own beloved Lord; bhaja-worship; dṛśā-with a glance.

Not far from here, Lord Rāmacandra's city of Ayodhyā is splendidly manifest. Far from that, the city of Dvarakā, which is like the beautiful and charming city of Mathurā and is very dear to Lord Kṛṣṇa, the Lord of the Yadus, is splendidly manifest. Go there, and with a glance worship your beloved Lord.

Śrīla Sanātana Gosvāmī explains that the Hari-vaṁśa affirms that Dvārakā is like Mathurā.

Text 240

prāg ayodhyābhigamane

sad-upāyam imaṁ śrnu
śrī-rāmacandra-pādābja-
sevaika-rasikair matam

prāk-first; ayodhyā-to Ayodhyā; abhigamane-in going; sad-upāyam-a good method; imam-this; śrnu-hear; śrī-rāmacandra-pādābja-of Lord Rāmacandra's lotus feet; sevā-service; eka-sole; rasikaiḥ-by they who taste nectar; matam-considered.

First hear the way to go to Aydodhyā, a way approved by they who taste the nectar of service to Śrī Rāmacandra's lotus feet.

Texts 241 and 242

sākṣād bhagavatas tasya
śrī-kṛṣṇasyāvatāriṇaḥ
upāsanā-viśeṣeṇa
sarvaṁ yadyapi labhyate

tathāpi raghu-vīrasya
śrīmat-pāda-sarojayoḥ
tayo rasa-viśeṣasya
lābhāyopadiśāmy aham

sākṣāt-directly; bhagavataḥ-of the Lord; tasya-of Him; śrī-kṛṣṇasya-of Lord Kṛṣṇa; avatāriṇaḥ-the origin of the incarnations; upāsanā-worship; viśeṣeṇa-specific; sarvam-all; yadyapi-if; labhyate-is attained; tathāpi-still; raghu-vīrasya-of the hero of the Raghu dynasty; śrīmat-pāda-sarojayoḥ-of the beautiful lotus feet; tayoḥ-of them; rasa-viśeṣasya-the specific nectar; lābhāya-to attain; upadiśāmi-describe; aham-I.

Although by directly worshiping Lord Kṛṣṇa, the origin of the incarnations, everything is obtained, I will now describe how to attain the nectar of the lotus feet of Lord Rāma, the hero of the Raghu dynasty.

Text 243

sītā-pate śrī-raghunātha lakṣmaṇa-
jyeṣṭha prabho śrī-hanumat-priyeśvara
ity ādikaṁ kīrtaya veda-śāstrataḥ
khyātaṁ smaraṁs tad-guṇa-rūpa-vaibhavam

sītā-of Sītā; pate-O Lord; śrī-raghunātha-O Lord of the Raghus; lakṣmaṇa-of Lakṣmaṇa; jyeṣṭha-O elder brother; prabhaḥ-O Lord; śrī-hanumat-of Śrī Hanumān; priya-dear; īśvara-O Lord; iti-thus; ādikam-beginning; kīrtaya-glorify; veda-śāstrataḥ-from the Vedic scriptures; khyātam-famous; smaran-remembering; tat-of Him; guṇa-qualities; rūpa-form; vaibhavam-and opulence.

As you meditate on His form, virtues, and opulences, which are all described in the Vedas, glorify Him, beginning with the words: "O husband of Sītā, O glorious Lord of the Raghus, O elder brother of Lakṣmaṇa, O Lord, O dear master of Śrī Hanumān!"

Śrīla Sanātana Gosvāmī explains that some other names used to glorify Lord Rāma are: "O delight of Kauśalyā! O son of Daśaratha! O elder brother of Bharata! O friend of Sugrīva!" Lord Rāma's virtues begin with His shyness and humbleness, and His form, holding a bow in the hands of His strong arms, is very handsome.

Text 244

yena prakāreṇa nijeṣṭa-devo
    labhyeta tasyānusṛtiḥ kṛtitvam
yatrāsya gandho 'pi bhavet kriyeta
    prītiḥ parā tatra tad-eka-niṣṭhaiḥ

yena-by which; prakāreṇa-method; nija-own; iṣṭa-worshipable; devaḥ-Lord; labhyeta-may be obtained; tasya-of Him; anusṛtiḥ-following; kṛtitvam-action; yatra-where; asya-of Him; gandhaḥ-the scent; api-even; bhavet-may be; kriyeta-may do; prītiḥ-happiness; parā-great; tatra-there; tad-eka-niṣṭhaiḥ-by they who have placed their faith in Him alone.

In this way the great devotees attain their worshipable Lord. Even the slightest scent of the Lord brings great happiness to they who have placed their faith in Him alone.

Text 245

śrī-rāma-pādābja-yuge 'valokite
    sāmyen na cet sa tava darśanotkatā
tenaiva kāruṇya-bharārdra-cetasā
    prahesyate dvāravatīṁ sukhaṁ bhavān

śrī-rāma-of Lord Rāmacandra; pāda-abja-yuge-the two lotuysa feet; avalokite-seen; śāmyet-satisfied; na-not; cet-if; saḥ-He; tava-of you; darśana-to see; utkatā-

the yearning; tena-by Him; eva-indeed; kāruṇya-of mercy; bhara-with an abundance; ardra-melting; cetasā-whose heart; praheṣyate-will be taken; dvāravatīm-to Dvārakā; sukham-happily; bhavān-you.

If when you see Lord Rāma's lotus feet your desire to see the Lord remains unsatisfied, Lord Rāma Himself, His heart melting with compassion, will happily send you to Dvārakā.

Text 246

saṅkīrtanaṁ tasya yathoditaṁ prabhoḥ
kurvan gatas tatra nija-priyeśvaram
śrī-kṛṣṇacandraṁ yadubhir vṛtaṁ ciraṁ
didṛkṣitaṁ drakṣyasi taṁ manoharam

saṅkīrtanam-glorification; tasya-of Him; yathā-as; uditam-said; prabhoḥ-of the Lord; kurvan-doing; gataḥ-gone; tatra-there; nija-priyeśvaram-your own dear Lord; śrī-kṛṣṇacandram-Śrī Kṛṣṇacandra; yadubhiḥ-by the Yadus; vṛtam-surrounded; ciram-for a long time; didṛkṣitam-desired to see; drakṣyasi-you will see; tam-Him; manoharam-who charms the heart.

Glorifying your Lord, as the scriptures prescribe, you will go there and see Your beloved Lord, handsome Śrī Kṛṣṇacandra, whom you long desired to see, surrounded by the Yadus.

Text 247

vaikuṇṭhasyaiva deśas te
koṣalā-dvārakādayaḥ
tat tatra gamanāyājñā
tad-bhartur na hy apekṣyatām

vaikuṇṭhasya-of Vaikuṇṭha; eva-indeed; deśaḥ-the realm; te-they; koṣala-Koṣala; dvārakā-and Dvārakā; ādayaḥ-beginning with; tat-that; tatra-there; gamanāya-to go; ājñā-the order; tad-bhartuḥ-of the Lord; na-not; hi-indeed; apekṣyatām-in relation.

Koṣalā, Dvārakā, and many other places are provinces of the kingdom of Vaikuṇṭha. Go now, and do not wait fro the Lord's order.

Śrīla Sanātana Gosvāmī explains that Koṣalā is another name of Ayodhyā.

Text 248

tasyājñayāgato 'trāhaṁ
    sarva-hṛd-vṛtti-darśinaḥ
man-mukhenaiva tasyājñā
    sampannnety anumanyatām

tasya-of Him; ājñayā-by the order; āgataḥ-come; atra-here; aham-I; sarva-of all; hṛt-of the hearts; vṛtti-the activities; darśinaḥ-seeing; mat-of me; mukhena-by the mouth; eva-indeed; tasya-of Him; ājñā-the order; sampannā-fulfilled; iti-thus; anumanyatām-is considered.

By the order of He who knows what happens in everyone's heart, I have come here. Know that His order has come through my mouth.

Śrīla Sanātana Gosvāmī explains that the Lord told Nārada: "O Nārada, go to Gopa-kumāra, and in a secluded place, fulfill his desire."

Text 249

ekaṁ mahā-bhaktam anugrahītuṁ
    svayaṁ kutaścid bhagavān gato 'yam
soḍhuṁ vilambaṁ na hi śakṣyasi tvaṁ
    tan-nirgame te 'vasaro varo 'yam

ekam-one; mahā-great; bhaktam-devotee; anugrahītum-to show mercy; svayam-personally; kutaścit-somewhere; bhagavān-the Lord; gataḥ-gone; ayam-He; soḍhum-to tolerate; vilambam-delay; na-not; hi-indeed; śakṣyasi-will be able; tvam-you; tat-nirgame-to go; te-of you; avasaraḥ-opportunity; varaḥ-good; ayam-this.

To show mercy to a great devotee, the Lord has gone somewhere. You will not be able to tolerate any delay. This is the right time for you to go.

Text 250

śrī-gopa-kumāra uvāca

śrutvā taṁ nitarāṁ hṛṣṭo
    muhuḥ śrī-nāradaṁ naman

tasyāśirvādam ādāya
    śikṣāṁ cānusmarann ayam

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; śrutvā-having heard; tam-this; nitarām-very; hṛṣṭaḥ-happy; muhuḥ-again and again; śrī-nāradam-to Śrī Nārada; naman-bowinf down; tasya-of him; āśirvādam-blessing; ādāya-taking; śikṣām-teaching; ca-also; anusmaran-remembering; ayam-this.

Śrī Gopa-kumāra said: Hearing this, I became very happy. Again and again I bowed down before Śrī Nārada. I took His blessing and meditated on his instructions.

Śrīla Sanātana Gosvāmī explains that these are the instructions of

Text 243.

Text 251

dūrād eva gato 'drakṣaṁ
    vānarāṁs tān itas tataḥ
plāvamānān mahā-lolān
    rāma rāmeti vādinaḥ

dūrāt-from far away; eva-indeed; gataḥ-gone; adrakṣam-I saw; vānarān-monkeys; tān-them; itaḥ tataḥ-here and there; plāvamānān-jumping; mahā-lolān-with great eagerness; rāma-O Rāma!; rāma-O Rāma!; iti-thus; vādinaḥ-saying.

Then I left. From far away I saw many restless monkeys jumping here and there and calling out: "Rāma! Rāma!"

Text 252

taiḥ sahāgre gato vaṁśīm
    ākarṣadbhiḥ karān mama
narān apaśyaṁ vaikuṇṭha-
    pārṣadebhyo 'pi sundarān

taiḥ-them; saha-with; agre-before; gataḥ-gone; vaṁśīm-a flute; ākarṣadbhiḥ-pulling; karāt-from the hand; mama-of me; narān-humans; apaśyam-I saw; vaikuṇṭha-of Vaikuṇṭha; pārṣadebhyaḥ-than the associates; api-even; sundarān-more handsome.

As they tugged at my flute, I went with them. Then I saw human beings more handsome than the Lord's asasociates in Vaikuṇṭha.

Śrīla Sanātana Gosvāmī explains that the residents of Vaikuṇṭha had four-armed forms like that of Lord Nārāyaṇa. These humans had forms like that of Lord Rāma.

Text 253

tair evārya-varācārair
man-naty-ādy-asahiṣṇubhiḥ
purīṁ praveśito bāhyaṁ
prāk prakoṣṭham agam aham

taiḥ-with them; eva-certainly; ārya-vara-ācāraiḥ-very saintly; mat-of me; nati-obeisances; ādi-beginning with; asahiṣṇubhiḥ-not tolerating; purīm-the city; praveśitaḥ-entered; bāhyam-outside; prāk-before; prakoṣṭham-courtyard; agām-went; aham-I.

Very saintly and well-behaved, they would not allow me to bow down and worship them. Led by them, I came to the city's outer courtyard.

Text 254

sugrīvāṅgada-jambavat-prabhṛtibhis tatropaviṣṭaṁ sukhaṁ
śrīmantaṁ madhurair naraiś ca bharataṁ śatrughna-yuktaṁ puraḥ
dṛṣṭvāhaṁ raghunātham eva nitarāṁ matvā stuvaṁs tat-stavaiḥ
karṇau tena pidhāya dāsya-parayā vācā niṣiddho muhuḥ

sugrīva-Sugrīva; aṅgada-Aṅgada; jambavat-Jambavān; prabhṛtibhiḥ-beginning with; tatra-there; upaviṣṭam-seated; sukham-comfortably; śrīmantam-glorious; madhuraiḥ-with charming; naraiḥ-human beings; ca-also; bharatam-Bharata; śatrughna-Śatrughna; puraḥ-before; dṛṣṭvā-seeing; aham-I; raghunātham-Lord Rāmacandra; eva-indeed; nitarām-greatly; matvā-thinking; stuvan-praising; tat-stavaiḥ-with prayers; karṇau-ears; tena-by Him; pidhāya-covering; dāsya-of service; parayā-intent; vācā-by words; niṣiddhaḥ-forbidden; muhuḥ-again and again.

Seeing glorious Bharata comfortably sitting with Śatrughna, many charming human beings, and monkeys headed by Sugrīva, Aṅgada, and Jambavān, and thinking Bharata was Lord Rāmacandra Himself, I began to glorify Him with many prayers. He at once covered His ears, and saying again and again that He is only a servant, forbade me to continue.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra said: "O king of kings, O Lord of the Raghu dynasty, O beloved of Sītā, glories to You!" That Gopa-kumāra mistook Bharata for Lord Rāma proves that Bharata is like Rāma, Bharata's wife is like Siā-devī, and Śatrughna is like Lakṣmaṇa.

Text 255

bhītas tad-agre 'ñjalimān avasthito
niḥsṛtya vegena hanumatā balāt
praveśito 'ntaḥ-puram adbhutādbhutaṁ
vyalokayaṁ taṁ nṛ-varākṛtiṁ prabhum

bhītaḥ-afraid; tad-agre-in His presence; añjalimān-with folded hands; avasthitaḥ-standing; niḥsṛtya-going; vegena-quickly; hanumatā-by Hanumān; balāt-suddenly; praveśitaḥ-entered; antaḥ-puram-the room; adbhuta-adbhutam-wonder of wonders; vyalokayam-I saw; tam-him; nṛ-varākṛtim-whose form is like a human being's form; prabhum-the Lord.

Frightened, I stood with folded hands. Hanumān then suddenly dragged me inside and there I saw the supremely wonderful, humanlike Lord Rāma, . . .

Text 256

prāsāda-mukhye 'khila-mādhurī-maye
samrājya-siṁhāsanam āsthitaṁ sukham
hṛṣṭaṁ mahā-pūruṣa-lakṣaṇānvitaṁ
nārāyaṇenopamitaṁ kathañcana

prāsāda-mukhye-in the best of palaces; akhila-all; mādhurī-of sweetnesses; maye-consisting; samrājya-royal; siṁhāsanam-throne; āsthitam-sitting; sukham-comfortably; hṛṣṭam-happy; mahā-pūruṣa-lakṣaṇ-anvitam-bearing the signs of a great person; nārāyaṇena-Lord Nārāyaṇa; upamitam-like; kathañcana-somewhat.

. . . who comfortably sat on a roayl throne in the charming palace, who was joyful, who had the features of an exalted personality, who was like Lord Nārāyaṇa, . . .

Text 257

tato 'pi kaiścin madhurair viśeṣair
manoramaṁ cāpa-vilāsi-pāṇim

sa-prāśraya-hrī-ramitāvalokaṁ
    rājendra-līlāṁ śrita-dharma-vārtam

tataḥ-then; api-also; kaiścit-with some; madhuraiḥ-sweetnesses; viśeṣaiḥ-specific; manoramam-charming; cāpa-bow; vilāsi-shining; pāṇim-hand; sa-prāśraya-humble; hrī-shy; ramita-delightful; avalokam-glance; rājendra-the king of kings; līlām-pastimes; śrita-dharma-vārtam-taking shelter of the explanation of religious principles.

. . . who was enchanting with many charming sweetnesses, whose hand was glorious with a bow, whose humble, shy glances were delightful, who enjoyed pastimes of being the king of kings, and who was explaining the principles of religion.

Text 258

tad-darṣṇānanda-bhareṇa mohito
    daṇḍa-praṇāmārtham ivāpataṁ puraḥ
tataś ca tenārtha-vareṇa vāñcito
    vyutthāpitas tat-kṛpayā vyalokayam

tat-of Him; darṣṇa-of the sight; ānanda-bhareṇa-with great bliss; mohitaḥ-bewildered; daṇḍa-praṇāma-artham-to offer obeisances falling down as a stick; iva-like; āpatam-fallen; puraḥ-before; tataḥ-then; ca-also; tena-by Him; artha-vareṇa-with great value; vāñcitaḥ-desired; vyutthāpitaḥ-risen; tat-kṛpayā-by His mercy; vyalokayam-I saw.

Overcome by the bliss of seeing Him, I fainted before Him as if I had bowed down as a stick to offer respects. Then He who is desired by the best of religious duties merecifully picked me up and I gazed on Him.

Śrīla Sanātana Gosvāmī explains that the Lord is attained by devotional service, the best of religious duties.

Text 259

māṁ tatra hitvā nija-sevayāhṛtaḥ
    plutyaikayā śrī-hanumān gato 'ntikam
sītānurūpā ramate priyā prabhoḥ
    sāvye 'sya pārśve 'nuja-lakṣmaṇo 'nyataḥ

māṁ-me; tatra-there; hitvā-placing; nija-sevayā-by service; āhṛtaḥ-taken;

plutyā-by plunging; ekayā-one; śrī-hanumān-Śrī Hanumān; gataḥ-gone; antikam-nearby; sītā-Sītā; anurūpā-like; ramate-enjoys; priyā-the beloved; prabhoḥ-of the Lord; sāvye-on the left; asya-of Him; pārśve-at the side; anuja-younger brother; lakṣmaṇaḥ-Lakṣmaṇa; anyataḥ-other.

Pulled by his service, Hanumān left me and in one jump came before Lord Rāma. Beautiful beloved Sītā was glorious at the Lord's left and His younger brother Lakṣmaṇa was glorious at His other side.

Text 260

kadāpi śubhrair vara-cāmaraiḥ prabhuṁ
gāyan guṇān vījayati sthito 'grataḥ
kadāpy upaślokayati sva-nirmitaiś
citraiḥ stavaiḥ śrī-hanumān kṛtāñjaliḥ

kadāpi-sometimes; śubhraiḥ-glorious; vara-cāmaraiḥ-with excellent camaras; prabhum-the Lord; gāyan-singing; guṇān-the virtues; vījayati-fans; sthitaḥ-standing; agrataḥ-in the presence; kadāpi-sometimes; upaślokayati-glorifies in verse; sva-nirmitaiḥ-personally written; citraiḥ-wonderful; stavaiḥ-with prayers; śrī-hanumān-Śrī Hanumān; kṛta-añjaliḥ-with folded hands.

Sometimes Hanumān fanned the Lord with a splendid white cāmara, sometimes he sang of His virtues, and sometimes, standing before Him with folded hands, recited wonderful prayers in verses of his own composing.

Text 261

śvetātapatraṁ ca bibharty asau kṣaṇaṁ
samvāhayet tasya padāmbuje kṣaṇam
sevā-prakārān yugapad bahūn kṣaṇaṁ
tasminn avaiyagryam aho tanoti ca

śveta-a white; ātapatram-parasol; ca-also; bibharti-holds; asau-he; kṣaṇam-one moment; samvāhayet-massages; tasya-His; padāmbuje-two lotus feet; kṣaṇam-one moment; sevā-prakārān-many different services; yugapat-simultaneously; bahūn-many; kṣaṇam-one moment; tasmin-in that; avaiyagryam-easily; ahaḥ-oh; tanoti-does; ca-and.

One moment he holds a white parasol. Another moment he massages the Lord's lotus feet. Another moment he easily does many different services simultaneously.

Text 262

parama-harṣa-bharāt kramito hy ahaṁ
jaya jayeti vadan praṇaman muhuḥ
mṛdula-vāg-amṛtaiḥ paramādbhutair
bhāgavatārdra-hṛdā paritarpitaḥ

parama-harṣa-bharāt-by great happiness; kramitaḥ-overcome; hi-indeed; aham-I; jaya jaya-Glory! Glory!; iti-thus; vadan-saying; praṇaman-bowing down; muhuḥ-again and again; mṛdula-vāg-amṛtaiḥ-with the nectar of sweet words; parama-adbhutaiḥ-very wonderful; bhagavatā-by the Lord; ardra-melting; hṛdā-whose heart; paritarpitaḥ-satisfied.

Overcome with bliss, I called out: "Glory! Glory!" and bowed down again and again. His heart melting, the Lord pleased me with the very wonderful nectar of sweet words.

Text 263

śrī-bhagavān uvāca

bho gopa-nandana suhṛttama sādhu sādhu
snehaṁ vidhāya bhavatā vijayaṁ kṛto 'tra
viśramyatām alam alaṁ bahubhiḥ prāyasair
etair na duḥkhaya ciraṁ nija-bāndhavaṁ mām

śrī-bhagavān uvāca-The Supreme Lord said; bho gopa-nandana-O son of a gopa; suhṛttama-O best of friends; sādhu-well done; sādhu-well done; sneham-love; vidhāya-being given; bhavatā-by you; vijayam-conquest; kṛtaḥ-done; atra-here; viśramyatām-may be rested; alam-enough!; alam-enough!; bahubhiḥ-with many; prāyasaiḥ-endeavors; etaiḥ-these; na-not; duḥkhāya-for pain; ciram-a long time; nija-bāndhavam-own friend; mām-to Me.

The Supreme Lord said: O gopa's son, O dear friend, well done! Well done! With your love you have conquered Me. Please stop. What is the need of all this trouble you take? What is the need? Don't make Me, your eternal friend, suffer like this.

Text 264

uttiṣṭhottiṣṭha bhadraṁ te
gauravāt sambhramaṁ tyaja

tvadīya-prema-rūpeṇa
yantrito 'smi sadā sakhe

uttiṣṭha-rise; uttiṣṭha-rise; bhadram-auspiciousness; te-to you; gauravāt-veneration; sambhramam-respect; tyaja-abandon; tvadīya-your; prema-love; rūpeṇa-in the form; yantritaḥ-conquered; asmi-I am; sadā-eternally; sakhe-O friend.

Rise! Rise! Auspiciousness to you! Give up this awe and veneration! Friend, eternally I am conquered by your love.

Text 265

śrī-gopa-kumāra uvāca

atha tasyājñayāgatyo-
tthāpito 'haṁ hanumatā
śrīmat-pādābja-pīṭhasya
nītaś ca nikaṭaṁ haṭhāt

śrī-gopa-kumāraḥ-Śrī Gopa-kumāra; uvāca-said; atha-then; tasya-of Him; ājñayā-by the order; āgatya-coming; utthāpitaḥ-established; aham-I; hanumatā-by Hanumān; śrīmat-pādābja-pīṭhasya-of His beautiful lotus feet; nītaḥ-brought; ca-and; nikaṭam-to the vicinity; haṭhāt-forcibly.

By the Lord's order, Hanumān picked me up and placed me at the Lord's lotus feet.

Text 266

tadākarṣaṁ manasy etad
dīrghāśā phalitādhunā
vañchātītaṁ ca sampannaṁ
phalaṁ tat kutra yāny ataḥ

tadākarṣam-attraction to Him; manasi-in the mind; etat-this; dīrgha-long; āśā-desire; phalitā-borne fruit; adhunā-now; vañchāt-desire; aītam-beyond; ca-and; sampannam-established; phalam-fruit; tat-that; kutra-where?; yāni-I go; ataḥ-then.

In my heart I thought: Now my long yearning has borne fruit. Now I have a result more than I can desire. How can I go to some other place now?

Text 267

gopa-bālaka-veśena
    svakīyenaiva pūrvavat
kiyantaṁ nyavasaṁ kālaṁ
    tatrānanda-bharārditaḥ

gopa-bālaka-veśena-with the appearance and dress of a cowherd boy; svakīyena-own; eva-indeed; pūrvavat-as before; kiyantam-how much?; nyavasam-I resided; kālam-time; tatra-there; ānanda-bhara-with great bliss; arditaḥ-overcome.

In the form and garments of a cowherd boy as before, for how long a time did I stay there, overcome with bliss?

Śrīla Gosvāmī explains that the meaning of this rhetorical question is that he stayed in Ayodhyā only very briefly, although while he was there he was overcome with bliss by drinking the nectar of Lord Rāmacandra's lotus feet.

Text 268

atha śrī-raghu-siṁhasya
    mahārājadhirājatām
līlāṁ tad-anurūpāṁ ca
    vīkṣe dharmānusāriṇīm

atha-then; śrī-raghu-siṁhasya-of the lion of the Raghu dynasty; mahā-rāja-adhirājatām-supremely royal; līlām-pastimes; tad-anurūpām-following that; ca-also; vīkṣe-I see; dharma-religion; anusāriṇīm-following.

There I saw Lord Rāma's pastimes as a saintly king.

Text 269

na ceṣṭā-deva-pādānāṁ
    tat-tat-krīḍānusāriṇīm
vihāra-mādhurīṁ kāñcin
    nāpi tāṁ tāṁ kṛpāṁ labhe

na-not; ca-and; iṣṭā-worshipable; deva-pādānām-of the Lord; tat-tat-krīḍā-various pastimes; anusāriṇīm-following; vihāra-of pastimes; mādhurīm-sweetness; kāñcit-something; na-not; api-even; tām-that; tām-that; kṛpām-mercy; labhe-I

attain.

Still, I did not see anything like the playful sweetness of my worshipable Lord's pastimes and I did not attain mercy like His mercy.

Śrīla Sanātana Gosvāmī explains that the worshipable Lord here is Lord Madana-gopāla. Examples of His pastimes are His playing the flute and charming the gopīs.

Texts 270 and 271

tataḥ śokam ivāmutrāpy
    āpnuvan śrī-hanūmataḥ
śrī-rāmacandra-pādābja-
    mahimnāṁ śravaṇena hi

sākṣād-anubhavenāpi
    mano-duḥkhaṁ nivāraye
tasmin nijeṣṭa-devasya
    sarvam āropayāmi ca

tataḥ-then; śokam-lamentation; iva-as if; amutra-there; api-also; āpnuvan-attaining; śrī-hanūmataḥ-from Śrī Hanumān; śrī-rāmacandra-pādābja-of Lord Rāma's lotus feet; mahimnām-of the glories; śravaṇena-by hearing; hi-certainly; sākṣāt-direct; anubhavena-by perception; api-also; manaḥ-of the mind; duḥkham-unhappiness; nivāraye-I cast aside; tasmin-in that; nija-own; iṣṭa-worshipable; devasya-Lord; sarvam-all; āropayāmi-I impose; ca-and.

I was unhappy there. By hearing from Śrī Hanumān the glories of Lord Rāmacandra's lotus feet and by directly gazing at the Lord, I tried to cast off the pain in my heart. I tried to see that all the features of my worshipable Lord were also present in Lord Rāma.

Text 272

pūrvābhyāsa-vaśeneyaṁ
    vrajabhūmir yadā balāt
sa tal-līlānukampāśāpy
    akramed dhṛdayaṁ mama

pūrva-previous; abhyāsa-practice; vaśena-by the control; iyam-this; vrajabhūmiḥ-the land of Vraja; yadā-when; balāt-forcibly; sā-it; tat-of Him; līlā-pastimes; anukampā-mercy; āśā-yearning; api-also; akramet-conquered; hṛdayam-heart; mama-my.

By the power of my previous activities in Vrajabhūmi, a yearning for my Lord's pastimes and mercy invaded my heart.

Text 273

tadā mantri-vareṇāhaṁ
ālakṣya śrī-hanumatā
vicitra-yukti-cāturyai
rakṣyeyāśvāsya tatra hi

tadā-then; mantri-vareṇa-by the best of counselors; aham-I; ālakṣya-seen; śrī-hanumatā-by Śrī Hanumān; vicitra-yukti-cāturyaiḥ-wonderfully expert logic; rakṣyeya-protected; āśvāsya-comforting; tatra-there; hi-certainly.

Then, seeing my condition, Śri Hanumān, the best of counselors, tried to console me with many very wonderful arguments.

Text 274

atha śrī-rāmeṇa prakhara-karuṇā-komala-hṛdā
jagac-cittajñena praṇaya-mṛdunāśvāsya vacasā
vraja-dvārāvatyāṁ sukham iti samādiśya gamitaḥ
samaṁ taṁ bhallūkāvalī-parivṛḍhenāham acirāt

atha-then; śrī-rāmeṇa-by Śrī Rāma; prakhara-karuṇā-komala-hṛdā-His heart soft with mercy; jagat-of the world; citta-the hearts; jñena-knowing; praṇaya-mṛdunā-soft with love; aśvāsya-comforting; vacasā-with words; vraja-dvārāvatyām-in Dvārakā; sukham-happiness; iti-thus; samādiśya-instructing; gamitaḥ-sent; samam-with; tam-that; bhalluka-āvali-parivṛḍhena-with the king of the Ballukas; aham-I; acirāt-at once.

Then Lord Rāma, who knows what is in the hearts of all the world, His own heart soft with great mercy, comforted me with sweet and affectionate words. He told me to go to Dvārakā and He at once sent me there with Jambavān, the king of the Ballūkas.

Chapter Five: Priya (The Beloved)

Text 1

śrī-gopa-kumāra uvāca

atha tatra gato vipraiḥ
   kiyadbhir māthuraiḥ saha
yādavān krīḍato 'drakṣaṁ
   saṅghaśaḥ sa-kumārakān

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; atha-then; tatra-there; gataḥ-gone; vipraiḥ-brahmanas; kiyadbhiḥ-with some; māthuraiḥ-from Mathurā saha-with; yādavān-the Yādavas; krīḍataḥ-enjoying pastimes; adrakṣam-I saw; saṅghaśaḥ-together; sa-kumārakān-with children.

Śrī Gopa-kumāra said: I went there and saw the Yādavas playing with their children and some Mathurā brāhmaṇas.

Text 2

purā kvāpi na dṛṣṭā yā
   sarvato bhramatā mayā
madhurimṇāṁ parā kaṣṭhā
   sā teṣv api virājate

purā-previously; kvāpi-somewhere; na-not; dṛṣṭā-seen; yā-which; sarvataḥ-everywhere; bhramatā-wandering; mayā-by me; madhurimṇām-of sweetness; parā kaṣṭhā-the ultimate; sā-that; teṣu-among them; api-even; virājate-is splendidly manifest.

Wandering everywhere I had never seen such great sweetness as shone amongst them.

Text 3

sarvārtho vismṛto harṣān
   mayā tad-darśanodbhavāt
teṣv ākṛṣya pariṣvaktaḥ
   sarvajña-pravarair aham

sarva-all; arthaḥ-purposes; vismṛtaḥ-forgotten; harṣāt-joyfully; mayā-by me; tad-darśanodbhavāt-from seeing them; teṣu-among them; ākṛṣya-being attracted; pariṣvaktaḥ-embraced; sarvajña-pravaraiḥ-all-knowing; aham-I.

The bliss of seeing them made me forget everything. Understanding everything, they firmly embraced me.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra forgot to offer obeisances to them.

Text 4

govardhanādri-gopāla-
putra-buddhyā praveśitaḥ
antah-puraṁ kare dhṛtvā
sneha-pūrārdra-mānasaiḥ

govardhanādri-of Govardhana Hill; gopāla-of a gopa; putra-son; buddhyā-with the idea; praveśitaḥ-entered; antah-puram-inside the palace; kare-the hands; dhṛtvā-holding; sneha-of love; pūra-with a flood; ardra-melting; mānasaiḥ-with hearts.

Aware that I was the son of a gopa of Govardhana Hill, they took my hands and, their hearts melting with a flood of love, took me inside the palace.

Text 5

paśyāmi dūrāt sa-damo mahīyaso
madhye maṇi-svarṇa-maye varāsane
tulī-varopary upaviśya līlayā
bibhrājamāno bhagavān sa vartate

paśyāmi-I see; dūrāt-from far away; sa-damaḥ-splendid; mahīyasaḥ-great; madhye-in the middle; maṇi-of jewels; svarṇa-and gold; maye-made; vara-excellent; āsane-on a throne; tulī-vara-upari-with soft cushions; upaviśya-sitting; līlayā-comfortably; bibhrājamānaḥ-shining; bhagavān-the Lord; saḥ-He; vartate-is.

From afar I saw the splendid Lord comfortably sitting on a throne of gold and jewels.

Text 6

vaikuṇṭhanāthasya vicitra-mādhurī-
sāreṇa tenāsty akhilena sevitaḥ
kenāpi kenāpy adhikādhikena so
'musmād api śrī-bhara-sañcayena ca

vaikuṇṭhanāthasya-of the Lord of Vaikuṇṭha; vicitra-wonderful; mādhurī-pf sweetness; sāreṇa-with the best; tena-by that; asti-is; akhilena-by all; sevitaḥ-served; kenāpi kenāpi-somehow; adhika-adhikena-by the best; saḥ-He; amusmāt-than that; api-even; śrī-bhara-sañcayena-by an abundance of opulence; ca-also.

He was served by all the wonderful sweetnesses of the Lord of Vaikuṇṭha, and His opulence was even greater than the Lord of Vaikuṇṭha.

Text 7

kaiśora-śobhārdrita-yauvanārcito
bhakteṣv abhivyañjita-cāru-dor-yugaḥ
mādhurya-bhaṅgi-hrīyamāna-sevaka-
svānto mahāścarya-vinoda-sāgaraḥ

kaiśora-of youth; śobha-handsomeness; ardrita-melting; yauvana-youth; arcitaḥ-worshiped; bhakteṣu-among the devotees; abhivyañjita-manifested; cāru-handsome; dor-yugaḥ-arms; mādhurya-of sweetness; bhaṅgi-with waves; hrīyamāna-enchanted; sevaka-servants; svāntaḥ-within; mahā-very; āścarya-wonderful; vinoda-of pastimes; sāgaraḥ-an ocean.

He was worshiped by the sweet nectar of youthful handsomeness. His handsome arms embraced His devotees. The waves of His sweetness charmed His servants' hearts. He was an ocean of very wonderful pastimes.

Text 8

śvetātapatraṁ vitataṁ virājate
tasyopariṣṭad vara-cāmara-dvayam
pārśva-dvaye bibhramad agrato 'sya ca
śrī-pāduke hāṭaka-pīṭha-mastake

śveta-white; ātapatram-parasol; vitatam-spread; virājate-shines; tasya-that; upariṣṭat-above; vara-cāmara-dvayam-two excellent cāmaras; pārśva-dvaye-at both sides; bibhramat-moved; agrataḥ-before; asya-of Him; ca-also; śrī-pāduke-the

sandals; hāṭaka-gold; pīṭha-place; mastake-head.

Above Him a white parasol was splendidly manifest. By His two sides two cāmaras moved. In from of Him was a golden footstool.

Text 9

śrī-rāja-rājeśvaratānurūpā
 paricchadālī parito vibhāti
nijānurūpāḥ paricārakāś ca
 tathā mahā-vaibhava-paṅktayo 'pi

śrī-rāja-rāja-īśvaratā-anurūpā-proper for a king of kinmgs of kings; paricchada-ālī-paraphernalia; paritaḥ-everywhere; vibhāti-shines; nija-anurūpāḥ-for Him; paricārakāḥ-attendants; ca-and; tathā-so; mahā-vaibhava-paṅktayaḥ-great opulences; api-and.

Everywhere were servants and associates, many great opulences, and the paraphernalia of a king of kings of kings.

Texts 10 and 11

sva-svāsane śrī-vasudeva-rāmā-
 krūrādayo dakṣiṇato niviṣṭaḥ
vāme 'sya pārśve gada-satyakī ca
 puro nidhāyādhipam ugrasenam

mantrī vikadruḥ kṛtavarmaṇā samaṁ
 tatraiva vṛṣṇi-pravaraiḥ parair api
śrī-nārado narma-sugīta-vīṇā-
 vādyair amuṁ krīḍati hāsayan saḥ

sva-svāsane-on Their own thrones; śrī-vāsudeva-Lord Vāsudeva; rāma-Rāma; akrūra-Akrūra; ādayaḥ-beginning with; dakṣiṇataḥ-on the right; niviṣṭaḥ-situated; vāme-on the left; asya-of Him; pārśve-on the side; gada-Gada; satyakī-Satyakī; ca-also; puraḥ-before; nidhāya-placing; adhipam-King; ugrasenam-Ugrasena; mantrī-the minister; vikadruḥ-Vikadru; kṛtavarmaṇā-Vkṛtavarmā; samam-with; tatra-there; eva-certainly; vṛṣṇi-pravaraiḥ paraiḥ-with the best of the Vṛṣṇis; api-also; śrī-nāradaḥ-Śrī Nārada; narma-playfully; sugīta-singing; vīṇā-of the vina; vādyaiḥ-with music; amum-Him; krīḍati-plays; hāsayan-making to laugh; saḥ-he.

To the Lord's right were Vasudeva, Balarāma, Akrūra, and others, each seated on his own throne. To His left were King Ugrasena, Gada, Satyaki, Kṛtavarmā, the counselor Vikadru, and the best of the Vṛṣṇis. With playful, joking songs and vīṇā music, Śrī Nārada made the Lord laugh.

Text 12

tiṣṭhan puraḥ śrī-garuḍo 'sti taṁ stuvan
pādābja-samvāhana-kṛt tathoddhavaḥ
rahasya-vārtābhir asau priyābhiḥ
santoṣayann asti nijeśvaraṁ tam

tiṣṭhan-standing; puraḥ-in front; śrī-garuḍaḥ-Śrī Garuḍa; asti-is; tam-to Him; stuvan-reciting prayers; pādābja-lotus feet; samvāhana-kṛt-massaging; tathā-so; uddhavaḥ-Uddhava; rahasya-vartābhiḥ-with confidential explanations; asau-he; priyābhiḥ-dear; santoṣayan-satisfying; asti-is; nija-his own; īśvaram-Lord; tam-Him.

Śrī Garuḍa stood before the Lord and recited prayers. Uddhava massaged his Lord's lotus feet and pleased Him by telling Him many dear secrets.

Śrīla Sanātana Gosvāmī explains that Uddhava's secrets were about Gokula. It was not right to speak them openly.

Text 13

nirīkṣya dīrghātma-didṛkṣitāspadaṁ
dūre 'pataṁ prema-bhareṇa mohitaḥ
sa tūdbhata-sneha-rasena pūrito
man-nāyanāyoddhavam ādideśa

nirīkṣya-seeing; dīrgha-long; ātma-by me; didṛkṣita-desired to see; aspadam-abode; dūre-far away; apatam-I fell down; prema-bhareṇa-with great love; mohitaḥ-fainting; saḥ-He; tu-indeed; udbhaṭa-sneha-rasena-with the nectar of great love; pūritaḥ-flooded; mat-me; nāyanāya-to bring; uddhavam-Uddhava; ādideśa-instructed.

Seeing Him I had long desired to see, I fainted, overcome with love. The Lord, also flooded with love, told Uddhava to bring me to Him.

Text 14

mām uddhavo gopa-kumāra-veṣam
    ālakṣya hṛṣṭo drutam āgato 'sau
utthāpya yatnād atha cetayitvā
    pāṇyor gṛhitvānayad asya pārśvam

mām-me; uddhavaḥ-Uddhava; gopa-kumāra-veṣam-the appearance of a gopa boy; ālakṣya-seeing; hṛṣṭaḥ-joyful; drutam-quickly; āgataḥ-came; asau-he; utthāpya-picking up; yatnāt-carefully; atha-then; cetayitvā-reviving; pāṇyoḥ-both hands; gṛhitvā-taking; anayat-brought; asya-of Him; pārśvam-to the side.

Uddhava came. Seeing that I was a cowherd boy, he was very happy. He carefully picked me up and brought me back to consciousness. Taking both my hands, he brought me before the Lord.

Text 15

nijāntike man-nayanārtham ātmanai-
    votthātu-kāmena puro 'rpitasya
pādāmbujasyopari mac-chiro balāt
    sva-pāṇinākṛṣya batoddhavo nyadhat

nija-own; antike-vicinity; mat-me; nayana-leading; artham-for the purpose; ātmanā-personally; eva-indeed; utthātu-to rise; kāmena-with a desire; puraḥ-before; arpitasya-placed; pāda-feet; ambujasya-lotus; upari-above; mat-my; śiraḥ-head; balāt-focibly; sva-pāṇinā-with his hand; ākṛṣya-pulling; bata-certainly; uddhavaḥ-Uddhava; nyadhat-placed.

As the Lord rose to greet me, Uddhava, with his own hand, placed my head at the Lord's feet.

Text 16

saḥ prāṇa-nāthaḥ sva-karāmbujena me
    spṛśan pratīkān parimārjayann iva
vaṁśīṁ mamādāya karād vilokayaṁs
    tuṣṇīṁ sthito 'śrūni sṛjan mahārtavat

saḥ-He; prāṇa-of my life; nāthaḥ-the Lord; sva-kara-ambujena-with His lotus hand; me-me; spṛśan-touching; pratīkan-limbs; parimārjayan-stroking; iva-as if; vaṁśīm-flute; mama-my; ādāya-taking; karāt-from the hand; vilokayan-seeing;

tuṣṇīm-silence; sthitaḥ-situated; aśrūni-tears; sṛjan-shedding; mahā-greatly; arta-distressed; vat-as if.

With His lotus hand the Lord of my life stroked my body. Seeing my flute, He took it from my hand and stood silently, shedding tears as if He were in great pain.

Text 17

kṣaṇāt tava kṣemam anāmayo 'si kiṁ
sa tatra kaccit prabhaved amaṅgalam
evaṁ vadann eva daśāṁ sa kām api
vrajan kṛto mantri-vareṇa dhairyavān

kṣaṇāt-in a moment; tava-your; kṣemam-auspiciousness; anāmayaḥ-healthy; asi-you are; kim-whether?; saḥ-He; tatra-there; kaccit-something; prabhavet-may be; amaṅgalam-inauspicious; evam-thus; vadan-saying; eva-indeed; daśām-condition; saḥ-He; kām api-something; vrajan-going; kṛtaḥ-did; mantri-vareṇa-by the best of counselors; dhairyavān-composed.

Saying "Is all well with you? Are you happy? How can anything inauspicious happen there?" He was overwhelmed until Uddhava, the best of counselors, pacified Him.

Śrīla Sanātana Gosvāmī explains that the "there" in this verse is Gokula.

Text 18

agrato darśitās tena
saṅketena sabhā-sthitāḥ
yādavā vasudevādyā
nṛpā devās tathārṣayaḥ

agrataḥ-ahead; darśitaḥ-shown; tena-by him; saṅketena-by a sign; sabhā-in the assembly; sthitaḥ-situated; yādavāḥ-the Yādavas; vasudeva-by Vasudeva; ādyāḥ-headed; nṛpāḥ-kings; devāḥ-demigods; tathā-so; ṛṣayaḥ-sages.

Uddhava then gave a sign to Vasudeva and the Yādavas, the kings, the demigods, and the sages in the assembly.

Śrīla Sanātana Gosvāmī explains that the sign was a movement of the eyebrows.

Of the kings there, Yudhiṣṭhira was prominent, of the demigods Indra was prominent, and of the sages Garga Muni was prominent.

Text 19

unmīlya padma-netre tān
    ālokyagre prayatnataḥ
so 'vastabhyeṣad ātmānaṁ
    purāntar gantum udyataḥ

unmīlya-opening; padma-netre-His lotus eyes; tān-them; ālokya-seeing; agre-before; prayatnataḥ-with effort; saḥ-He; avastabhya-composing; īṣat-a little; ātmānam-Himself; pura-the palace; antaḥ-within; gantum-to go; udyataḥ-decided.

With great effort opening His eyes and seeing them all before Him, He composed Himself and decided to enter the inner rooms of the palace.

Text 20

cirād abhiṣṭaṁ nija-jīviteśaṁ
    tathābhilabhya pramadābdhi-magnaḥ
kim ācarāni pravadāni vā kim
    iti sma jānāmi na kiñcanāham

cirāt-at once; abhiṣṭam-the object of desire; nija-own; jīvita-of the life; īśam-the Lord; tathā-then; abhilabhya-attaining; pramada-of joy; abdhi-in the ocean; magnaḥ-plunged; kim-what?; ācarāni-shall I do; pravadāni-shall I say; vā-or; kim-what?; iti-thus; sma-indeed; jānāmi-I know; na-not; kiñcana-anything; aham-I.

So quickly attaining my desire, the Lord of my life, I was plunged in an ocean of happiness. What should I do? What should I say? I did not know at all.

Text 21

tato bahir niḥsarato yadūttamān
    sammanya tambūla-vilepanādibhiḥ
vidhṛtya māṁ dakṣiṇa-pāṇināñjalau
    rāmoddhavābhyām aviśat purāntaram

tataḥ-then; bahiḥ-outside; niḥsarataḥ-going; yadu-of the Yādavas; uttamān-the best; sammanya-worshiping; tambūla-with betelnuts; vilepana-ointments; ādibhiḥ-

beginning; vidhṛtya-taking; mām-me; dakṣiṇa-right; pāṇinā-by the hand; añjalau-folded hands; rāma-Balarāma; uddhavābhyām-Uddhava; aviśat-entered; pura-antaram-the inner rooms.

Going out, He worshiped the best of the Yādavas with betelnuts, ointments and other gifts, and taking my folded hands with His right hand, with Balarāma and Uddhava entered the inner rooms of the palace.

Text 22

śvāśruṁ puraṣkṛtya sarohiṇīkaṁ
śrī-devakīṁ sāṣṭa-śatottarāṇi
prabhuṁ sahasrāṇy atha śoḍaśāgre
'bhyayuḥ sa-bhṛtyāḥ pramudā mahiṣyaḥ

śvāśrum-their mother-in-law; puraṣkṛtya-placing in front; sa-with; rohiṇīkam-Rohiṇī; śrī-devakīm-Śrī Devakī; sa-with; aṣṭa-eight; śata-one hundredd; uttarāṇi-more; prabhum-the Lord; sahasrāṇi-thousand; atha-then; śoḍaśa-sixteen; agre-before; abhyayuḥ-went; sa-with; bhṛtyāḥ-maidservants; pramudāḥ-happy; mahiṣyaḥ-queens.

Placing their monther-in-law, Devakī, and Rohiṇī in front, 16,000,108 joyful queens, accompanied by their maidservants, followed the Lord.

Text 23

rukmiṇī satyabhāmā sā
devī jāmbavatī tathā
kālindī mitravindā ca
satyā bhadrā ca lakṣmaṇā

rukmiṇī-Rukmiṇī; satyabhāmā-Satyabhāmā; sā-she; devī-queen; jāmbavatī-Jāmbavatī; tathā-then; kālindī-Kālindī; mitravindā-Mitravindā; ca-and; satyā-Satyā; bhadrā-Bhadrā; ca-also; lakṣmaṇā-Lakṣmaṇa.

Among them were the queens Rukmiṇī, Satyabhāmā, Jāmbavatī, Kālindī, Mitravindā, Satyā, Bhadrā, and Lakṣmaṇā.

Text 24

anyāś ca rohiṇī-mukhyās

tasyaivocitatāṁ gatāḥ
sarvāḥ sarva-prakāreṇa
tulya-dāsī-gaṇārcitāḥ

anyāḥ-others; ca-and; rohiṇī-mukhyāḥ-headed by Rohiṇī; tasya-of Him; eva-indeed; ucitatām-suitability; gatāḥ-attained; sarvāḥ-all; sarva-prakāreṇa-in all respects; tulya-equal; dāsī-of maidservants; gaṇa-multitudes; arcitāḥ-worshiped.

There were other queens also, headed by Queen Rohiṇī, very qualified in all ways and served by maidservants like them.

Śrīla Sanātana Gosvāmī explains that these were the queens rescued from the palace of Narakāsura. The most important of them was named Rohiṇī, who is mentioned in Śrīmad-Bhāgavatam 10.61.18.

Text 25

tābhyām amūbhiś ca sa-lajjam āvṛtaḥ
kumāra-vargair api śobhito 'viśat
prāsādam ātmīyam athāsanottame
nihnutya bhāvaṁ niṣaṣāda hṛṣṭavat

tābhyām-with the two men; amūbhiḥ-with the many women; ca-and; sa-with; lajjam-shyness; āvṛtaḥ-accompanied; kumāra-vargaiḥ-by children; api-and; śobhitaḥ-splendid; aviśat-entered; prāsādam-palace; ātmīyam-own; atha-then; āsanottame-on the throne; nihnutya-concealing; bhāvam-His condition; niṣaṣāda-sat; hṛṣṭavat-happily.

Glorious with the two men, the many shy women, and a host of children, the Lord entered His palace and, concealing the real condition of His heart, happily sat on the throne.

Śrīla Sanātana Gosvāmī explains that the Lord was thinking of Gokula.

Text 26

taṁ śrī-yaśodākhila-gopa-sundarī-
gopārbha-vargair iva bhūṣitaṁ tv ahaṁ
paśyan samakṣaṁ dhṛta-veṇum ātmano
dhyeyaṁ punar harṣa-bhareṇa mohitaḥ

tam-Him; śrī-yaśodā-Śrī Yaśodā; akhila-all; gopa-sundarī-the beautiful gopīs; gopārbha-vargaiḥ-with the cowherd boys; iva-as if; bhūṣitam-decorated; tu-indeed; aham-I; paśyan-seeing; samakṣam-before the eyes dhṛta-holding; veṇum-a flute; ātmanaḥ-of the self; dhyeyam-to be meditated on; punaḥ-again; harṣa-bhareṇa-with great happiness; mohitaḥ-fainted.

Then, first in meditation and then directly before my eyes, seeing the Lord holding a flute and decorated with all the cowherd boys and the gopīs headed by Yaśodā, I fainted in ecstasy.

Śrīla Sanātana Gosvāmī explains that the Lord became Madana-gopāla. No longer was He the king of Dvārakā. The flute He held in His lotus hand was the same flute He had taken from Gopa-kumāra's hand. Queen Devakī became like Yaśodā, the queens became like the gopīs, Pradyumna, Sāmba, and the other boys became like the cowherd boys. Balarāma's mother, Rohiṇī, remained as before.

Text 27

kṛpā-bhara-vyagra-manaḥ sa-sambhramaṁ
svayaṁ samutthāya sa nanda-nandanaḥ
karāmbuja-sparśa-balena me 'karot
prabodham aṅgāni muhur vimārjayan

kṛpā-bhara-with great compassion; vyagra-agitated; manaḥ-mind; sa-sambhramam-quickly; svayam-personally; samutthāya-rising; saḥ-He; nanda-nandanaḥ-the son of nanda; karāmbuja-of the lotus hand; sparśa-of the touch; balena-by the strength; me-my; akarot-did; prabodham-awakening; aṅgāni-limbs; muhuḥ-again and again; vimārjayan-stroking.

His heart overcome with compassion, the Lord, the son of Nanda, suddenly rose and, stroking my limbs, with the touch of His lotus hand awakened me.

Text 28

vṛtte bhojana-kāle 'pi
bhoktum iccham akurvatā
mātṛṇam āgraheṇaiva
kṛtyaṁ madhyāhnikaṁ kṛtam

vṛtte-done; bhojana-meal; kāle-time; api-also; bhoktum-to eat; iccham-desire; akurvatā-not doing; mātṛṇam-of the mothers; agrahena-by taking; eva-indeed; kṛtyam-duty; madhya-mid; ahnikam-day; kṛtam-done.

When it was time for lunch, the Lord had no desire to eat. His mothers made Him perform His midday duties.

Śrīla Sanātana Gosvāmī explains that because the Lord was suffering in separation from Gokula, He had no desire to eat. The mothers are plural here because the refer to the many wives of Vasudeva.

Text 29

devakī-nandanenātha
tena kiñcit sva-pāṇinā
bhojito 'haṁ svayaṁ paścād
bhuktaṁ santoṣaṇāya me

devakī-nandanena-by the son of Devakī; atha-then; tena-by Him; kiñcit-something; sva-pāṇinā-with His own hand; bhojitaḥ-fed; aham-I; svayam-personally; paścāt-then; bhuktam-ate; santoṣaṇāya-for the satisfaction; me-of me.

The Lord, the son of Devakī, personally fed me with His own hand and then, to satisfy me, He also ate.

Text 30

kumāra-maṇḍalī-madhye
niveśya nijam agrajam
pariveśayatā svena
pūrvavad bālya-līlayā

kumāra-of boys; maṇḍalī-of the circle; madhye-in the midst; niveśya--entering; nijam-own; agrajam-elder brother; pariveśayatā-fed; svena-own; pūrvavat-as before; balya-līlayā-with childhood pastimes.

Then the Lord made a circle of His sons, placed His elder borother, Balarāma, in the middle, and personally fed them as He had done in His childhood pastimes.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.13.11.

Text 31

mahā-prasādam ucchiṣṭaṁ
    bhuktvā sva-gṛham ānayat
bhagavad-bhāva-vijño 'sāv
    uddhavo māṁ balād iva

mahā-prasādam-mahā-prasādam; ucchiṣṭam-remnants; bhuktvā-eating; sva-gṛham-to his own home; ānayat-brought; bhagavat-of the Lord; bhāva-the intention; vijñaḥ-knowing; asau-he; uddhavaḥ-Uddhava; mām-me; balāt-by force; iva-as if.

Uddhava ate some of the Lord's mahā-prasādam remnants, and then, knowing the Lord's desire, took me, almost as if by force, to his own home.

Śrīla Sanātana Gosvāmī explains that the cowherd boy Gopa-kumāra could not become happy in the opulences of the palace, therefore the Lord wanted him to stay with Uddhava, who is very dear to the people of Gokula.

Text 32

tadānīm eva yāto 'haṁ
    samyāk samjñāṁ tato 'khilam
tatrānubhūtaṁ vimṛśan
    muhur nṛtyann amāṁsy adaḥ

tadānīm-then; eva-indeed; yātaḥ-wemt; aham-I; samyāk-completely; samjñām-awareness; tataḥ-then; akhilam-all; tatra-there; anubhūtam-experienced; vimṛśan-thinking; muhuḥ-again and again; nṛtyan-dancing; amāṁsi-I thought; adaḥ-then.

Then I again became fully conscious. Thinking of what I had experienced, I danced again and again. I thought:

Śrīla Sanātana Gosvāmī explains that the word "then" here means "when he arrived at Uddhava's home".

Text 33

manorathānāṁ paramaṁ kilāntam
    aho gato 'dyaiva yad-iṣṭa-devam

prāpto 'parokṣaṁ vraja-nāgaraṁ taṁ
hṛd-dhyāyamānākhila-mādhurībhiḥ

manorathānām-of desires; paramam-supreme; kila-indeed; antam-end; ahaḥ-Oh; gataḥ-attained; adya-today; eva-indeed; yat-what; iṣṭa-worshipable; devam-Lord; prāptaḥ-attained; aparokṣam-visible; vraja-of Vraja; nāgaram-the hero; tam-Him; hṛt-in the heart; dhyāyamāna-meditating; akhila-all; mādhurībhiḥ-with sweetnesses.

Ah, today the greatest of my desires is fulfilled. In meditation have seen my worshipable Lord, the hero of Vraja, with all His sweetnesses.

Text 34

prasthāyoddhava-saṅgatyā
sva-prabhuṁ taṁ vilokayan
nāśakaṁ harṣa-vaivaśyāt
kiñcit kartuṁ paraṁ tataḥ

prasthāya-going; uddhava-saṅgatyā-in Uddhava's company; sva-prabhum-His own Lord; tam-Him; vilokayan-seeing; na-not; aśakam-I was able; harṣa-vaivaśyāt-because of being overcome with happiness; kiñcit-anything; kartum-to do; param-further; tataḥ-then.

Going in Uddhava's company, I would gaze at my Lord, but, overcome with happiness, I could not do anything else.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra was so overwhelmed he was not able to serve the Lord.

Text 35

vicitraṁ tasya kāruṇya-
bharaṁ santatam āpnuvan
vasaṁs tatra mahānanda-
pūrān anubhavāmi yān

vicitram-wonderful; tasya-of Him; kāruṇya-of mercy; bharam-abundance; santatam-always; āpnuvan-attaining; vasan-residing; tatra-there; mahānanda-of great bliss; pūrān-flood; anubhavāmi-I perceived; yān-which.

Living there and attaining the Lord's abundant, wonderful, eternal mercy, I was flooded with bliss.

Text 36

teṣāṁ nirūpanaṁ kartuṁ
vācā cittena vā janaḥ
brahmāyuṣāpi kaḥ śakto
bhagavad-bhaktimān api

teṣām-of them; nirūpanam-description; kartum-to do; vācā-with words; cittena-with mind; vā-or; janaḥ-people; brahma-of Brahmā; āyuṣā-lifetime; api-even; kaḥ-who; śaktaḥ-able; bhagavat-of the Lord; bhaktimān-a devotee; api-even.

Living as long as Brahmā, even a great devotee of the Lord could not understand that mercy with his mind or describe it in words.

Text 37

mokṣe sukhaṁ nanu mahattamam ucyate yat-
tat-koṭi-koṭi-guṇitaṁ gaditaṁ vikuṇṭhe
yuktyā kayācid adhikaṁ kila koṣalāyāṁ
yad dvārakā-bhavam idaṁ tu kathaṁ nirūpyam

mokṣe-in liberation; sukham-happiness; nanu-certainly; mahattamam-great; ucyate-is said; yat-tat-whatever; koṭi-koṭi-millions of millions of times; guṇitam-multitplied; gaditam-said; vikuṇṭhe-in Vaikuntha; yuktyā-with a reason; kayācit-some; adhikam-greater; kila-indeed; koṣalāyām-in Ayodhyā; yat-what; dvārakā-of Dvārakā; bhavam-existence; idam-this; tu-certainly; katham-how?; nirūpyam-may be described.

The happiness in impersonal liberation is said to be very great, but the happiness in Vaikuṇṭha is said to be many millions of millions of times greater. Still greater is the happiness in Ayodhyā, and greater than that is the happiness in Dvārakā. How is it possible to describe the happiness in Dvārakā?

Text 38

tatrāpi tac-cira-didṛkṣita-jīviteśa-
prāptyā tad-eka-dayitasya janasya yat syāt
vṛttyā kayāstu vacaso manaso 'pi vattaṁ
tad vai vidus tad-ucitātmani tad-vidas te

tatra-there; api-that; tat-Him; cira-for a long time; didṛkṣita-desired to be seen; jīvita-of life; īśa-the Lord; prāptyā-by attaining; tad-eka-Him alone; dayitasya-dear; janasya-of a person; yat-what; syāt-is; vṛttyā-by action; kayā-by what?; astu-may be; vacasaḥ-of words; manasaḥ-of the mind; api-even; vattam-known; tat-that; vai-indeed; viduḥ-know; tad-ucita-appropriate; ātmani-in the heart; tad-vidaḥ-who know; te-they.

By what actions of the mind or words can the wise understand the happiness of a devotee who loves the Lord alone and who has finally attained the Lord of his life he long yearned to see?

Text 39

evaṁ vasantaṁ māṁ tatra
śrīmad-yādava-puṅgavāḥ
viśva-bāhyāntarānanda-
didṛkṣārdra-hṛdo 'bruvan

evam-thus; vasantam-residing; mām-to me; tatra-there; śrīmad-yādava-puṅgavāḥ-the best of the Yādavas; viśva-the universes; bāhya-outside; antara-within; ānanda-the bliss; didṛkṣā-desire to see; ardra-melting; hṛdaḥ-hearts; abruvan-said.

To me, who was living there in this way, the best of the Yādavas, their hearts melting with the desire to see me enjoy all happiness within and without, said:

Text 40

śrī-yādavā ūcuḥ

vaikuṇṭhato 'py uttama-bhūti-pūrite
sthāne tvam etyātra sakhe 'smad-anvitaḥ
yad-vanya-veśena sudīnavad vaser
manyāmahe sādhu na tat kathañcana

śrī-yādavāḥ-the Yādavas; ūcuḥ-said; vaikuṇṭhataḥ-than Vaikuntha; api-even; uttama-supreme; bhūti-opulences; pūrite-filled; sthāne-in this place; tvam-you; etya-coming; atra-here; sakhe-O friend; asmat-us; anvitaḥ-with; yad-vanya-veśena-with the dress of a person who lives in the forest; sudīnavat-as a poverty-stricken person; vaseḥ-of the garments; manyāmahe-we consider; sādhu-good; na-not; tat-that; kathañcana-at all.

The Yādavas said: Friend, you have come to this place, which is more opulent than Vaikuṇṭha, and now you stay here with us. We do not think it is good that you continue to dress as a poor person that lives in the forest.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra was still dressed as a resident of the forest.

Text 41

citte duḥkham ivāsmākam
api kiñcid bhaved ataḥ
svataḥ siddhaṁ tam asmākam
iva veṣādikaṁ tanu

citte-in the heart; duḥkham-unhappiness; ivaa-as it were; asmākam-of us; api-also; kiñcit-something; bhavet-is; ataḥ-then; svataḥ-self; siddham-perfect; tam-that; asmākam-of us; iva-like; veṣa-garments; ādikam-beginning with; tanu-take.

It makes us unhappy at heart. Please dress as we do.

Text 42

śrī-gopa-kumāra uvāca

teṣāṁ tatrāgraheṇāpi
sva-cittasyācyutasya ca
alabdhvā sva-rasaṁ teṣu
nīcākiñcanavat sthitaḥ

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; teṣām-of them; tatra-there; agraheṇa-by taking; api-also; sva-cittasya-of the heart; acyutasya-of the infallible Supreme Lord; ca-and; alabdhvā-not having attained; sva-own; rasam-mellow; teṣu-among them; nīca-lowly; akiñcana-a poor person; vat-like; sthitaḥ-situated.

Śrī Gopa-kumāra said: Although they persisted, I never heard anything from the Lord, so I continued to dress as a humble, poor person.

Text 43

āsīnasya sabhā-madhye
sevitasya maharddhibhiḥ
pārśve bhagavato 'thāhaṁ
gantuṁ lajje bibhemi ca

āsīnasya-sitting; sabhā-of the assembly; madhye-in the middle; sevitasya-served; mahā-great; ṛddhibhiḥ-by opulences; pārśve-at the side; bhagavataḥ-of the Lord; atha-then; aham-I; gantum-to go; lajje-I was shy; bibhemi-I was afraid; ca-also.

To leave the side of the Lord who, served by great opulences, sat in the assembly, I was both ashamed and afraid.

Text 44

catur-bāhutvam apy asya
paśyeyaṁ tatra karhicit
na ca krīḍā-viśeṣāṁ taṁ
vrajabhūmi-kṛtaṁ sadā

catur-bahutvam-the state of having four arms; api-also; asya-of Him; paśyeyam-I saw; tatra-there; karhicit-sometimes; na-not; ca-also; krīḍā-pastimes; viśeṣām-specific; tam-that; vrajabhūmi-in the land of Vraja; kṛtam-done; sadā-always.

Sometimes I saw Him display four arms, something He never did in the land of Vraja.

Text 45

kadācid eṣa tatraiva
vartamānān adūrataḥ
pāṇḍavān īkṣituṁ gacched
ekākī priya-bandhavān

kadācit-sometimes; eṣaḥ-He; tatra-there; eva-indeed; vartamānān-being; adūrataḥ-not far away; pāṇḍavān-the Pāṇḍavas; īkṣitum-to see; gacchet-goes; ekākī-alone; priya-bandhavān-to His dear relatives.

Sometimes He went alone to see His dear relatives, the Pāṇavas, who were not far away.

Text 46

itthaṁ cirāntanābhīṣṭā-
sampūrtyā me vyatheta hṛt
tādṛg-rūpa-guṇasyāsya
dṛṣṭyaivāthāpi śāmyati

ittham-in this way; cirāntana-abhīṣṭa-long desired; asampūrtyā-by not being fulfilled; me-of me; vyatheta-is agitated; hṛt-the heart; tādṛg-like that; rūpa-handsomeness; guṇasya-virtues; asya-of Him; dṛṣṭyā-by the sight; eva-indeed; athāpi-still; śāmyati-is pacified.

Because my long-held desire was still not fulfilled, my heart was agitated. Still, when I saw the Lord's handsomeness and virtues, it became peaceful again.

Text 47

tasya vāg-amṛtais tais taiḥ
kṛpābhivyañjanair api
bhavet sukha-viśeṣo yo
jihvā spṛśatu taṁ katham

tasya-of Him; vāk-of the words; amṛtaiḥ-with the nectar; tais taiḥ-with that; kṛpā-mercy; abhivyañjanaiḥ-displaying; api-also; bhavet-is; sukha-happiness; viśeṣaḥ-specific; yaḥ-which; jihvā-the tongue; spṛśatu-touches; tam-that; katham-how?

How can my tongue touch the happiness brought by the merciful nectar of His words?

Śrīla Sanātana Gosvāmī explains this means Gopa-kumāra could not adequately describe his happiness.

Text 48

evam uddhava-gehe me
dināni katicid yayuḥ
yadi syāt ko 'pi śokas taṁ
samvṛṇomy avahitthāya

evam-thus; uddhava-of Uddhava; gehe-in the house; me-of me; dināni-days; katicit-some; yayuḥ-passed; yadi-if; syāt-is; ko 'pi-something; śokaḥ-grief; tam-that; samvṛṇomi-I conceal; avahitthāya-with dissimulation.

In this I spent some days in Uddhava's home. If I was unhappy, I concealed it.

Text 49

ekadā nāradaṁ tatrā-
gataṁ vīkṣya prāṇamya tam
harṣeṇa vismayenāpi
veṣṭito 'vocam īdṛśam

ekadā-one day; nāradam-to Nārada; tatra-there; āgatam-arrived; vīkṣya-seeing; prāṇamya-bowing down; tam-to him; harṣeṇa-happily; vismayena-with wonderment; api-also; veṣṭitaḥ-entered; avocam-I said; īdṛśam-in this way.

One time, seeing that Nārada had come, I bowed before him, and with wonder and joy spoke the following words:

Text 50

munīndra-veṣa prabhu-pārṣadottama
svargādi-lokeṣu bhavantam īdṛśam
vaikuṇṭha-loke 'tra ca hanta sarvataḥ
paśyāmy aho kautukam āvṛṇoti mām

muni-of sages; indra-king; veṣa-appearance; prabhu-of the Lord; pārṣada-of the associates; uttama-O best; svarga-ādi-lokeṣu-in Svarga and the other planets; bhavantam-yiu; īdṛśam-like; vaikuṇṭha-loke-in Vaikunthaloka; atra-here; ca-also; hanta-certainly; sarvataḥ-everywhere; paśyāmi-I see; ahaḥ-Oh; kautukam-wonder; āvṛṇoti-covers; mām-me.

O king of sages. O greatest of the Lord's associates, I see you like this in Svargaloka and the other material planets, in Vaikuṇṭhaloka, and now here also. This fills me with wonder and curiosity.

Śrīla Sanātana Gosvāmī explains that the words "like this" mean that in each of these places Nārada manifested the same form of a sage playing the vīṇā. His form never changed.

Text 51

śrī-nārada uvāca

gopa-bālaka evāsi
     satyam adyāpi kautukī
pūrvam eva mayoddiṣṭam
     etad asti na kiṁ tvayi

śrī-nāradaḥ uvāca-Śrī Nārada said; gopa-bālaka-a cowhewrd boy; eva-indeed; asi-you are; satyam-eternally; adya-now; api-also; kautukī-filled with wonder; pūrvam-before; eva-indeed; mayā-by me; uddiṣṭam-indicated; etat-that; asti-is; na-not; kim-whether?; tvayi-in you.

Śrī Nārada said: You are a playful cowherd boy eternally. Did I not tell you before?

Text 52

yathā hi bhagavān ekaḥ
     śrī-kṛṣṇo bahu-mūrtibhiḥ
bahu-sthāneṣu varteta
     tathā tat-sevakā vayam

yathā-as; hi-indeed; bhagavān-the Lord; ekaḥ-one; śrī-kṛṣṇaḥ-Śrī Kṛṣṇa; bahu-with many; mūrtibhiḥ-forms; bahu-in many; sthāneṣu-places; varteta-is; tathā-so; tat-sevakāḥ-His servants; vayam-we.

As Lord Śrī Kṛṣṇa, who is one, manifests in many forms in many places, so do we, His servants.

Śrīla Sanātana Gosvāmī explains that here Nārada says: “We also manifest in many forms in many places".

Text 53

śrī-suparṇādayaḥ sarve
     śrīmad-dhanumad-ādayaḥ
uddhavo 'pi tathaivāyaṁ
     tādṛśā yādavādayaḥ

śrī-suparṇa-ādayaḥ-beginning with Garuḍa; sarve-all; śrīmat-hanumad-ādayaḥ-beginning with Hanumān; uddhavaḥ-Uddhava; api-also; tathā-so; eva-indeed;

ayam-this; tādṛśāḥ-like that; yādava-ādayaḥ-beginning with the Yādavas.

All the devotees, those led by Garuḍa, those led by Hanumān, those led by the Yādavas, and Uddhava also, are like that.

Text 54

sarve 'pi nityaṁ kila tasya pārṣadāḥ
sevā-parāḥ krīḍaṇakānurūpāḥ
pratyekam ete bahu-rūpavanto
'py ekaṁ bhajāmo bhagavān yathāsau

sarve-all; api-also; nityam-eternally; kila-indeed; tasya-of Him; pārṣadāḥ-the associates; sevā-to service; parāḥ-devoted; krīḍaṇaka-anurūpāḥ-according to pastimes; pratyekam-each; ete-they; bahu-rūpavantaḥ-in many forms; api-also; ekam-one; bhajāmaḥ-we worship; bhagavān-the Lord; yathā-as; asau-He.

Dedicated to serving Him, we are all the Lord's associates eternally. As the Lord does, so do we assume different forms in different pastimes. In this way we worship Him.

Text 55

nānā-vidhās tasya paricchadā ye
nāmāni līlāḥ priya-bhūmayaś ca
nityāni satyāny akhilāni tadvad
ekāny anekāny api tāni viddhi

nānā-various; vidhāḥ-kinds; tasya-of Him; paricchadā-paraphernalia; ye-which; nāmāni-names; līlāḥ-pastimes; priya-bhūmayaḥ-favorite places; ca-also; nityāni-eternal; satyāni-real; akhilāni-all; tadvat-as; ekāni-single; anekāni-multiple; api-also; tāni-them; viddhi-know.

The Lord's paraphernalia, names, pastimes, and favorite abodes are all eternal and real. Know that they are both one and many.

Śrīla Sanātana Gosvāmī explains that these things are so because they are all eternal and full of knowledge and bliss.

Text 56

āścaryam etat tvam apīdṛg eva san
    pūrva-svabhāvaṁ tanuṣe 'tra līlayā
paraṁ mahāścaryam ihāpi lakṣyase
    'tṛptārta-cetā iva sarvadā mayā

āścaryam-wonderful; etat-this; tvam-you; api-also; īdṛk-like this; eva-certainly; san-being so; pūrva-previous; svabhāvam-nature; tanuṣe-you manifest; atra-here; līlayā-with pastimes; param-great; mahā-āścaryam-very wonderful; iha-here; api-also; lakṣyase-is seen; atṛpta-unsatisfied; ārta-distressed; cetāḥ-heart; iva-like; sarvadā-always; mayā-by me.

It is surprising that even though you are also like that, even in these pastimes you manifest your previous nature. I see that even here you are always unsatisfied and unhappy at heart. This is very surprising to me.

Śrīla Sanātana Gosvāmī explains that the phrase “previous nature" means "the nature of a cowherd boy", and the phrase "also like that" means "you also have a spiritual form of eternity, knowledge and bliss, as we do". Nāarada is curious to know why, even in Dvārakā, Gopa-kumāra is still dissatisfied.

Text 57

śrī-gopa-kumāra uvāca

mayā sa-pāda-graham eṣa natvā
    sa-dainyam ukto bhagavaṁs tvam eva
jānāsi tat sarvam itīdam āha
    smitvā nirīkṣyānanam uddhavasya

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; mayā-by me; sa-pāda-the feet; graham-grasping; eṣaḥ-he; natvā-bowing; sa-dainyam-with humbleness; uktaḥ-said; bhagavan-O lord; tvam-you; eva-indeed; janasi-you know; tat-that; sarvam-everything; iti-thus; idam-this; āha-said; smitvā-smiling; nirīkṣya-seeing; ānanam-at the face; uddhavasya-of Uddhava.

Śrī Gopa-kumāra said: Bowing down and touching his feet, I humbly said: "Lord, you know everything." Then Nārada smiled and, glancing at Uddhava's face, spoke.

Texts 58 and 59

śrī-nārada uvāca

uddhavāyam aho gopa-
putro govardhanodbhavaḥ
mādṛśaṁ tvādṛśānāṁ ca
mṛgyan vastu su-durlabham

itas tato bhraman vyagraḥ
kadācid api kutracit
nātikramati cittāntar
lagnaṁ taṁ śokam arti-dam

śrī-nāradaḥ-Śrī Nārada; uvāca-said; uddhava-O Uddhava; ayam-he; ahaḥ-ah; gopa-of a gopa; putraḥ-the son; govardhana-on Govardhana Hill; udbhavaḥ-born; mādṛśam-like me; tvādṛśānām-like you; ca-and; mṛgyan-searching; vastu-substance; su-very; durlabham-difficult to attain; itaḥ tataḥ-here and there; bhraman-wandering; vyagraḥ-agitated; kadācit-sometimes; api-also; kutracit-somewhere; na-not; atikramati-conquers; citta-the heart; antaḥ-inside; lagnam-rests; tam-that; śokam-grief; arti-pain; dam-giving.

Śrī Nārada said: O Uddhava, he was born a cowherd's son on Govardhana Hill. Very restless, he has been searching place after place for something even those like you and me cannot attain. Not finding it, his heart is filled with pain and grief.

Text 60

tad enaṁ bata tatratya-
lokānugraha-kātaraḥ
bhavān api na pārśva-sthaṁ
pratibodhayati kṣaṇam

tat-that; enam-this; bata-indeed; tatratya-residing there; loka-the people; anugraha-by the mercy; kātaraḥ-agitated; bhavān-you; api-why?; na-not; pārśva-stham-staying at the side; pratibodhayati-awakens; kṣaṇam-for a moment.

You are overcome with kindness for the people there. Why did you not enlighten him for even a moment?

Śrīla Sanātana Gosvāmī explains that the phrase "the people there" means "the people of Vraja".

Text 61

padaṁ dūrataraṁ tad vai
tat-sukhānubhavas tathā
tat-sādhanam api prārthyam
asmākam api durghaṭam

padam-a condition; dūrataram-very rare; tat-that; vai-indeed; tat-that; sukha-happiness; anubhavaḥ-experiencing; tathā-so; tat-sādhanam-that method; api-also; prārthyam-prayed for; asmākam-by us; api-also; durghaṭam-difficult to attain.

His home is very far away and his happiness is also very far from us. We pray for them, but they are very difficult for us to attain.

Śrīla Sanātana Gosvāmī explains that the home here is the realm of Gokola, which is far from Vaikuṇṭha, and which, because it is very exalted, is very difficult to attain. The happiness here is the happiness of seeing the son of Nanda and enjoying pastimes with Him. Even though Nārada and Uddhava are eternal associates of the Lord, they still pray to attain this realm and this happiness.

Text 62

śrīmad-uddhava uvāca

vrajabhūmāv ayaṁ jātas
tasyāṁ gopatvam ācarat
gopālopāsana-niṣṭho
viśiṣṭo 'smān mahāṣayaḥ

śrīmad-uddhavaḥ uvāca-Śrīmad Uddhava said; vrajabhūmau-in Vrajabhūmi; ayam-he; jātaḥ-was born; tasyām-there; gopatvam-the nature of a cowherd boy; ācarat-does; gopāla-Gopāla; upāsanā-worship; niṣṭhaḥ-faith; viśiṣṭaḥ-specific; asmān-than us; mahā-aṣayaḥ-greater.

Śrīmad Uddhava said: He was born in the land of Vraja and there he was a cowherd boy. His faith is placed in the worship of Gopāla. He is more exalted than we.

Text 63

sotsāham āha taṁ harṣāt

tac chrutvāśliṣya nāradaḥ
yathāyaṁ labhate 'bhīṣṭaṁ
tathopādiśa sa-tvaram

sa-utsāham-eagerly; āha-said; tam-to him; harṣāt-happily; tat-that; śrutvā-hearing; āśliṣya-embracing; nāradaḥ-Nārada; yathā-as; ayam-he; labhate-attains; abhīṣṭam-his desire; tathā-so; upādiśa-teach; sa-tvaram-at once.

Nārada eagerly and happily embraced him and said: “Teach him how to quickly attain his desire".

Text 64

abravīd uddhavo jātyā
kṣatriyo 'haṁ mahā-mune
upadeśa-pradāne tan
nādhikārī tvayi sthite

abravīt-said; uddhavaḥ-Uddhava; jātyā-by birth; kṣatriyaḥ-a kṣatriya; aham-I; mahā-mune-O great sage; upadeśa-instruction; pradāne-in giving; tat-that; na-not; adhikārī-qualified; tvayi-when you; sthite-are present.

Uddhava said: O great sage, I am a kṣatriya by birth. I should not teach when you are present.

Text 65

nārado nitarām uccair
vihasyāvadad uddhavam
na vaikuṇṭhe 'py apetāsmin
kṣatriyatva-matis tava

nāradaḥ-Nārada; nitarām-greatly; uccaiḥ-loudly; vihasya-laughing; avadat-said; uddhavam-to Uddhava; na-not; vaikuṇṭhe-in Vaikuntha; api-even; apetā-considered; asmin-here; kṣatriyatva-of being a kṣatriya; matiḥ-idea; tava-of you.

Nāarada laughed and said: "Even in Vaikuṇṭha you don't think you are a kṣatriya?"

Śrīla Sanātana Gosvāmī explains that the castes exist only in the material world, not in the spiritual world, where everything is eternal and full of knowledge and

bliss.

Text 66

uddhavaḥ sa-smitaṁ prāha
    kiṁ bruyāṁ sā na mādṛśam
apeteti kilāsmākaṁ
    prabhor apy apayāti na

uddhavaḥ-Uddhava; sa-smitam-with a smile; prāha-said; kim-what?; bruyām-you say; sā-that; na-not; mādṛśam-of those like me; apetā-attained; iti-thus; kila-indeed; asmākam-our; prabhoḥ-of the Lord; api-even; apayāti-refutes; na-not.

Uddhava smiled and said: "What I say is not my idea. Our Lord has not rejected (His status as a kṣatriya).

Text 67

yathā tatra tathātrāpi
    sad-dharama-paripālanam
gārhasthyāri-jaya-jeṣṭhya-
    vipra-sammānanādikam

yathā-as; tatra-there; tathā-so; atra-here; api-also; sad-dharama-religion; paripālanam-protecting; gārhasthya-household life; ari-of enemies; jaya-conquest; jeṣṭhya-the elderly; vipra-and the brahmanas; sammānana-worship; ādikam-beginning with.

As He does there, so here also He protects the principles of religion by following the restrictions of household life, conquering His enemies, worshiping the elders and brāhmaṇas, and acting piously in other ways also.

Śrīla Sanātana Gosvāmī explains that the "there" is the Dvārakā in the material world. Some of the Lord's other religious actions, beginning with rising for brāhma-muhūrta, are described in the Tenth Canto of Śrīmad-Bhāgavatam.

Text 68

tad-uktyā nārado harṣa-
    bharākrānta-manā hasan
utplutyotplutya cākrośann

idam āha su-vismitaḥ

tad-uktyā-with these words; nāradaḥ-Nārada; harṣa-joy; bhara-with an abundance; ākrānta-overcome; manā-heart; hasan-laughing; utplutya utplutya-jumping and jumping; ca-and; akrośan-crying; idam-this; āha-said; su-vismitaḥ-filled with wonder.

With these words Nārada's heart was overcome with joy. Filled with wonder, laughing, jumping up and down, and crying out, he spoke.

Text 69

śrī-nārada uvāca

aho bhagavato līlā-
mādhurya-mahimādbhutaḥ
tad-eka-niṣṭhā-gāmbhīryaṁ
sevakānāṁ ca tādṛśām

śrī-nāradaḥ-Śrī Nārada; uvāca-said; ahaḥ-Oh; bhagavataḥ-of the Lord; līlā-of the pastimes; mādhurya-of sweetness; mahima-glory; adbhutaḥ-the wonder; tad-eka-niṣṭhāfaith in Him alone; gāmbhīryam-profoundness; sevakānām-of the servants; ca-also; tādṛśām-like Him.

Śrī Nārada said: Ah, the wonder that is the glory of the sweetness of the Lord's pastimes! Ah, the depth of faith in Him alone, held by His servants, who are like Him!

Text 70

aho alaṁ kautukam etad īkṣyate
yathaiṣa vikrīḍati martya-loka-gaḥ
tathaiva vaikuṇṭha-padopari sthito
nija-priyānāṁ paritoṣa-hetave

ahaḥ-ah!; alam-greatly; kautukam-wonder; etat-this; īkṣyate-is seen; yathā-as; eṣaḥ-He; vikrīḍati-enjoys pastimes; martya-loka-gaḥ-gone to the material world; tathā-so; eva-indeed; vaikuṇṭha-pada-upari-above Vaikuṇṭha; sthitaḥ-situated; nija-priyānām-dear to Him; paritoṣa-hetave-to please.

Ah! I have seen a great wonder! The Supreme Lord, who stays in a place above even Vaikuṇṭha, enjoys pastimes in the material world to please they who are dear

to Him.

Texts 71

yal-līlānubhavenāyaṁ
bhramaḥ syān mādṛśām api
vaikuṇṭha-dvārakāyaṁ kiṁ
martye vartāmahe 'thavā

yat-of whom; līlā-pastimes; anubhavena-by perception; ayam-He; bhramaḥ-illusion; syāt-is; mādṛśām-of they who are like me; api-even; vaikuṇṭha-dvārakāyām-in the Dvārakā in the spiritual world; kim-whether?; martye-in the material world; vartāmahe-we are; athavā-or.

Persons like me become bewildered when we see the Lord's pastimes. Are we in the material world, or in the Dvārakā of Vaikuṇṭha?

Texts 72 and 73

yuktaṁ tad-eko prabhu-pada-padmayoḥ
sa-prema-bhaktir bhavatām apekṣitā
bhakta-priyasyāsya ca bhakta-kāmita-
prapūraṇaṁ kevalam iṣṭam uttamam

vaikuṇṭha-vāsocitam īhitaṁ na vo
no marta-loka-sthiti-yogyam apy ataḥ
aiśvarya-yogyaṁ na hi loka-bandhutā
yuktaṁ ca tasyāpi bhaved apekṣitam

yuktam-engaged; tad-ekaḥ-in Him alone; prabhu-of the Lord; pada-padmayoḥ-at the two lotus feet; sa-prema-bhaktiḥ-with loving devotion; bhavatām-of you; apekṣitā-in relation; bhakta-priyasya-odf He who is dear to the devotees; asya-of Him; ca-also; bhakta-devotees; kāmitā-desired; prapūraṇam-fulfillment; kevalam-alone; iṣṭam-desire; uttamam-ultimate; vaikuṇṭha-in vaikuntha; vāsa-residence; ucitam-proper; īhitam-done; na-not; vaḥ-of you; naḥ-of us; marta-loka-in the material world; sthiti-situation; yogyam-suitable; api-even; ataḥ-then; aiśvarya-for opulence; yogyam-suitable; na-not; hi-indeed; loka-of the world; bandhutā-being a friend; yuktam-suitable; ca-also; tasya-of Him; api-even; bhavet-may be; apekṣitam-in relationship.

You have love and devotion for the Lord's lotus feet, anf the Lord, who loves His devotees, fulfills their desires. Your actions have nothing to do with living in Vaikuṇṭha, nor do they have anything to do with living in the material world, nor do they have anything to do with material opulences or with material friends and relatives.

Text 74

sa-prema-bhakteḥ paramānukūlaṁ
dainyaṁ mahā-puṣṭi-karaṁ sadā vaḥ
tasyāpi tat-prema-vibhāvane 'laṁ
bhogākula-grāmya-vihāra-jātaṁ

sa-prema-bhakteḥ-of loving devotion; parama-anukūlam-favorable; dainyam-humbleness; mahā-puṣṭi-karam-nourishing; sadā-always; vaḥ-of you; tasya-of Him; api-also; tat-prema-vibhāvane-in love for Him; alam-greatly; bhoga-ākula-grāmya-vihāra-jātam-born from renouncing material sense pleasures.

You are always humble, and that helps your love and devotion for the Lord. The Lord enjoys pastimes as if He were an ordinary person, and that helps the exchange of love between Him and His devotees.

Text 75

premodreka-parīpāka-
mahimā kena varṇyatām
yaḥ kuryāt parameśaṁ taṁ
sad-bandhum iva laukikam

prema-love; udreka-abundance; parīpāka-mature; mahimā-glory; kena-by whom?; varṇyatām-may be described; yaḥ-who; kuryāt-may do; parama-īśam-the Supreme Lord; tam-Him; sat-of the devotees; bandhum-the friend; iva-like; laukikam-in the world.

Who can describe the great glory of that love? That love makes the Supreme Lord act as an ordinary person that is the dear friend of His devotee.

Text 76

aho laukika-sambandha-
bhāvaṁ ca staumi yena hi

gauravāder vilopena
    kṛṣṇe sat prema tanyate

ahaḥ-Oh; laukika-ordinary; sambandha-relationship; bhāvam-nature; ca-also; staumi-I glorify; yena-by which; hi-indeed; gaurava-with awe and veneration; ādeḥ-beginning; vilopena-by the omission; kṛṣṇe-for Kṛṣṇa; sat-transcendental; prema-love; tanyate-is manifested.

I glorify that seemingly ordinary relationship, by which transcendental love for Kṛṣṇa is manifest without awe and reverence.

Text 77

śrī-gopa-kumāra uvāca

evaṁ vadan prema-bharābhiyantrito
    vikāra-jātaṁ vividhaṁ bhajan muniḥ
tūṣṇīm abhūd ārtam athāha māṁ punaḥ
    sāpekṣam ālakṣya nijopadeśane

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; evam-thus; vadan-saying; prema-bhara-great love; abhiyantritaḥ-manifested; vikāra-from the transformations of ecstasy; jātam-produced; vividham-various; bhajan-doing; muniḥ-the sage; tūṣṇīm-silent; abhūt-became; ārtam-troubled; atha-then; āha-said; mām-to me; punaḥ-again; sa-apekṣam-in relationship; ālakṣya-seeing; nija-own; upadeśane-in instruction.

Śrī Gopa-kumāra said: Speaking these words, the sage became overcome with ecstatic love and fell silent. Seeing that I was unhappy, he began again to teach me.

Text 78

śrī-nārada uvāca

gopāladeva-priya gopa-nandana
    śrīmān ito dūrataro virājate
goloka-nāmopari sarva-sīma-go
    vaikuṇṭhato deśa-viśeṣa-śekharaḥ

śrī-nāradaḥ uvāca-Śrī Nārada said; gopāladeva-priya-O beloved of Gopāladeva; gopa-nandana-O son of a gopa; śrīmān-beautiful; itaḥ-from here; dūrataraḥ-far away; virājate-is splendidly manifested; goloka-nāma-named Goloka; upari sarva-sīma-gaḥ-above everything; vaikuṇṭhataḥ-from Vaikuntha; deśa-the place; viśeṣa-

specific; śekharaḥ-the crown.

Śrī Nārada said: O beloved of Gopāladeva, O son of a gopa, very far from here a beautiful place named Goloka, the crown of all Vaikuṇṭha planets, is splendidly manifest.

Śrīla Sanātana Gosvāmī explains that Goloka is described in Brahma-saṁhitā 5.43.

Text 79

sa māthura-śrī-vrajabhūmi-rūpas
tatraiva devī mathurā-purī ca
vṛndāvanādi-vraja-bhūmim ātma-
sāraṁ vinā sthātum apārayānti

saḥ-it; mathurā-Mathurā; śrī-vrajabhūmi-and Śrī Vrajabhūmi; rūpaḥ-the form; tatra-there; eva-indeed; devī-splendid; mathurā-purī-the city of Mathurā; ca-and; vṛndāvana-of Vṛndāvana; ādi-beginning with; vraja-bhūmim-the land of Vraja; ātma-self; sāram-the best; vinā-without; sthātum-to stay; apārayānti-is not able.

Goloka's form is the beautiful land of Vraja in the district of Māthura. Although the splendid city of Mathurā is also there, Goloka cannot exist without it's heart, the land of Vraja, which begins with Vṛndāvana forest.

Text 80

sā go-pradhāna-deśatvāt
sarva śrī-mathurocyate
goloka iti gūḍho 'pi
vikhyātaḥ sa hi sarvataḥ

sā-that; go-pradhāna-deśatvāt-because of being primarily a place of cows; sarvā-all; śrī-mathurā-Śrī Mathurā; ucyate-is caled; golokaḥ-Goloka; iti-thus; gūḍhaḥ-secret; api-although; vikhyātaḥ-famous; sā-it; hi-indeed; sarvataḥ-in all respects.

Because it is primarily a land (loka) of cows (go), Mathurā is called Goloka. Although it is a secret place, it is famous everywhere.

Śrīla Sanātana Gosvāmī explains that Goloka is a secret place because the Lord

enjoys secret pastimes there.

Text 81

sa ca tad vraja-lokānāṁ
śrīmat-premānuvartinā
kṛṣṇe śuddhatareṇaiva
bhāvenaikena labhyate

saḥ-that; ca-and; tat-that; vraja-of Vraja; lokānām-of the people; śrīmat-prema-of divine love; anuvartinā-following; kṛṣṇe-for Kṛṣṇa; śuddhatareṇa-very pure; eva-indeed; bhāvena-by love; ekena-only; labhyate-obtained.

Goloka is attained only by one who follows the pure love the people of Vraja feel for Kṛṣṇa.

Text 82

tādṛg bhagavati premā
paramaiśvarya-dṛṣṭitaḥ
sadā sampadyate naiva
bhaya-gaurava-sambhavāt

tādṛk-like that; bhagavati-for the Lord; premā-love; paramaiśvarya-of supreme opulence; dṛṣṭitaḥ-by the glance; sadā-always; sampadyate-is established; na-not; eva-certainly; bhaya-fear; gaurava-reverence; sambhavāt-because of the manifestation.

Love like this is never manifest when one sees the Lord's opulence, for that brings awe and reverence.

Text 83

kevalaṁ laukika-prāṇa-
suhṛd-buddhyā sa sidhyati
lokālokottaro yo 'sāv
ati-lokottaro 'pi yaḥ

kevalam-only; laukika-ordinary; prāṇa-life; suhṛt-friend; buddhyā-with the idea; saḥ-that; sidhyati-becomes perfected; loka-of the world; aloka-from coverings; uttaraḥ-beyond; yaḥ-what; asau-this ati-beyond; loka-the worlds; uttaraḥ-beyond; api-also; yaḥ-which.

This love is perfect when one thinks the Lord is an ordinary person, one's life-friend. This love is beyond the coverings of the material worlds. It is beyond the realm of Vaikuṇṭha.

Text 84

lokānugāpi sānyonyaṁ
priyatātīta-laukikā
madhurāty-adbhutaiśvaryā-
laukikatva-vimiśritā

loka-the people; anugā-following; api-also; sā-it; anyonyam-mutual; priyatā-dearness; atīta-beyond; laukikā-ordinary; madhura-sweet; ati-very; adbhuta-wonderful; aiśvarya-opulence; alaukikatva-with extraordinariness; vimiśritā-mixed.

This mutual love, as if they were ordinary persons, is very extraordinary. It is mixed with ordinariness, sweetness, wonder, and glory.

Text 85

vyavahāro 'sya teṣāṁ ca
so 'nyonyaṁ prema-vardhanaḥ
vaikuṇṭhe paramaiśvarya-
pade na kila sambhavet

vyavahāraḥ-activities; asya-of Him; teṣām-of them; ca-also; saḥ-that; anyonyam-mutual; prema-love; vardhanaḥ-increasing; vaikuṇṭhe-in Vaikuntha; parama-aiśvarya-pade-in the abode pf supreme opulence; na-not; kila-indeed; sambhavet-may be.

His and their actions increase their love. This love is not possible in Vaikuṇṭha, the realm of opulence.

Text 86

tādṛśī sāpy ayodhyeyaṁ
dvārakāpi tato 'dhikā
ataḥ sa lokaḥ kṛṣṇena

dūrataḥ parikālpitaḥ

tādṛśī-like that; sā-it; api-also; ayodhyā-Ayoadhyā; iyam-this; dvārakā-Dvārakā; api-also; tataḥ-than this; adhikā-greater; ataḥ-then; saḥ-that; lokaḥ-realm; kṛṣṇena-with Kṛṣṇa; dūrataḥ-from far away; parikālpitaḥ-established.

Ayodhyā is like Vaikuṇṭha, and Dvārakā is even more opulent. Kṛṣṇa has placed Goloka very far from those two places.

Śrīla Sanātana Gosvāmī explains that because Vaikuṇṭha, Ayodhyā, and Dvārakā are very opulent, Kṛṣṇa placed Goloka very far from them.

Text 87

sukha-krīḍā-viśeṣo 'sau
tatratyānāṁ ca tasya ca
mādhuryāntyāvadhiṁ prāptaḥ
sidhyet tatrocitāspade

sukha-happy; krīḍā-pastimes; viśeṣaḥ-specific; asau-this; tatratyānām-of they who are there; ca-and; tasya-of Him; ca-and; mādhurya-of sweetness; āntya-avadhim-ultimate; prāptaḥ-attained; sidhyet-becomes perfected; tatra-there; ucita-apporpriate; āspade-in the place.

Situated in the highest sweetness, His happy pastimes with the people there become perfect there, the proper place for them.

Śrīla Sanātana Gosvāmī explains that "the people there" are the residents of Śrī Goloka. "His" means "Śrī Kṛṣṇa's", and "there" means "in Goloka".

Text 88

aho kila tad evāhaṁ
manye bhagavato hareḥ
sugopya-bhagavattāyāḥ
sarva-sāra-prakāśanam

ahaḥ-ah!; kila-indeed; tat-that; eva-indeed; aham-I; manye-think; bhagavato hareḥ-of Lord Hari; sugopya-confidential; bhagavattāyāḥ-status as the Supreme Personality of Godhead; sarva-of all; sāra-the best; prakāśanam-manifestation.

Ah, I think that Lord Hari's most confidential feature is manifested there.

Text 89

vaikuṇṭhopari-vṛttasya
jagad-eka-śiromaṇeḥ
mahimā sambhaved eva
golokasyādhikādhikaḥ

vaikuṇṭha-Vaikuntha; upari-above; vṛttasya-actions; jagat-of the universe; eka-sole; śiraḥ-crest; maṇeḥ-of the jewel; mahimā-the glory; sambhavet-may be; eva-indeed; golokasya-of Goloka; adhika-than the better; adhikaḥ-better.

The glory of Goloka, which is situated above Vaikuṇṭha, and which is the crest jewel of all the worlds, is supreme.

Text 90

martyalokāntara-sthasya
mathura-gokulasya ca
māhātmyaṁ sarvataḥ śreṣṭham
āścaryaṁ kena varṇyatām

martyaloka-the material worlds; antara-within; sthasya-situated; mathurā-gokulasya-of Mathurā-Gokula; ca-also; māhātmyam-glorification; sarvataḥ-than all; śreṣṭham-best; āścaryam-wonder; kena-by whom?; varṇyatām-may be described.

Who can describe the supreme and wonderful glories of Mathurā-Gokula, which is beyond the material world?

Text 91

śṛṇu kāṇḍūyate jihvā
mameyaṁ capalā sakhe
ratnam udghaṭayāmy adya
hṛṇ-mañjuṣārpitaṁ cirāt

śṛṇu-listen; kāṇḍūyate-iteches; jihvā-tongue; mama-my; iyam-this; capalā-restless; sakhe-O friend; ratnam-jewel; udghaṭayāmi-I etract; adya-today; hṛn-of the heart; mañjuṣa-flower; arpitam-offered; cirāt-for a long time.

Friend, listen. My restless tongue itches (to speak). Now I will show you the jewel I have long kept in the box of my heart.

Text 92

tat-tan-mahā-prema-vihāra-kāmaḥ
kasminn api dvāpara-kāla-śeṣe
goloka-nātho bhagavān sa kṛṣṇaḥ
kṛtsnāṁśa-pūrṇo 'vataraty amuṣmin

tat-tat-various; mahā-great; prema-of love; vihāra-of pastimes; kāmaḥ-the desire; kasmin api-somewhere; dvāpara-kāla-śeṣe-at the end of Dvāpara-yuga; goloka-of Goloka; nāthaḥ-the Lord; bhagavān-the Supreme Lord; saḥ-He; kṛṣṇaḥ-Kṛṣṇa; kṛtsna-all; aṁśa-plenary expansions; pūrṇaḥ-full; avatarati-descends; amuṣmin-there.

Desiring to enjoy loving pastimes, the Supreme Personality of Godhead, Śrī Kṛṣṇa, the master of Goloka, within whom all incarnations of God rest, descends there at the end of Dvāpara-yuga.

Śrīla Sanātana Gosvāmī explains that the "there" in this verse is Mathurā-Gokula.

Texts 93 and 94

nānātvam āptair iva vartamānaiḥ
sarvaiḥ svarūpaiḥ samam advayaḥ sān
vaikuṇṭhalokādikam āśu hitvā
nityāṁś ca tatratya-paricchadādīn

sva-pāramaiśvaryam api prasaktaṁ
dūrād upekṣya śriyam āpy ananyām
asmādṛśo 'nanya-gatīṁś ca bhṛtyān
sarvān anādṛtya sa yāti tatra

nānātvam-variety; āptaiḥ-attained; iva-like; vartamānaiḥ-being; sarvaiḥ-with all; svarūpaiḥ-forms; samam-with; advayaḥ-non-dual; san-being; vaikuṇṭhaloka-ādikam-beginngin eith Vaikunthaloka; āśu-quickly; hitvā-leaving; nityan-eternal; ca-and; tatratya-there; paricchada-ādīn-beginning with paraphernalia; sva-parama-aiśvaryam-own great opulence; api-also; prasaktam-attached; dūrāt-from far away;

upekṣya-in relation; śriyam-glory; api-also; ananyām-without another; asmādṛśaḥ-like us; ananya-without another; gatin-goal; ca-also; bhṛtyān-servants; sarvān-all; anādṛtya-not respecting; saḥ-He; yāti-goes; tatra-there.

Taking all His incarnations into Himself, leaving Vaikuṇṭhaloka and the other spiritual worlds with all their paraphernalia, leaving the devoted goddess of fortune and His own transcendental opulences far behind, and ignorning all His devoted servants, like myself, He goes there.

Śrīla Sanātana Gosvāmī explaisn that the "there" is Mathurā-Gokula in the material world.

Text 95

anyaiḥ sahānyatra na labhyate yal
labdhuṁ sukhaṁ śrī-mathurā-vraje tat
tatratya-lokair ucita-svabhāvaiḥ
sākaṁ yathecchaṁ nitarāṁ vihṛtya

anyaiḥ-others; saha-with; anyatra-in another place; na-not; labhyate-is obtained; yat-what; labdhum-to obtain; sukham-happiness; śrī-māthura-vraje-in Mathurā-Vraja; tat-that; tatratya-lokaiḥ-by the people there; ucita-suitable; svabhāvaiḥ-own natures; sākam-with; yathā-as; iccham-desired; nitarām-greatly; vihṛtya-enjoying pastimes.

In another place, Mathurā-Vraja, which is not easy to attain, He enjoys transcendental pastimes with others, His proper companions there, as much as He desires.

Text 96

tad-ātanānāṁ dṛḍha-bhakti-bhāgya-
viśeṣa-bhājāṁ jagatāṁ hi sakṣāt
dṛśyo bhaven nūnam ananya-kāla-
prāduṣkṛtenātma-kṛpā-bhareṇa

tad-ātanānām-manifested; dṛḍha-firm; bhakti-devotional service; bhāgya-good fortune; viśeṣa-specific; bhājām-possessing; jagatām-of the universes; hi-indeed; sakṣāt-directly; dṛśyaḥ-visible; bhavet-is; nūnam-indeed; ananya-without another; kāla-time; prāduṣkṛtena-manifested; ātma-own; kṛpā-of mercy; bhareṇa-with an abundance.

With a mercy never shown before, He revealed (the glories of Mathurā-Gokula) to the devotees fortunate to have firm devotion for Him.

Text 97

ato vaikuṇṭha-nāthasya
vaikuṇṭhe 'pi kadācana
darśanaṁ naiva labhyeta
bhavatāpy anvabhāvi tat

ataḥ-then; vaikuṇṭha-nāthasya-of the master of Vaikuṇṭha; vaikuṇṭhe-in Vaikuntha; api-even; kadācana-sometimes; darśanam-sight; na-not; eva-indeed; labhyeta-is attained; bhavatā-by you; api-even; anvabhāvi-experiencing; tat-that.

You will see things even the Lord of Vaikuṇṭha has never seen in Vaikuṇṭhaloka.

Texts 98-100

ata evarṣayas tat-tal-
loka-vṛttānta-tat-parāḥ
vaikuṇṭha-nāyakaṁ kecit
sahasra-śirasāṁ pare

nārāyaṇaṁ nara-sakhaṁ
ke 'pi viṣṇuṁ ca kecana
kṣīrodaśāyinaṁ tv anye
keśavaṁ mathurā-pure

avatīṛṇaṁ vadanty āryāḥ
sva-sva-maty-anusārataḥ
niṛṇīteśvara-māhātmya-
mādhuryādy-avalokanāt

ataḥ eva-thus; ṛṣayaḥ-sages; tat-tat-various; loka-of planets; vṛttānta-activities; tat-parāḥ-engaged; vaikuṇṭha- nāyakam-the hero of Vaikuntha; kecit-some; sahasra-śirasām-He who has a thousand heads; pare-others; nārāyaṇam-Nārāyaṇa; nara-sakham-the friend of Nara; ke api-some; viṣṇum-Viṣṇu; ca-also; kecana-some; kṣīrodaśāyinam-Kṣīrodakaśāyī; tu-indeed; anye-others; keśavam-Keśava; mathurā-pure-in Mathurā; avatīṛṇam-descended; vadanti-say; āryāḥ-the pious; sva-sva-mati-anusārataḥ-according to their own opinions; niṛṇīta-decided; īśvara-of the Lord; māhātmya-of the glorification; mādhurya-sweetness; ādi-beginning; avalokanāt-by

seeing.

Seeing the sweetness and glory of the Lord, the saintly persons from the different planets describe, each according to his own idea, the Lord who has descended to Mathurā City, Some sages say He is the hero of Vaikuṇṭha, others He is thousand-headed Lord Ananta, others He is Lord Viṣṇu, others He is Kṣīrodakaśāyī Viṣṇu, and others He is Lord Keśava.

Śīla Sanātana Gosvāmī explains because Lord Kṛṣṇa is their source, all the incarnations of God joined with Him when He descended to the material world. The incarnations were therefore absent from their particular planets in the spiritual world, and the residents of those spiritual planets each thought that the Lord of their planet had descended to the material world. That is why the sages had different opinions of the identity of Lord Kṛṣṇa. That Lord Kṛṣṇa is the source of all incarnations is confirmed in Śrīmad-Bhāgavatam 1.3.28. Lord Nārāyaṇa the friend of Nara is described in Śrīmad-Bhāgavatam 4.1.57, and Lord Kṣīrodakaśāyī Viṣṇu in Śrīmad-Bhāgavatam 2.7.26.

Text 101

kintu svayaṁ sa eva śrī-
golokeśo nijaṁ padam
bhūrloka-stham api krīḍā-
viśeṣair bhāsayet sadā

kintu-however; svayam-personally; saḥ-He; eva-indeed; śrī-golokeśaḥ-the master of Goloka; nijam-own; padam-abode; bhūrloka-stham-situated in Bhurloka; api-also; krīḍā-pastime; viśeṣaiḥ-specific; bhāsayet-may manifest; sadā-always.

However, (the truth is that) the Lord of Goloka eternally manifests on the earth His own abode and pastimes.

Text 102

nātra ko 'py asti bhinno yat
tatratya-jana-vallabhaḥ
uddhavas tvaṁ ca tatratyas
tad gopyaṁ kiñcid ucyate

na-not; atra-here; kaḥ api-someone; asti-is; bhinnaḥ-different; yat-which; tatratya-there; jana-people; vallabhaḥ-dear; uddhavaḥ-Uddhava; tvam-you; ca-also; tatratyaḥ-there; tat-that; gopyam-secret; kiñcit-something; ucyate-is said.

Here there is no outsider. Uddhava is dear to the people there, and you were born there. Therefore I will tell you a secret.

Śrīla Sanātana Gosvāmī explains that the "here" is in Uddhava's home. Nārada will now describe tell the secret he had previously described as a jewel he had kept hidden in the box of his heart.

Text 103

kaṣṭhām amutraiva paraṁ prabhor gatā
sphuṭā vibhūtir vividha kṛpālutā
surūpatāśeṣa-mahattva-mādhurī
vilāsa-lakṣmīr api bhakta-vaśyatā

kaṣṭhām-highest; amutra-there; eva-indeed; param-the ultimate; prabhoḥ-of the Lord; gatā-attained; sphuṭā-manifested; vibhūtiḥ-opulence; vividhā-various; kṛpālutā-mercifulness; surūpatā-beauty; aśeṣa-all; mahattva-of glory; mādhurī-sweetness; vilāsa-pastimes; lakṣmiḥ-opulence; api-also; bhakta-of the devotees; vaśyatā-under the control.

There the Lord's ultimate opulence, mercy, handsomeness, glory, sweetness, charming pastimes, and submission to His devotees, is manifest.

Śrīla Sanātana Gosvāmī explains that "there" is in Mathurā-Vrajabhūmi.

Text 104

vrajaḥ sa nandasya guṇaiḥ svakīyair
vilāsa-bhūr āsa mahā-vibhūteḥ
yasyāḥ kaṭākṣena jagad-vibhūtir
vaikuṇṭha-nāthasya gṛheśvarī yā

vrajaḥ-the cow-pasture; saḥ-that; nandasya-of Nanda; guṇaiḥ-with virtues; svakīyaiḥ-own; vilāsa-of pastimes; bhūḥ-the place; āsa-was; mahā-vibhūteḥ-from the great opulence; yasyāḥ-of which; kaṭākṣena-with a sidelong glance; jagad-vibhūtiḥ-all opulence; vaikuṇṭha-of Vaikuntha; nāthasya-of the Lord; gṛheśvarī-the mistress of the house; yā-who.

The Lord's virtues made Nanda's cow-pasture a place of transcendental

pastimes, and the glance of Vaikuṇṭha's queen made it a place of all opulences.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.5.18:

tata ārabhya nandasya
vrajaḥ sarva-samṛddhimaṇ
harer nivasātma-guṇaiḥ
ramā-krīḍam abhūn nṛpa

"O Mahārāja Parīkṣit, the home of Nanda Mahārāja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities, and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Kṛṣṇa's appearance there, it became the place for the pastimes of the goddess of fortune."*

Text 105

yasyaika-vṛkṣo 'pi nijena kenacid
dravyena kāmāṁs tanute 'rthino 'khilān
tathāpi tat tan na sadā prakāśayed
aiśvaryam īśaḥ sva-vihāra-vighnataḥ

yasya-of which; eka-one; vṛkṣaḥ-tree; api-also; nijena-own; kenacit-by something; dravyena-substance; kāmān-desires; tanute-manifests; arthinaḥ-they who desire; akhilān-all; tathāpi-nevertheless; tat tat-various; na-not; sadā-always; prakāśayet-may manifest; aiśvaryam-opulence; īśaḥ-the Lord; sva-vihāra-of His own pastimes; vighnataḥ-because of impediment.

Any tree there can fulfill all the desires of they who ask. Still, they can never produce great opulences, for that would obstruct the Lord's pastimes.

Śrīla Sanātana Gosvāmī explains that there the Lord enjoys pastimes as an ordinary person, and great opulences there would be only an obstruction. The trees, however, do offer many nice flowers, fruits, and other things. They are described in Śrīmad-Bhāgavatam 10.22.34:

patra-puṣpa-phala-chāyā-
mūla-valkala-dārubhiḥ
gandha-niryāsa-bhasmāsthi-

tokmaiḥ kāmān vitanvate

"With their leaves, flowers, fruits, shade, roots, bark, wood, fragrance, sap, ashes, pulp, and sprouts, these trees fulfill all desires."

Text 106

sad-veṣa-mātreṇa hi bāla-ghaṭinīṁ
taṁ rakṣasīṁ mātṛ-gatiṁ ināya saḥ
tad-bandhavān muktim athāsurādikān
sādhu-druhas tādṛśa-līlayānayat

sat-of a devotee; veṣa-appearance; mātreṇa-only; hi-indeed; bāla-children; ghaṭinīm-killing; tam-that; rakṣasīm-demonness; mātṛ-of a mother; gatim-destination; ināya-bringing to; saḥ-He; tad-bandhavān-to His friends and relatives; muktim-liberation; atha-then; asura-ādikān-beginning with the demons; sādhu-the devotees; druhaḥ-who hate; tādṛśa-like this; līlayā-with pastimes; anayat-brought.

To a demonness that only pretended to be a devotee, He gave the status of being His mother. In His pastimes, to His friends and relatives, and even to the demons who hate the devotees, He gave liberation.

Śrīla Sanātana Gosvāmī explains that this demonness, Pūtanā, pretended to act as Mother Yaśodā acted, so Kṛṣṇa gave her a situation in life like Mother Yaśodā's. Pūtanā is praised in Śrīmad-Bhāgavatam 3.2.23 and 10.14.35.

Text 107

go-dāma-vīthibhir uḍūkhalāṅghrau
svasyodare bandhanam ādade 'sau
protsāhanena vraja-yoṣitāṁ tan
nṛtyādikaṁ taṁ ca nideśa-vārtitam

go-dāma-vīthibhiḥ-with ropes for tying cows; uḍūkhala-to the grinding mortar; aṅghrau-both feet; svasya-own; udare-in the belly; bandhanam-bound; ādade-accepted; asau-He; protsāhanena-with eagerness; vraja-yoṣitām-of the women of Vraja; tat-that; nṛtya-with dancing; ādikam-beginning; tam-that; ca-also; nideśa-vārtitam-instructed.

He allowed Himself to be bound at the waist to a ginding mortar with a cow-

rope. He enthusiastically danced and performed in many ways, asked by the women of Vraja.

Śrīla Sanātana Gosvāmī explains that these pastimes are described in Śrīmad-Bhāgavatam 10.9.17-19 and 10.11.7-9.

Text 108

rūpasya tasya mahimānam alaṁ na ko 'pi
vaktuṁ tathāpi kathayāmi yathātma-śakti
tasyāpi vismaya-karaṁ yad udīkṣya bhāvaṁ
taṁ go-dvija-druma-latā-taravo 'py agacchan

rūpasya-of the form; tasya-of Him; mahimānam-the glory; alam-greatly; na-not; ko 'pi-anyone; vaktum-to describe; tathāpi-still; kathayāmi-I speak; yathātma-śakti-as far as I am able; tasya-of Him; api-also; vismaya-karam-wonderful; yat-what; udīkṣya-seeing; bhāvam-nature; tam-Him; gaḥ-the cows; dvija-brahmanas; druma-trees; latā-vines; taravaḥ-trees; api-and; agacchan-wnt.

Who can describe the glory of His handsome form? I will describe it as far as I have the power. Seeing the wonder of it, the cows, birds, trees, and vines became filled with ecstatic love.

Śrīla Sanātana Gosvāmī explaisn that this is described in Śrīmad-Bhāgavatam 3.2.12 and 10.29.40.

Text 109

yat tāta tāsām api dhairya-moṣakaṁ
yā vai kula-strī-kula-pūjitāṅghrayaḥ
rūpeṇa śīlena guṇena karmaṇā
śraiṣṭhyaṁ gatā hanta mahā-śriyo 'pi yāḥ

yat-what; tāta-O dear one; tāsām-of them; api-also; dhairya-the peaceful composure; moṣakam-a thief; yā-which; vai-indeed; kula-strī-kula-by the saintly women; pūjita-worshiped; aṅghrayaḥ-feet; rūpeṇa-by the handsomeness; śīlena-by the noble character; guṇena-by the virtues; karmaṇā-by the deeds; śraiṣṭhyam-superiority; gatā-attained; hanta-indeed; mahā-śriyaḥ-great opulences; api-also; yaḥ-who.

O dear one, He became a thief that robbed the peacefulness of many girls whose

feet are worshiped by saintly girls and who have beauty, noble character, virtues, and saintly deeds more glorious than the great goddess of fortune.

Text 110

yad-darśane pakṣma-kṛtaṁ śapanti
vidhiṁ sahasrākṣam api stuvanti
vañchanti dṛktvaṁ sakalendriyānāṁ
kāṁ kāṁ daśāṁ vā na bhajanti lokāḥ

yat-of whom; darśane-in the sight; pakṣma-kṛtam-blinking; śapanti-curse; vidhim-the creator Brahmā; sahasrākṣam-thousand-eyed Indra; api-also; stuvanti-praise; vañchanti-desire; dṛktvam-to have the nature of eyes; sakala-of all; indriyānām-the sense; kaṁ kam-whatever; daśām-consition; vā-or; na-not; bhajanti-become; lokāḥ-the people.

Gazing on Him, they curse the blinking of their eyelids. They curse the creator, Brahmā, and praise thousand-eyed Indra. They wish all their senses were eyes. No one in all the worlds is like them.

Text 111

kiṁ varṇyatāṁ vrajabhuvo mahimā sa tasya
yatraiva tat sa bhagavān vitanoti rūpam
yat tādṛśa-prakṛtināpy amunā sametā
nānyatrikā dadhāti bhāvam ime 'pi tadvat

kim-how?; varṇyatām-may be described; vrajabhuvaḥ-of Vrajabhūmi; mahimā-the glory; saḥ-that; tasya-of that; yatra-where; eva-indeed; tat-that; saḥ-He; bhagavān-the Supreme Lord; vitanoti-manifests; rūpam-His handsome form; yat-what; tādṛśa-prakṛtinā-with that nature; api-also; amunā-by Him; sametā-met; na-not; anyatrikā-in another place; dadhāti-places; bhāvam-love; ime-they; api-also; tadvat-like that.

How can I describe the glory of Vrajabhūmi, where the Lord revealed a handsome form He did not show in any other place?

Text 112

vayaś ca tac-chaisava-śobhayaśritaṁ
sadā tathā yauvana-līlayādṛtam
manojña-kaiśora-daśāvalambitaṁ

pratikṣaṇaṁ nūtana-nūtanaṁ guṇaiḥ

vayaḥ-age; ca-and; tac-śaisava-of youth; śobhayā-with the glory; āśritam-sheltered; sadā-always; tathā-so; yauvana-of youth; līlayā-with the pastimes; ādṛtam-worshiped; manojña-beautiful; kaiśora-daśā-youth; avalambitam-resting; pratikṣaṇam-at every moment; nūtana-nūtanam-newer and newer; guṇaiḥ-with virtues.

The Lord's form is the resting place of the charm of childhood. it is eternally worshiped by the pastimes of youth. It eternally rests on His handsome teen-age years. It's transcendental virtues are newer and newer at every moment.

Śrīla Sanātana Gosvāmī explains that the Lord's childhood is characterized by His delicateness and restlessness, His youth by His many expert skills, and His teen-age years by His handsomeness and other virtues.

Text 113

yad yan na pūrvaṁ kṛtam asti kenacit
svayaṁ ca tenāpi kathañcana kvacit
tat tat kṛtaṁ sundara-bālya-ceṣṭayā
tatra vraje yac ca purā sa duṣkaram

yat yat-whatever; na-not; pūrvam-before; kṛtam-done; asti-is; kenacit-somehow; svayam-personally; ca-and; tena-by Him; api-also; kathañcana-somehow; kvacit-somewhere; tat tat-that; kṛtam-done; sundara-beautiful; bālya-of infancy; ceṣṭayā-by the pastimes; tatra-there; vraje-in Vraja; yat-that; ca-also; purā-before; saḥ-He; duṣkaram-difficult to do.

What He had never done before in any circumstance, now He did. In His pastimes as a handsome child in Vraja He performed tasks that were impossible before.

Śrīla Sanātana Gosvāmī explains that what the Lord was not able to do before as Lord Nṛsiṁha, Lord Rāmacandra, or in any of His other forms, He now did as a child in Vraja.

Text 114

tat-tad-vinodāmṛta-sāgarāntaraṁ
bibhety alaṁ me rasanāvagāhitum

sadaiva tat-tan-madhura-priyāpi yat
karmāṇy aśakyena janaḥ pravartate

tat-tat-various; vinoda-of pastimes; amṛta-of nectar; sāgara-ocean; antaram-in; bibheti-fears; alam-greatly; me-my; rasana-tongue; avagāhitum-plunged; sadā-always; eva-indeed; tat-tat-various; madhura-sweetnesses; priyā-dear; api-even; yat-what; karmaṇi-in activities; aśakyenanot able; janaḥ-person; pravartate-does.

Although it is always very fond the sweetness there, my tongue is terrified to dive in the nectar ocean of the Lord's pastimes. This person is not qualified to do this task.

Text 115

pītaṁ sakṛt karṇa-puṭena tat-tal-
līlāmṛtaṁ kasya haren na cetaḥ
pravartituṁ vañchati tatra tasmāl
lajjāṁ na rakṣet kila lolatā hi

pītam-drunk; sakṛt-once; karṇa-puṭena-by the ear; tat-tat-various; līlā-of pastimes; amṛtam-nectar; kasya-of whom?; haret-charms; na-not; cetaḥ-the heart; pravartitum-to do; vañchati-desires; tatra-there; tasmāt-from that; lajjām-shame; na-not; rakṣet-may protect; kila-indeed; lolatā-restlessness; hi-certainly.

Whose heart will not become charmed when his ears once drink the nectar of the Lord's pastimes? My restless tongue is no longer shy. Now it yearns to drink that nectar.

Text 116

traimāsiko yaḥ śakaṭaṁ babhañja
sthūlaṁ śayāno mṛdunā padena
stānyāya rodīty uta yaḥ prasūṁ dvi-
vārau mukhe darśayati sma viśvam

traimāsikaḥ-a thrre-month-old infant; yaḥ-who; śakaṭam-a cart; babhañja-broke; sthūlam-great; śayānaḥ-resting; mṛdunā-soft; padena-with a foot; stānyāya-for breast-milk; rodīti-cries; uta-indeed; yaḥ-who; prasūm-mother; dvi-vārau-twice; mukhe-in the mouth; darśayati-revealed; sma-indeed; viśvam-the universe.

When He was three-month-old infant lying down in His bed, with His soft foot He broke a great cart. When He was a child that cried for breast-milk, He twice

showed to His mother the universe in his mouth.

Śrīla Sanātana Gosvāmī explains that these pastimes are described in the Tenth Canto of Śrīmad-Bhāgavatam.

Text 117

yā sā tṛṇavarta-vadhena līlā
tasyātha yā riṅgana-bhaṅgikābhiḥ
tvāṁ pātu gopī-gaṇa-toṣaṇāya
kṛtā ca yā gorasa-moṣanena

yā-which; sā-that; tṛṇavarta-of Tṛṇāvarta; vadhena-by killing; līlā-the pastime; tasya-of Him; atha-then; yā-whcih; riṅgana-bhaṅgikābhiḥ-with crawling on the ground; tvām-you; pātu-may protect; gopī-of gopīs; gaṇa-the multitudes; toṣaṇāya-for pleasing; kṛtā-done; ca-also; yā-what; gorasa-milk products; moṣanena-by stealing.

May His pastimes of killing Tṛṇāvarta, crawling on the ground, pleasing the gopīs, and stealing milk protect you.

Text 118

gopī-gaṇākrośanato jananyāḥ
sakṣad-bhayālokana-caturī sā
māṁ pātu mṛd-bhakṣaṇa-kautukaṁ tat-
krīḍā sā mātur dadhi-manthane sā

gopī-gaṇa-of the gopīs; ākrośanataḥ-from the calling out; jananyāḥ-of His mother; sakṣat-directly; bhaya-fear; ālokana-seeing; caturī-expert; sā-she; mām-me; pātu-may protect; mṛt-clay; bhakṣaṇa-eating; kautukam-the curiosity; tat-of Him; krīḍā-pastime; sā-that; mātuḥ-of His mother; dadhi-yogurt; manthane-in churning; sā-that.

May His pastime of carefully looking here and there in fear of His mother or in fear of the gopīs' rebukes, His pastime of being curious to eat clay, and His pastime of playing with His mother as she churned yogurt, protect me.

Śrīla Sanātana Gosvāmī explains that as His mother churned yogurt, child Kṛṣṇa would playfully grab the churning-stick.

Text 119

tad-rodanaṁ tad-dadhi-bhaṇḍa-bhañjanaṁ
tac-chikya-patrān navanīta-moṣaṇam
tan-mātṛ-bhīti-dravaṇaṁ bhayākula-
lokekṣaṇatvaṁ ca mahādbhutaṁ prabhoḥ

tad-rodanam-His crying; tad-dadhi-of yogurt; bhaṇḍa-the jars; bhañjanam-breaking; tat-of Him; śikya-ropes; patrān-jars; navanīta-butter; moṣaṇam-theft; tat-His; mātṛ-mother; bhīti-fear; dravaṇam-running; bhaya-with fear; ākula-filled; āloka-restless; īkṣaṇatvam-eyes; ca-also; mahā-very; adbhutam-wonderful; prabhoḥ-of the Lord.

The Lord's pastimes of crying, breaking yogurt-jars, stealing butter from jars hanging on ropes, fleeing in fear of His mother, and looking about with restless, frightened eyes, are very wonderful.

Text 120

ākarṣaṇaṁ yat-tad-ulūkhalasya
baddhasya pāśair jaṭhare jananyā
ceto haren me 'rjuna-bhañjanaṁ tat
tasyāṁ daśāyaṁ ca vara-pradānam

ākarṣaṇam-pulling; yat-tad-ulūkhalasya-of the grinding mortar; baddhasya-bound; pāśaiḥ-with ropes; jaṭhare-on the belly; jananyā-by His mother; cetaḥ-the heart; haret-charms; me-of me; arjuna-the arjuna trees; bhañjanam-breaking; tat-that; tasyām-in that; daśāyam-condition; ca-and; vara-benediction; pradānam-gift.

May His pastime of dragging the grinding mortar His mother tied to His waist with a rope, breaking the arjuna trees, and then, in that condition, giving them benedictions, charm my heart.

Śrīla Sanātana Gosvāmī explains that this pastime is described in Śrīmad-Bhāgavatam 10.10.42.

Text 121

vṛndāvane tarṇaka-cāraṇena
krīḍan ahan vatsa-bakau tathā yaḥ

māṁ venu-cādyādi-guruh sa vānya-
veśo 'vatāj jantu-rutānukārī

vṛndāvane-in Vṛndāvana; tarṇaka-the calves; cāraṇena-by herding; krīḍan-enjoying pastimes; ahan-killed; vatsa-Vatsasura; bakau-and Bakasura; tathā-so; yaḥ-who; mām-me; venu-pf the flute; vādya-music; ādi-beginning; guru-teacher; saḥ-He; vānya-with forest decorations; veśaḥ-dressed; avatāt-may protect; jantu-of the creatures; ruta-the calls; anukāri-following.

May he who enjoys pastimes of herding the calves in Vṛndāvana, who killed Vatsāsura and Bakāsura, who is the first teacher of playing the flute, who is decorated with forest ornaments, and who playfully imitates the sounds of the forest creatures, protect me.

Text 122

prātaḥ sa-vatsaḥ sakhibhiḥ praviṣṭo
vṛndāvanaṁ yān akarod vihārān
tat-tat-parāmarṣa-mahāhi-vaktra-
praveśanādīn sa-rasān bhaje tān

prātaḥ-in the morning; sa-with; vatsaḥ-calves; sakhibhiḥ-withj friends; praviṣṭaḥ-entered; vṛndāvanam-Vṛndāvana; yān-which; akarot-did; vihārān-pastimes; tat-tat-paramarṣa-thinking; mahāhi-of a great serpent; vaktra-the mouth; praveśana-entering; ādīn-beginning; sa-rasān-sweet; bhaje-I worship; tān-them.

I worship the Lord's sweet pastime of going to Vṛndāvana forest with His friends and calves, pausing for a moment to think and then entering the mouth of a great serpent, and doing many other things.

Śrīla Sanātana Gosvāmī explains that this pastime is described in Śrīmad-Bhāgavatam 10.12.28.

Text 123

saras-taṭe sadvala-jemane yā
līlā samākarṣati sā mano me
tathā prabhos tarṇaka-margaṇe yā
dadhy-odana-grāsa-vilāsi-pāneḥ

saraḥ-of a lake; taṭe-on the shore; śādvala-on the grass; jemane-in lunch; yā-which; līlā-pastime; samākarṣati-attracts; sā-that; manaḥ-mind; me-my; tathā-so;

prabhoḥ-of the Lord; tarṇaka-for the calves; margane-in searching; yā-which; dadhi-yogurt; odana-rise; grāsa-mouthful; vilāsi-splendid; pāneḥ-whose hand.

The Lord's pastime of first a picnic on the grass by the lakeshore and then, His hand splendid with a mouthful of rice-and-yogurt, His search for the calves, attracts my heart.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.13.14.

Text 124

brahmāpi yāṁ vīkṣya vilāsa-mādhurīṁ
mumoha tāṁ varṇayituṁ nu ko 'rhati
kva sātma-vatsārbhaka-rūpa-dharitā
kva mugdhavat tat sakhi-vatsa-margaṇam

brahmā-Brahmā; api-also; yam-whom; vīkṣya-seeing; vilāsa-of the pastimes; mādhurīm-sweetness; mumoha-became enchanted; tam-them; varṇayitum-to describe; nu-certainly; kaḥ-who?; arhati-is able; kva-where?; sa-with; ātma-own; vatsa-calves; arbhaka-and boys; rūpa-forms; dharitā-manifesting; kva-where?; mugdhavat-as if bewildered; tat-that; sakhi-friends; vatsa-and calves; marganam-search.

Seeing the sweetness of these pastimes, the demigod Brahmā became bewildered. Who can describe them? Why did the Lord search for His friends and calves as if He had become bewildered? Why did He assume the forms of His calves and boys?

Śrīla Sanātana Gosvāmī explains that by assuming the forms of the boys and calves Kṛṣṇa showed His supreme power, and then He also searched for them as if He had become bewildered. This contradiction, that He is simultaneously powerful and bewildered, is the reason for the last two questions in this verse.

Text 125

tat-tad-vilāsāspada-gokulasya sa
brahmaiva māhātmya-viśeṣa-vittamaḥ
astaut tathā yo bhagavantam ādarān
mūrto mahā-prema-raso vrajasya yaḥ

tat-tat-various; vilāsa-of pastimes; aspada-abode; gokulasya-of Gokula; saḥ-he; brahmā-Brahmā; eva-indeed; māhātmya-glory; viśeṣa-specififc; vittamaḥ-knowing; astaut-offered prayers; tathā-so; yaḥ-who; bhagavantam-to the Lord; ādarāt-with reverence; mūrtaḥ-personified; mahā-great; prema-of love; rasaḥ-the nectar; vrajasya-of Vraja; yaḥ-who.

Understanding the glory of the pastime-place Gokula, Brahmā respectfully offered prayers to the Lord, the personified nectar of great love.

Śrīla Sanātana Gosvāmī explains that the glory of Gokula is described in Śrīmad-Bhāgavatam 10.13.22, 10.14.31, and 10.14.34.

Text 126

go-pālanenāgraja-mānanena
vṛndāvana-śrī-stavanena cāsau
tenāli-gānābhinayādināpi
prabhur vyadhād yāṁ bhaja tāṁ su-līlām

gaḥ-the cows; pālanena-by protecting; agraja-His elder brother; mānanena-by offering respect; vṛndāvana-of Vṛndāvana; śrī-the beauty; stavanena-with prayers; ca-also; asau-He; tena-by this; āli-of bees; gāna-singing; abhinaya-imitating; ādinā-beginning with; api-also; prabhuḥ-the Lord; vyadhāt-placed; yām-which; bhaja-worship; tām-that; su-līlām-beautiful transcendental pastimes.

Please worship the Lord's beautiful pastimes, where He protected the cows, worshiped His elder brother, glorified the beauty of Vṛndāvana forest, imitated the singing of the bees, and did many other things.

Śrīla Sanātana Gosvāmī explains that some of the other pastimes hinted at here are the Lord's imitating the parrots' conversations, with a deep voice calling the cows from far away, and taking a nap on a bed of leaves and flowers.

Text 127

tālī-vane yāvirabhūc ca līlā
yā dhenuka-jñāti-vimardane ca
sāyaṁ vraja-strī-gaṇa-saṅgame 'pi
stotuṁ na śaknomy abhivādaye tām

tālī-vane-in Tālavana forest; yā-which; āvirabhūt-was manifested; ca-and; līlā-

pastimes; yā-which; dhenuka-of Dhenuka; jñāti-the relatives; vimardane-in crushing; ca-also; sāyam-at dusk; vraja-of Vraja; strī-gaṇa-the women; saṅgame-in meeting; api-also; stotum-to glorify; na-not; śaknomi-I am able; abhivādaye-I offer respectful obeisances; tām-that.

In Tālavana He crushed Dhenukāsura's relatives, and in the evening He met the girls of Vraja. I cannot properly glorify the Lord's pastimes. I simply bow down to offer repsects to them.

Śrīla Sanātana Gosvāmī explains that the Lord's meeting the gopīs in the evening is described in Śriamad-Bhāgavatam 10.15.42-43.

Text 128

yo vai vihāro 'jani kāliyasya
hṛde yaśodā-tanayasya tasya
taṁ smartum īśo na bhavāmi śoka-
praharṣa-vegāt katham ālapāni

yaḥ-which; vai-certainly; vihāraḥ-pastimes; ajani-were; kāliyasya-of Kāliya; hṛde-in the lake; yaśodā-tanayasya-of Yaśodā's son; tasya-of Him; tam-that; smartum-to remember; īśaḥ-able; na-not; bhavāmi-I am; śoka-grief; praharṣa-and happiness; vegāt-by the power; katham-how?; ālapāni-I speak.

Overcome with grief and joy, I cannot even remember the pastimes Yaśodā's son enjoyed in Kāliya's lake. How can I speak of them?

Text 129

kva duṣṭa-ceṣṭasya khalasya tasya
daṇḍas tadā krodha-bhareṇa kāryaḥ
kva connate tat-phaṇa-varga-raṅge
nṛtyotsavo harṣa-bhareṇa tādṛk

kva-where?; duṣṭa-wicked; ceṣṭasya-deeds; khalsya-of the demon; tasya-of him; daṇḍaḥ-punishment; tadā-then; krodha-anger; bhareṇa-with an abundance; kāryaḥ-to be done; kva-where; ca-also; unnate-raised; tat-of him; phaṇa-of the hoods; varga-multitude; raṅge-in the dsancing arena; nṛty-of dancing; utsavaḥ-a festival; harṣa-bhareṇa-with great joy; tādṛk-like that.

How did the Lord angrily punish that wicked demon? How did He enjoy a

festival of dancing on the demon's raised hoods?

Text 130

kva nigrahas tādṛg-anugrahaḥ kva sa
    śeṣo 'pi yaṁ varṇayituṁ na śaknuyāt
tan nāga-patnī-nivahāya me namaḥ
    stuty-arcane yo 'kṛta kāliyāya ca

kva-where?; nigrahaḥ-defeat; tādṛk-like what?; anugrahaḥ-mercy; kva-where; saḥ-He; śeṣaḥ-Lord Śeṣa; api-even; yam-which; varaṇayitum-to describe; na-not; śaknuyāt-is able; tat-that; nāga-of the serpent; patnī-of wives; nivahāya-to the mutltitude; me-of me; namaḥ-obeisances; stuti-prayers; arcane-and worship; yaḥ-who; akṛta-did; kāliyāya-to Kāliya; ca-and.

How did the Lord defeat Kāliya? How was He merciful to him? Even Lord Śeṣa cannot describe it. To the seprent's wives, who offered prayers and worship to the Lord, and to Kāliya also, I offer my respectful obeisances.

Text 131

tīre hradasyāsya davānalena yā
    krīḍādbhutā mañjuvane 'py ato 'dhikā
bhāṇḍīra-saṅkrīḍāna-cāturī ca sā
    jyeṣṭhasya kīrtyai racitā tanotu śam

tīre-on the shore; hradasya-lake; asya-of that; dava-analena-with a forest fire; yā-which; krīḍā-pastime; adbhutā-wonderful; mañjuvane-in Mañjuvana forest; api-also; ataḥ-then; adhikā-greater; bhāṇḍīra-in Bhandiravana; saṅkrīḍāna-in pastimes; cāturī-expert; ca-also; sā-that; jyeṣṭhasya-of His elder brother; kīrtyai-for glorifying; racitā-created; tanotu-gives; śam-auspciousness.

May the Lord's pastimes in a forest fire on the shore of that lake and in another, greater fire in Mañjuvana forest, His expert games in Bhāṇḍīravana, and His praise of His elder brother, bring auspiciousness (to you).

Text 132

manoharā prāvṛṣī yā hi līlā
    mahīruhāṅkāśrayanādikā sa
jīyād vraja-strī-smara-tāpa-dātrī
    śarad-vana-śrī-bhara-vardhitā ca

manoharā-beautiful; prāvṛṣī-monsoon; yā-which; hi-indeed; līlā-pastimes; mahīruha-of a tree; aṅka-on the lap; āśrayana-taking shelter; ādikā-beginning with; sā-that; jīyāt-is glorious; vraja-strī-of the women of Vraja; smara-of amorous desires; tāpa-agitation; dātrī-giving; śarat-autumn; vana-of forest; śrī-of beauty; bhara-abundance; vardhitā-increased; ca-also.

Glories to His monsoon-season pastimes, where He took shelter in the lap of a tree, made the women of Vraja burn with amorous passion, and praised the beauty of the autumn forest!

Śrīla Sanātana Gosvāmī explains that the Lord's making the gopīs burn with amorous passion is described in Śrīmad-Bhāgavatam 10.20.45.

Text 133

sā vānya-bhūṣa sa ca veṇu-vādya-
    mādhurya-pūro 'khila-citta-hārī
tad-gopa-yoṣid-gaṇa-mohanaṁ ca
    mayā kadāsyānubhaviṣyate 'ddhā

sā-that; vānya-from the forest; bhūṣā-ornament; saḥ-that; ca-also; venu-of the flute; vādya-music; mādhurya-of sweetness; pūraḥ-a flood; akhila-of all; citta-hearts; hārī-enchanting; tad-gopa-yoṣid-gaṇa-the gopīs; mohanam-enchanting; ca-also; mayā-by me; kadā-when?; asya-of Him; anubhaviṣyate-is experienced; addhā-then.

When will I directly perceive His forest-flower decorations, His flute-music flood of sweetness that enchants everyone's heart, and His pastimes of enchanting the gopīs?

Śrīla Sanātana Gosvāmī explains that these are described in Śrīmad-Bhāgavatam 10.21.3, 10.21.5, 10.21.9, and 10.21.19

Text 134

kvāho sā kanyāmbara-moṣaṇotsavaḥ
    sā nīpa-mūrdhāny adhirohana-tvarā
narmāṇi tāny añjali-vandanārthanaṁ
    tat-svāṁśa-nītāṁsuka-dātṛtā ca sā

kva-where?; ahaḥ-ah; sā-that; kanyā-of the girls; ambara-the garments; moṣaṇa-theft; utsavaḥ-festival; sā-that; nīpa-of a kadamba tree; mūrdhāni-on the head; adhirohana-climbing; tvarā-quickly; narmāṇi-joking words; tāni-them; añjali-folded hands; vandana-bowing down; arthanam-praying; tat-that; sva-own; aṁsa-shoulder; nīta-placed; aṁsuka-garments; dātṛtā-giving; ca-also; sā-that.

When will I directly perceive His festival of stealing the gopīs's garments, His quickly climbing to the top of a kadamba tree, His joking words, the girls' prayers and obeisances with folded hands, and His taking the garments from His shoulder and giving them back?

Śrīla Sanātana Gosvāmī explains that these pastimes are described in Śrīmad-Bhāgavatam 10.22.10, 10.22.18, and 10.22.19.

Text 135

taṁ yajña-viprodana-yācanaṁ ca tat-
patnī-gaṇākarṣaṇam apy amuṣya
tān bhūṣaṇāvasthiti-vāk-prasādān
īḍe tad-annādana-pāṭavaṁ ca

tam-that; yajña-sacrifices; vipra-brahmanas; odana-food; yācanam-begging; ca-also; tat-of them; patnī-of the wives; gaṇa-the multitude; ākarṣaṇam-attracting; api-also; amuṣya-of Him; tān-them; bhūṣaṇa-ornaments; avasthiti-situation; vāk-of words; prasādān-mercy; īḍe-I praise; tad-anna-food; ādana-taking; pāṭavam-expertise; ca-also.

I glorify His pastimes of begging food from the brāhmaṇas performing sacrifices, attracting their wives, being handsomely decorated, speaking words of kindness, and gracefully accepting the food the wives offered.

Śrīla Sanātana Gosvāmī explains that these pastimes are descibed in Śrīmad-Bhāgavatam 10.23.22, 10.23.25, 10.23.35, and 10.23.38.

Text 136

govardhanādre rucirārcanāṁ tathā
sva-vāma-hastena mahādri-dhāraṇam
tad-gopa-santoṣaṇam indra-sāntvanaṁ
vande 'sya govindatayābhiṣecaṇam

govardhanādre-on Govardhana Hill; rucira-beautiful; arcanam-worship; tathā-so; sva-vāma-hastena-with His left hand; mahādri-the great hill; dhāraṇam-holding; tad-gopa-of the gopas; santoṣaṇam-satisfaction; indra-Indra; sāntvanam-appeasing; vande-I offer my respectful obeisances; asya-of Him; govindatayā-as the protector of the cows; abhiṣecaṇam-crowning.

I offer my respectful obeisances to His pastimes of gracefully worshiping Govardhana Hill, lifting the great hill with His left hand, pleasing the gopas, being pacified by Indra, and being crowned king of the surabhi cows.

Śrīla Sanātana Gosvāmī explains that these pastimes are described in Śrīmad-Bhāgavatam 10.10.25.29 and 10.26.24.

Text 137

vrajasya vaikuṇṭha-padānudarśanaṁ
lokāc ca nandānayanaṁ pracetasaḥ
na vaktum arhāmi parānta-sīma-gaṁ
vakṣye kathaṁ taṁ bhagavattva-mādhurīm

vrajasya-of Vraja; vaikuṇṭha-pada-the realm of Vaikuntha; anudarśanam-showing; lokāt-from the world; ca-also; nanda-of King Nanda; ānayanam-bringing; pracetasaḥ-from Varuṇa; na-not; vaktum-to say; arhāmi-i am able; parānta-sīma-gam-the ultimate; vakṣye-I will say; katham-how?; tam-that; bhagavattva-the status of being the supremely opulent Personality of Godhead; mādhurīm-the sweetness.

I have no power to describe His pastimes of showing the realm of Vaikuṇṭha to the people of Vraja and rescuing Nanda Mahārāja from the realm of Varuṇa. How can I describe the Lord's supreme sweetness?

Text 138

vācyaḥ kim eṣāṁ vraja-ceṣṭitānāṁ
yaḥ sarvataḥ śraiṣṭhya-bharo vicāraiḥ
tad akṣarāṇāṁ śravaṇe praveśād
udeti hi prema-bharaḥ prakṛtyā

vācyaḥ-to be described; kim-how?; eṣām-of them; vraja-of Vraja; ceṣṭitānām-of the pastimes; yaḥ-which; sarvataḥ-in all respects; śraiṣṭhya-bharaḥ-best; vicāraiḥ-witn considerations; tat-that; akṣarāṇām-of syllables; śravaṇe-in the ears; praveśāt-from the entrance; udeti-rises; hi-indeed; prema-bharaḥ-great love; prakṛtyā-by nature.

How can I describe the glory of the Lord's pastimes in Vraja? When words describing them enter the ear, great love appears at once.

Text 139

kṛṣṇehitānām akhilottamaṁ yas
tarkaiḥ prakarṣaṁ tanute sa dhanyaḥ
teṣāṁ darākārṇana-mātrato yaḥ
syāt prema-pūrṇas tam ahaṁ namāmi

kṛṣṇa-of Lord Kṛṣṇa; īhitānām-of the pastimes; akhila-of all; uttamam-the best; yaḥ-which; tarkaiḥ-by logic; prakarṣam-attracting; tanute-gives; saḥ-it; dhanyaḥ-opulent; teṣām-of them; dara-a little; ākārṇana-by hearing; mātrataḥ-only; yaḥ-what; syāt-is; prema-of love; pūrṇaḥ-filled; tam-that; aham-I; namāmi-offer my respectful obeisances.

With perfect logic a fortunate person proves the superiority of Lord Kṛṣṇa's pastimes. Simply by hearing a little of His pastimes a person becomes filled with love. I offer my respectful obeisances to the Lord's pastimes.

Śrīla Sanātana Gosvāmī explains that the pastimes of Lord Kṛṣṇa are supoerior to those of His incarnations.

Text 140

aho kilāśeṣa-vilakṣaṇasya
tad eka-yogyasya sadā karābje
vikrīḍatas tat priya-vastuno 'pi
spraṣṭuṁ mahattvaṁ rasanā kim iṣṭe

ahaḥ-Oh; kila-indeed; aśeṣa-than all; vilakṣaṇasya-better; tad eka-yogyasya-the only proper one; sadā-always; karābje-in the lotus hand; vikrīḍataḥ-enjoying pastimes; tat-that; priya-vastunaḥ-dear thing; api-even; spraṣṭum-to touch; mahattvam-the glory; rasanā-the tongue; kim-whether?; iṣṭe-desires.

Can my tongue hope to touch the glories of the supreme, dear thing, suitable for Him alone, that the Lord always holds in His lotus hand?

Śrīla Sanātana Gosvāmī explains that this verse refers to the Lord's flute, which

is described in Śrīmad-Bhāgavatam 10.35.2. Beginning here is a lengthy description of the Lord's flute music.

Text 141

athāpi tat-prasādasya
prabhavenaiva kiñcana
yathā-śakti tad ākhyāmi
bhavatv avahito bhavān

athāpi-still; tat-His; prasādasya-of the mercy; prabhavena-by the power; eva-indeed; kiñcana-something; yathā-as; śakti-ability; tat-that; ākhyāmi-i speak; bhavatu-may be; avahitaḥ-attentive; bhavān-you.

By the power of the Lord's mercy, as far as I am able I will now say something of it. Please listen with care.

Text 142

na śrī-mukhenopaniṣan-mukhaiḥ kṛtaṁ
yad veda-vākyair aparair vaco-'mṛtaiḥ
tat tasya bimbādhara-yoga-mātrataḥ
sā dāravī mohana-vaṁśikākarot

na-not; śrī-mukhena-by the Lord's mouth; upaniṣat-with the Upaniṣads; mukhaiḥ-beginning; kṛtam-done; yat-what; veda-vākyaiḥ-with the words of the Vedas; aparaiḥ-with others; vacaḥ-words; amṛtaiḥ-nectar; tat-that; tasya-of Him; bimba-bimba fruit; adhara-lips; yoga-touching; mātrataḥ-merely; sā-that; dāravī-made of wood; mohana-charming; vaṁśikā-flute; akarot-did.

Because it tocuhed the Lord's bimba-fruit lips, the wooden flute could say things that even the best of the Upaniṣads, the words of the Vedas, and the nectar words of other scriptures, all spoken from the Lord's beautiful mouth, could not say.

Text 143

vimāna-yānaḥ sura-siddha-saṅghaḥ
samaṁ vadhūbhiḥ praṇayād amuhyan
mahendra-rudra-druhinādayas tu
mugdhā gatā vismṛta-tattvataṁ te

vimāna-yānaḥ-traveling in airplanes; sura-siddha-saṅghaḥ-the demigods and Siddhas; samam-with; vadhūbhiḥ-their wives; praṇayāt-out of love; amuhyan-fainted; mahendra-Indra; rudra-Śiva; druhina-and Brahmā; ādayaḥ-beginning with; tu-indeed; mugdhāḥ-become charmed; gatā-attained; vismṛta-tattvatam-a state of being filled with wonder; te-they.

(Hearing it,) the demigods and siddhas, traveling in airplanes with their wives, fainted in ecstatic love, and Indra, Śiva, Brahmā, and their followers became first bewildered and then filled with wonder, . . .

Text 144

samādhi-bhaṅgo 'tha mahā-munīnāṁ
vikāra-jātasya ca janma teṣu
tat-kāla-cakra-bhramaṇānuvarti-
candrādi-nityāśu-gater nirodhaḥ

samādhi-trance of meditation; bhaṅgaḥ-broken; atha-then; mahā-munīnām-of the great sages; vikāra-jātasya-manifest from ecstasy; ca-also; janma-birth; teṣu-in them; tat-that; kāla-of time; cakra-the wheel; bhramaṇa-turning; anuvarti-returning; candra-with the moon; ādi-beginning; nitya-eternal; āśu-life; gateḥ-of the destination; nirodhaḥ-blocking.

. . . their meditations broken, the great sages became overcome with ecstasy, the moon and other planets traveling on the wheel of time became stopped in their courses, . . .

Text 145

gopāś ca kṛṣṇe 'rpita-deha-daihikāt-
māno nijācāra-vicāra-cañcalāḥ
loka-dvārtheṣv anapekṣitādṛtā
bhāryām api svasya namanti tat-priyām

gopāḥ-the cowherds; ca-also; kṛṣṇe-to Kṛṣṇa; arpita-gave; deha-bodies; daihika-in relation to the bodies; ātmānaḥ-hearts; nija-own; ācāra-activities; vicāra-thoughts; cañcalāḥ-moving; loka-worlds; dva-two; artheṣu-in values; anapekṣita-without relation; ādṛtāḥ-worshiped; bhāryām-wife; api-also; svasya-own; namanti-offer obeisances; tat-priyām-dear to Him.

. . . the cowherd men offered their bodies, relatives, possessions, hearts, actions,

and thoughts to Kṛṣṇa, gave no thought to gaining anything in the two worlds, and offered respectful obeisances to their wives, who dearly loved Him, . . .

Śrīla Sanātana Gosvatana Gosvāmī explains that this is described in the Hari-vaṁśa, where the cowherd men say to Nanda:

adya prabhṛti gopānāṁ
gavāṁ goṣṭhasya cānagha
āpatsu śaraṇaṁ kṛṣṇaḥ
prabhuś cāyāta-locanaḥ

O sinless one, from now on, in any calamity the cowherd people and cows of Vraja will always take shelter of Lord Kṛṣṇa, whose large eyes are so beautiful."

Text 146

tad-bālakāḥ saṅga-ratā hi tasya
chāyā ivāmuṁ kṣaṇam apy adṛṣṭvā
dūre gataṁ kautukataḥ kadācid
ārtā ramante tvarayā spṛśantaḥ

tad-bālakāḥ-their boys; saṅga-to His association; ratāḥ-happy; hi-indeed; tasya-of Him; chāyāḥ-the shadows; iva-as if; amum-Him; kṣaṇam-a moment; api-even; adṛṣṭvā-not seeing; dūre-far; gatam-gone; kautukataḥ-eagerly; kadācit-sometimes; ārtāḥ-distressed; ramante-enjoy; tvarayā-quickly; spṛśantaḥ-touching.

. . . their sons, who were always happy to be with Him, and who had become like His shadows, and who became unhappy when for a moment He was far away and they could not see Him, eagerly ran to Him, touching Him, and enjoying pastimes with Him, . . .

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.12.6.

Text 147

rādhādyās tāḥ parama-bhagavatyas tu paty-ātmajādīn
lokān dharmān hriyam api parityajya bhāvaṁ tam āptāḥ
yenājasraṁ madhura-kaṭukair vyākulās tad-vikārair
mugdhāḥ kiñcit taru-gati-mitā nānusandhātum īśāḥ

rādhādyāḥ-beginning with Rādhā; tāḥ-they; parama-bhagavatyaḥ-supremely fortunate; tu-indeed; pati-husbands; ātmaja-and children; ādīn-beginning with; lokān-people; dharmān-piety; hriyam-shyness; api-also; parityajya-abandoning; bhāvam-ecstatic love; tam-that; āptāḥ-attained; yena-by which; ajasram-at once; madhura-sweet; kaṭukaiḥ-with bitter poison; vyakulāḥ-agitated; tad-vikāraiḥ-with emotions of ecstasy; mugdhāḥ-bewildered; kiñcit-something; taru-gati-mitā-become like trees; na-not; anusandhātum-to find; īśāḥ-able.

. . . and supremely glorious Rādhā and Her associates at once renounced their husbands, children, relatives, possessions, religious principles, and shyness, became filled with love and poisoned with its sweetness, and, overcome with ecstasy, became like trees, unable to search for it.

Śrīla Sanātana Gosvāmī explains that the word "parama-bhagavatyaḥ" shows that Rādhā and the gopīs are more exalted than either Mahā-Lakṣmī or Rukmiṇī-devī and the queens at Dvārakā. This pastime is described in Śrīmad-Bhāgavatam 10.35.16-17.

Text 148

āścaryaṁ vai śṛṇu paśu-gaṇā buddhi-hīnatvam āptā
gāvo vatsā vṛṣa-vana-mṛgāḥ pakṣiṇo vṛkṣa-vaśāḥ
dūre krīḍā-rata-jala-kha-gaḥ sthāvara jñāna-śūnyā
nādyo meghā api nija-nijaṁ tātyajus taṁ sva-bhāvam

āścaryam-a wonder; vai-indeed; śṛṇu-please hear; paśu-gaṇāḥ-the animals; buddhi-hīnatvam-the state of little intelligence; āptāḥ-attained; gāvaḥ-the cows; vatsāḥ-the calves; vṛṣa-the bulls; vana-in the forest; mṛgāḥ-the deer; pakṣiṇaḥ-the birds; vṛkṣa-in the trees; vaśāḥ-living; dūre-from far away; krīḍā-pastimes; rata-enjoying; jala-in ther water; kha-and the sky; gāḥ-going; sthāvarāḥ-the immobile; jñāna-ofg knowledge; sunyāḥ-devoid; nādyaḥ-rivers; meghāḥ-clouds; api-and; nija-nijam-each their own; tātyajuḥ-abandoned; tam-that; sva-bhāvam-own nature.

Please hear this wonder. The unintelligent animals, the cows, calves, bulls, forest deer, the birds who live in the trees, the creatures who play in the sky and the water, the motionless (trees and plants), and the ignorant rivers and clouds, all abandoned their own natures.

Text 149

carāḥ sthiratvaṁ caratāṁ sthirā gatāḥ

sa-cetanā moham acetanā matim
nimajjitāḥ prema-rase mahaty aho
vikāra-jātākramitāḥ sadābhavan

carāḥ-the moving; sthiratvam-motionlessness; caratām-movement; sthirāḥ-the motionless; gatāḥ-attained; sa-cetanāḥ-the conscious; moham-fainting; acetanāḥ-the unconscious; matim-in profound thought; nimajjitaḥ-plunged; prema-of love; rase-in the nectar; mahati-great; ahaḥ-ah!; vikāra-from ecstasy; jāta-born; ākramitāḥ-overwhelmed; sadā-always; abhavan-became.

The moving became motionless. The motionless moved. The conscious fainted unconscious. The unconscious became thoughtful. They became plunged in a great nectar of love. They became overwhelmed with ecstasy.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.21.19.

Text 150

rāso hi tasya bhagavattva-viśeṣa-gopyaḥ
sarvasva-sāra-paripākamayo vyanakti
utkṛṣṭata-mādhurīmāpara-sīma-niṣṭhāṁ
lakṣmyā manoratha-śatair api yo durāpaḥ

rasaḥ-the rāsa dance; hi-indeed; tasya-of Him; bhagavattva-opulence; viśeṣa-specifically; gopyaḥ-secret; sarvasva-of treasures; sāra-best; paripākamayaḥ-perfect and complete; vyanakti-is manifest; utkṛṣṭatā-superiority; mādhurima-sweetness; apara-sīma-ultimate; niṣṭhām-faith; lakṣmyā-by the goddess of fortune; manoratha-of desires; śataiḥ-with hundreds; api-even; yaḥ-which; durāpaḥ-difficult to attain.

The Lord's rāsa dance is a great secret of the greatest opulence. It is the greatest treasure. It manifests the ultimate of intense sweetness. Even with hundreds of desires, goddess Lakṣmī could not attain it.

Śrīla Sanātana Gosvāmī explains that the glorification of the Lord's flute music now ended, the glorification of the Lord's rāasa dance begins in this verse. That the goddess of fortune could not enter the rāsa dance is described in Śrimad-Bhāgavatam (10.47.60), where Uddhava says:

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-

labdhāśiṣāṁ ya udagād vraja-sundarīṇām

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed on the godddess of fortune or the other consorts in the spiriual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are veryt beautiful according to the material estimation?"*

Text 151

aho vaidagdhī sā madhura-madhurā śrī-bhagavataḥ
samākarṣaty uccair jagati kṛtinaḥ kasya na manaḥ
kula-strīṇāṁ tāsāṁ vana-bhuvi tathākarṣaṇam atho
tathā vāk-cāturyaṁ sapadi ruditaṁ tābhir api yat

ahaḥ-Oh; vaidagdhī-expertise; sā-that; madhura-madhurā-supremely sweet; śrī-bhagavataḥ-of the Lord; samākarṣati-attracts; uccaiḥ-greatly; jagati-in the world; kṛtinaḥ-the pious; kasya-of whom?; na-not; manaḥ-the heart; kula-strīṇām-of saintly girls; tāsām-of them; vana-bhuvi-in the forest; tathā-then; ākarṣaṇam-attraction; athaḥ-then; tathā-so; vāk-cāturyam-eloquence; sapadi-at once; ruditam-said; tābhiḥ-by them; api-even; yat-which.

The heart of what wise and pious person would not be attracted to the Lord's supremely sweet genius? Even as the saintly gopīs wept in the forest, His eloquence charmed them.

Śrīla Sanātana Gosvāmī explains that Śrīla Śukadeva Gosvāmī describes these pastimes in Śrīmad-Bhāgavatam's five chapters of rāsa-līlā.

Text 152

ślāghe 'vahitthākṛtitaṁ hares taṁ
tat-kāku-jātād yadi sā sthitā syāt
vyaktātma-bhāvaḥ kṣaṇataḥ sa reme
tā mohayan kāma-kalāvalībhiḥ

ślāghe-I glorify; avahitthā-of hiding; kṛtitām-expertise; hareḥ-of Lord Hari; tam-that; tat-kāku-jātāt-from the plaintive appeals; yadi-if; sā-that; sthitā-situated; syāt-may be; vyaktātma-bhāvaḥ-manifest; kṣaṇataḥ-in a moment; saḥ-He; reme-enjoyed pastimes; tāḥ-them; mohayan-charming; kāma-of amorus pastimes; kalā-avalībhiḥ-

with the many arts.

I praise Lord Hari's expertly disappearing and then, impelled by the gopīs plaintive appeals, appearing again in their midst. Charming them with the arts of love, He enjoyed pastimes with them.

Śrīla Sanātana Gosvāmī explains that these pastimes are described in Śrīmad-Bhāgavatam 10.29.46 and 10.90.48.

Text 153

antardhānaṁ tasya tad-vipralambha-
 līlā-dakṣasyāniśaṁ ko na gāyet
yat tās tādṛg dhairya-gāmbhīrya-bhājo
 'naiṣīt tāṁ tām uktim īhāṁ daśāṁ ca

antardhānam-disappearance; tasya-of Him; tad-vipralambha-separation from Him; līlā-pastimes; dakṣasya-of experise; aniśam-day and night; kaḥ-who?; na-not; gāyet-sings; yat-what; tāḥ-them; tādṛk-like that; dhairya-peace; gāmbhīrya-depth; bhājaḥ-possessing; anaiṣīt-was; tam-that; tam-that; uktim-statement; ihām-endeavor; daśām-condition; ca-also.

Who will not sing the praises of the disappearance pastime of the Lord, who expertly enjoys the pastime of being away from His beloveds? Although they are naturally very grave and peaceful, the gopīs spoke and acted wonderfully in a very wonderful condition of life.

Śrīla Sanātana Gosvāmī explains that an example of the gopīs' words is found in Śrīmad-Bhāgavatam 10.30.5. An example of their wonderful actions is their imitation of Kṛṣṇa's pastimes. The wonderful condition they attained was transcendental madness.

Text 154

bibhemy asmād dhanta durbodha-līlāt
 kva tat tasyāḥ sāra-saubhagya-dānam
kva sadyo 'ntardhānato rodanābdhāv
 anāthāyā yātanaikākinī yā

bibhemi-I fear; asmāt-of that; hanta-certainly; durbodha-inscrutable; līlāt-whose pastimes; kva-where?; tat-that; tasyāḥ-of that; sāra-best; saubhagya-of good

fortune; dānam-the gift; kva-where?; sadyaḥ-at once; antardhānataḥ-from the disappearance; rodana-of weeping; abdhau-in an ocean; anāthāya-not having a master; yātanā-torture; ekākinī-alone; yā-which.

I fear the Lord, whose pastimes are inscrutable. Why did He one moment give Her a gift of the greatest good fortune? Why did He the next moment suddenly disappear and leave Her alone, tormented, without a master, and drowning in an ocean of weeping?

Śrīla Sanātana Gosvāmī explains that this verse describes Śrīmatī Rādhā.

Text 155

tāsām ārtyā gītavad-rodanād yaḥ
prādurbhūyānanda-pūraṁ vyadhatta
yaḥ praśnānām uttaraṁ tad dadau ca
svasyarṇitva-sthāpakaṁ so 'vatu tvām

tāsām-of them; ārtyā-with the torment; gītavat-with songs; rodanāt-weeping; yaḥ-who; prādurbhūya-manifesting; ānanda-of bliss; pūram-a flood; vyadhatta-manifested; yaḥ-who; praśnānām-of questions; uttaram-the answer; tat-that; dadau-gave; ca-also; svasya-of Himself; ṛṇitva-the status of a debtor; sthāpakam-establishment; saḥ-He; avatu-may protect; tvām-you.

May the Lord who, impelled by their suffering and the weeping of their songs, appeared amongst them, flooded them with bliss, and, answering their questions, affirmed that He was their debtor, protect you.

Śrīla Sanātana Gosvāmī explains that the gopīs' questions begin in Śrīmad-Bhāgavatam 10.32.16. Lord Kṛṣṇa affirmed that He was their debtor in these words (Śrīmad-Bhāgavatam 10.32.22):

na pāraye 'haṁ niravadya-saṁyujāṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
saṁvṛścya tad vaḥ pratiyātu sādhunā

"My dear gopīs, our meeting is certainly free from all material contamination. I must admit that in many lives it would be impossible for Me to repay My debt to you because you have cut off the bondage of family life just to search for Me.

Consequently I am unable to repay you. Therefore please be satisfied with your own honest activities in this regard."*

Text 156

sā maṇḍalī-bandhana-cāturī prabhoḥ
 sā nṛtya-gītādi-kālāsu dakṣatā
sapūrva-śobhādhikatā-paramparā
 muñcati ceto mama viśva-mohinī

sā-that; maṇḍalī-of the circle; bandhana-binding; cāturī-expertise; prabhoḥ-of the Lord; sā-that; nṛtya-dancing; gīta-and singing; ādi-beginning; kālāsu-in the arts; dakṣatā-expertise; sā-that; apūrva-unprecedented; śobha-of beauty; adhikatā-superiority; paramparā-multitude; muñcati-charm; cetaḥ-heart; mama-my; viśva-the worlds; mohinī-charming.

May the Lord's pastimes, which charm the gopīs, which are filled with expert artistry of singing, dancing and other arts, which have unprecedented beauty and other virtues, and which charm the entire world, charm my heart.

Text 157

kṛṣṇāṅghri-padma-makaranda-nipāna-lubdho
 jānāti tad-rasa-lihāṁ paramaṁ mahattvam
brahmaiva gokula-bhuvām ayam uddhavo 'pi
 gopī-gaṇasya yad imau lasataḥ sma tat tat

kṛṣṇa-of Lord Kṛṣṇa; aṅghri-feet; padma-lotus; makaranda-the honey; nipāna-to drink; lubdhaḥ-greedy; jānāti-understands; tat-that; rasa-nectar; lihām-licking; paramam-supreme; mahattvam-glory; brahmā-Brahmā; eva-indeed; gokula-of Gokula; bhuvām-a birth; ayam-he; uddhavaḥ-Uddhava; api-also; gopī-of gopīs; gaṇasya-of the multitude; yat-what; imau-this; lasataḥ sma-enjoyed pastimes; tat tat-that.

They who yearn to drink the honey of Lord Kṛṣṇa's lotus feet know the great glory of they who are able to lick that honey. Brahmā knows the glory of they who were born in Gokula and Uddhava knows the glory of the gopīs. They both yearn to attain that glory.

Śrīla Sanātana Gosvāmī explains that Brahmā, seeing the good fortune of the people of Gokula, yearned for a fortunate position like theirs. He expressed his desire in these words (Śrīmad-Bhāgavatam 10.14.34):

tad-bhūri-bhāgyam iha janma kim apy aṭavyāṁ
yad gokule 'pi katamāṅghri-rujo-'bhiṣekam

"My dear Lord, I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by the dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that would be a glorious birth for me."*

Uddhava, however, seeing the gopīs great love for Lord Kṛṣṇa, yearned to love Him as they did. Uddhava expressed his desire in these words (Śrīmad-Bhāgavatam 10.47.61):

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api gulma-latauṣadhīnām

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet."*

Text 158

yeṣāṁ hi yad vastuni bhāti lobhas
te tadvatāṁ bhāgya-balaṁ vidanti
gopyo mukundādhara-pāna-lubdhā
gāyanti saubhāgya-bharaṁ muralyāḥ

yeṣām-of whom; hi-indeed; yat-what; vastuni-in the substance; bhāti-is manifest; lobhaḥ-yearning; te-they; tadvatām-of those who are like that; bhāgya-of the good fortune; balam-the power; vidanti-find; gopyaḥ-the gopīs; mukunda-of Lord Mukunda; adhara-the lips; pāna-drinking; lubdhāḥ-greedy; gāyanti-sing; saubhāgya-good fortune; bharam-abundance; muralyāḥ-of the flute.

They who yearn to attain a certain condition can understand the good fortune of they who have already attained it. The gopīs, who yearn to drink the nectar of Mukunda's lips, sing the glories of the good fortune of His flute.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam (10.21.9), where the gopīs say:

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
dāmodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

Text 159

tad goṣṭha-lokeṣu mahādbhutasyā-
saktiḥ sadā prema-bhareṇa teṣu
yayā gataṁ jyeṣṭha-sutaṁ stuvantaṁ
vidhiṁ namantaṁ na didṛkṣate 'pi

tad-goṣṭha-lokeṣu-among the people of Vraja; mahādbhutasya- great wonder; āsaktiḥ-attachment; sadā-always; prema-bhareṇa-with great love; teṣu-among them; yayā-by which (the flute); gatam-gone; jyeṣṭha-sutam-eldest son; stuvantam-offering prayers; vidhim-Brahmā; namantam-bowing down; na-not; didṛkṣate-wishes to see; api-even.

The Lord is so wonderfully attached to the people of Vraja and eternally so full of love for them that He has no desire at all to see His eldest son, Brahmā, who, attracted by the flute, bows before Him and recites prayers.

Text 160

tat-pāda-padmaika-gatīṁś ca mādṛśān
sambhāṣituṁ notsahate 'pi sa kṣaṇam
tair mohito 'sau kila goṣṭha-nāgaro
vanyair vicitrauṣadhi-mantra-vittamaiḥ

tat-pāda-padmaika-gatīnthem whose only goal is the Lord's lotus feet; ca-and; mādṛśān-like me; sambhāṣitum-to speak; na-not; utsahate-is eager; api-even; saḥ-He; kṣaṇam-for a moment; taiḥ-by them; mohitaḥ-enchanted; asau-He; kila-

indeed; goṣṭha-of Vraja; nāgaraḥ-the hero; vanaiḥ-with forests; vicitra-wonderful; auṣadhi-herbs; mantra-and mantras; vittamaiḥ-knowing.

Charmed by by the people of (Vṛndāvana) forest, who know wonderful mantras and magical herbs, the hero of Vraja is not eager to speak even for a moment with persons like me, for whom His lotus feet are the only goal.

Text 161

teṣāṁ tad-āsaktir api kva vācyā
ye nanda-gopasya kumāram enam
premṇā vidanto bahu sevamānā
sadā mahartyaiva nayanti kālam

teṣām-of them; tat-to Him; āsaktiḥ-attachment; api-also; kva-where?; vācyā-to be described; ye-who; nanda-gopasya-of the cowherd Nanda; kumāram-the son; enam-to Him; premṇā-with love; vidantaḥ-knowing; bahu-greatly; sevamānāḥ-serving; sadā-always; mahā-with great; ārtyā-distress; eva-indeed; nayanti-pass; kālam-time.

Who can describe their attachment to Him? Aware only that He is the son of the cowherd Nanda, and elaborately serving Him with love, they always pass the time with great anxiety.

Text 162

kālātītā jñāna-sampatti-bhājām
asmākaṁ ye pūjya-pādāḥ samantāt
vaikuṇṭhasyānuttamānanda-pūra-
bhājām eṣāṁ yādavānām apījyāḥ

kāla-time; atītāḥ-beyond; jñāna-knowledge; sampatti-opulence; bhājām-possessing; asmākam-of us; ye-who; pūjya-worshipable; pādāḥ-whose feet; samantāt-in all respects; vaikuṇṭhasya-of Vaikuntha; anuttama-without superior; ānanda-of bliss; pūra-flood; bhājām-possessing; eṣām-of them; yādavānām-of the Yādavas; api-even; ījyāḥ-to be worshiped.

They are beyond time. Their feet are worshiped by us, who are filled with the opulences of transcendental knowledge. They are flooded with a bliss greater than what is in Vaikuṇṭha. They are worshiped even by the Yādavas.

Text 163

kṛṣṇena na vraja-janāḥ kila mohitās te
taiḥ sa vyamohi bhagavān iti satyam eva
gatvā mayaiva sa hi vismṛta-deva-kāryo
'nusmāritaḥ kim iti kṛtyam aho kathañcit

kṛṣṇena-by Kṛṣṇa; na-not; vraja-janāḥ-the people of Vraja; kila-indeed; mohitaḥ-enchanted; te-they; taiḥ-by them; saḥ-He; vyamohi-is enchanted; bhagavān-the Lord; iti-thus; satyam-the truth; eva-certainly; gatvā-having attained; mayā-by me; eva-indeed; saḥ-He; hi-indeed; vismṛta-forgotten; deva-of God; kāryaḥ-the activities; anusmāritaḥ-reminded; kim-whether?; iti-thus; kṛtyam-to be done; ahaḥ-oh; kathañcit-somehow.

The people of Vraja were not enchanted by Kṛṣṇa. It was Lord Kṛṣṇa who was enchanted by them. That is the truth. He even forgot His mission as the Supreme Personality of Godhead and I had to somehow remind Him.

Śrīla Sanātana Gosvāmī explains that some thinkers say that with His wonderful pastimes and features Lord Kṛṣṇa enchanted the people of Vraja. This verse refutes that claim by saying that it was Lord Kṛṣṇa who became enchanted. The Lord even forgot His mission of killing Kaṁsa and doing many other things, and by offering prayers Nārada had to remind Him. Examples of Nārada's reminders are Śrīmad-Bhāgavatam 10.37.13 and 10.37.15.

Text 164

kathaṁ katham api prajñen-
ākrūreṇa balād iva
vrajān madhu-purīṁ nīto
yadūnāṁ hitam icchatā

katham-how?; katham api-somehow; prajñena-intelligent; akrūreṇa-by Akrūra; balāt-by force; iva-as if; vrajāt-from Vraja; madhu-purīm-to the city of Mathurā; nītaḥ-brought; yadūnām-of the Yādavas; hitam-the welfare; icchatā-desiring.

Wishing auspiciousness for the Yādavas, how did intelligent Akrūra take the Lord, as if by force, from Vraja to Mathurā City?

Śrīla Sanātana Gosvāmī explains that the question posed in this verse is answered in the following verses. By hearing intelligent Akrūra's description of the great sufferings of Devakī and Vasudeva, Kṛṣṇa was convinced to go. This is

described in Hari-vaṁśa, where Akrūra says:

vṛddhau tavādya pitarau
para-bhṛtyatvam āgatau
bhartsyete tat-kṛte tena
kaṁsenāśubha-buddhinā

"Your aged parents are now slaves tortured by the sadist Kaṁsa."

Text 165

sa tān vraja-janān hātuṁ
śaknuyān na kadācana
abhīkṣṇaṁ yāti tatraiva
vasati krīḍati dhruvam

saḥ-He; tān-them; vraja-of Vraja; janān-the people; hātum-to leave; śaknuyāt-is able; na-not; kadācana-at any time; abhīkṣṇam-at every moment; yāti-goes; tatra-there; eva-indeed; vasati-lives; krīḍati-enjoys pastimes; dhruvam-eternally.

He can never leave the people of Vraja. He returns to Vraja at every moment. He lives there and enjoys pastimes there eternally.

Śrīla Sanātana Gosvāmī explains that the Lord leaves Vraja and then returns to Vraja again and again and again in His pastimes.

Text 166

paraṁ parama-kautukī viraha-jāta-bhāvormito
vrajasya vividhehitaṁ nija-manoramaṁ vīkṣitum
nikuñja-kuhare yathā bhavati nāma so 'ntarhitas
tathā vividha-līlayāpasarati chalāt karhicit

param-then; parama-kautukī-very eager; viraha-from the separation; jāta-born; bhāva-love; ūrmitaḥ-from the waves; vrajasya-of Vraja; vividha-various; īhitam-deeds; nija-own; manaḥ-hearts; ramam-delighting; vīkṣitum-to see; nikuñja-of the forest; kuhare-in the depth; yathā-as; bhavati-is; nāma-indeed; saḥ-He; antarhitaḥ-disappeared; tathā-so; vividha-various; līlayā-with pastimes; apasarati-goes; chalāt-as a trick; karhicit-sometimes.

As, very eager to see what actions pleasing to His heart the people of Vraja do when they are tossed by waves of separation from Him, the Lord sometimes hides in the depth of the forest groves, so in His different pastimes He sometimes hides.

Text 167

manye 'ham evaṁ parama-priyebhyas
tebhyaḥ pradeyasya su-durlabhasya
dravyasya kasyāpi samarpaṇārho
vadānya-mauler vyavahāra eṣaḥ

manye aham-I think; evam-thus; parama-priyebhyaḥ-to the most dear; tebhyaḥ-to them; pradeyasya-to be given; su-durlabhasya-very difficult to attain; dravyasya-thing; kasyāpi-of something; samarpaṇa-to give; arhaḥ-worthy; vadānya-of the generous; mauleḥ-of the crown; vyavahāraḥ-activity; eṣaḥ-this.

I think this action is a very rare gift the crown of all generous persons gives to they who are most dear to Him.

Śrīla Sanātana Gosvāmī explains that some persons may protest that it is not right for the Lord to separate Himself from they who cannot bear even a moment's separation from Him. This verse answers them. The gift here is the most intense love for Kṛṣṇa. It is so rare that none but the people of Vraja are able to attain it. It is described in Śrīmad-Bhāgavatam 10.47.27), where Uddhava tells the gopīs:

sarvātma-bhāvo 'dhikṛto
bhavatīnām adhokṣaje
viraheṇa mahā-bhāgā
mahān me 'nugrahaḥ kṛtaḥ

"My dear gopīs, the mentality which you have developed in relationship with Kṛṣṇa is very, very dificult to attain, even for great sages and saintly persons. You have attained the highest perfectional stage of life. It is a great boon for you that you have fixed your mind upon Kṛṣṇa and have decided to have Kṛṣṇa only, giving up your family, home, relatives, husbands, and children for the sake of the Supreme Personality. Because your mind is now fully absorbed in Kṛṣṇa, the Supreme Soul, universal love has automatically developed in you. I think myself very fortunate that I have been favored, by your grace, to see you in this situation."*

Text 168

yathā krīḍati tad-bhūmau
goloke 'pi tathaiva saḥ
adha-ūrdhvatayā bhedo
'nayoḥ kalpyeta kevalam

yathā-as; krīḍati-He enjoys pastimes; tad-bhūmau-in that land; goloke-in Goloka; api-also; tathā-so; eva-indeed; saḥ-He; adhaḥ-below; ūrdhvatayā-and above; bhedaḥ-difference; anayoḥ-both; kalpyeta-is an imagination; kevalam-only.

As the Lord enjoys pastimes in earthly Gokula, so He also does in spiritual Goloka. Any idea that one is higher and the other lower is an imagination only.

Text 169

kintu tad-vraja-bhūmau sa
na sarvair dṛśyate sadā
taiḥ śrī-nandādibhiḥ sārdham
aśrāntaṁ vilasann api

kintu-howver; tad-vraja-bhūmau-in that Vrajabhūmi; saḥ-He; na-not; sarvaiḥ-by everyone; dṛśyate-is seen; sadā-always; taiḥ-by them; śrī-nand-aādibhiḥ-Śrī Nanda and the others; sārdham-with; aśrāntam-without becoming tired; vilasan-enjoying pastimes; api-even.

Although He enjoys pastimes there with Śrī Nanda and the others eternally and without ever becoming tired, the Lord is not always seen by everyone in Vrajabhūmi.

Śrīla Sanātana Gosvāmī explains that someone may protest: "If the Lord enjoys pastimes in the earthly Gokula eternally, then why does no one ever see Him?" This verse answers that protest. In Goloka, in the spiritual world, everyone sees the Lord always. In Gokula, in the material world, everyone sees the Lord during a certain period at the end of the Dvāpara-yuga, but at other times only certain people at certain times are able to see Him.

Text 170

śrī-suparṇādayo yadvad
vaikuṇṭhe nitya-pārṣadāḥ
goloke tu tathā te 'pi
nitya-priyatamā matāḥ

śrī-suparṇa-ādayaḥ-beginning with Garuḍa; yadvat-as; vaikuṇṭhe-in Vaikuntha; nitya-pārṣadāḥ-the eternal associates; goloke-in Goloka; tu-indeed; tathā-so; te-they; api-also; nitya-priyatamāḥ-eternally dear; matāḥ-are considered.

As in Vaikuṇṭha Garuḍa and the other eternal associates of the Lord are always present, so in Goloka the Lord's eternal, dear friends are always present.

Śrīla Sanātana Gosvāmī explains that someone may protest: "Nanda Mahārāja and the other cowherd people are residents of Gokula in the material world. How can they simultaneously exist in Gokola in the spiritual world eternally?" This verse answers that question. As Garuḍa and the other associates of the Lord stay in Vaikuṇṭha, but at the same time are also present in the material world, so the cowherd people of Vraja are present in the spiritual and material worlds simultaneously.

Text 171

te hi sva-prāṇa-nāthena
samaṁ bhagavatā sadā
lokayor eka-rūpeṇa
viharanti yadṛcchayā

te-they; hi-indeed; sva-prāṇa-nāthena-the Lord of their life; samam-with; bhagavatā-the Lord; sadā-eternally; lokayoḥ-in both worlds; eka-in one; rūpeṇa-form; viharanti-enjoy pastimes; yadṛcchayā-independently.

By their own wish, with the Supreme Personality of Godhead, the Lord of their life, they eternally enjoy pastimes in both places.

Śrīla Sanātana Gosvāmī explains that the two places are Gokula in the material world and Goloka in the spiritual world.

Text 172

śrī-golokaṁ gantum arhanty upāyair
yadṛgbhis taṁ sādhakas tādṛśaiḥ syuḥ
draṣṭuṁ śaktā martyaloke 'pi tasmiṁs
tādṛk-krīḍaṁ su-prasannaṁ prabhuṁ tam

śrī-golokam-to Śrī Goloka; gantum-to go; arhanti-are qualified; upāyaiḥ-by the

methods; yadṛgbhiḥ-like that; tam-to that; sādhakaḥ-aspiring to become qualified; tādṛśaiḥ-like them; syuḥ-may be; draṣṭum-to see; śaktāḥ-able; martyaloke-in the material woirld; api-even; tasmin-there; tādṛk-like that; krīḍām-pastimes; su-prasannam-merciful; prabhum-Lord; tam-to Him.

Adopting the same methods one uses to attain Śrī Goloka, one may see the playful and merciful Lord in the material world.

Text 173

tāta tādṛśa-gopāla-
deva-pāda-sarojayoḥ
vinoda-mādhurīṁ tāṁ tām
utsuko 'sīkṣituṁ katham

tāta-O dear one; tādṛśa-like this; gopāla-deva-of Lord Gopāla; pada-sarojayoḥ-of the lotus feet; vinoda-of the pastimes; mādhurīm-the sweetness; tām-that; tām-that; utsukaḥ-eager; asi-you are; īkṣitum-to see; katham-why?

O dear one, why are you so eager to see the sweetness of the pastimes at Lord Gopāladeva's lotus feet?

Śrīla Sanātana Gosvāmī explains that here Nārada rebukes Gopa-kumāra for desiring something so rare and difficult to attain.

Text 174

satyaṁ jānīhi re bhrātas
tat-prāptir ati-durghaṭā
tat-sādhanaṁ ca nitarām
eṣa me niścayaḥ paraḥ

satyam-in truth; janīhi-know; re-O; bhrātaḥ-brother; tat-prāptiḥ-that attainemnt; ati-durghaṭā-very difficult to attain; tat-sādhanam-that method; ca-and; nitarām-always; eṣaḥ-this; me-my; niścayaḥ-conclusion; paraḥ-final.

O brother, know that this is very difficult to attain. The way to attain it very difficult to follow. That is my final conclusion.

Śrīla Sanātana Gosvāmī explains that here Nārada Muni speaks of attaining

Goloka in the spiritual world.

Text 175

prāṇinaḥ prāyaśaḥ śūnyā
hitāhita-vivecanaiḥ
narā ca katicit teṣu
santv ācāra-vicāriṇaḥ

prāṇinaḥ-the living entities; prāyaśaḥ-for the most part; śūnyāḥ-devoid; hita-what is good; ahita-what is not good; vivecanaiḥ-with discrimination; narāḥ-human beings; ca-and; katicit-some; teṣu-in them; santu-may be; ācāra-what should be done; vicāriṇaḥ-discriminating.

Most living entities do not know what should and what should not be done. Some few men know what should be done.

Text 176

dṛśyante 'thāpi bahavas
te 'rtha-kāma-parāyaṇāḥ
svarga-sādhaka-dharmeṣu
ratās tu katicit kila

dṛśyante-are seen; athāpi-still; bahavaḥ-many; te-they; artha-to economic development; kāma-and sense-gratification; parāyaṇāḥ-devoted; svarga-Svargaloka; sādhaka-aspiring; dharmeṣu-in the duties; ratāḥ-intent; tu-indeed; katicit-some; kila-indeed.

Many are intent on economic development and sense gratification. Some follow the duties by which one attains Svargaloka.

Text 177

teṣāṁ katipaye syūr vā
ratā niṣkāma-karmasu
tathāpy arāginas teṣāṁ
kecid eva mumukṣavaḥ

teṣām-of them; katipaye-some; syūḥ-are; vā-or; ratāḥ-engaged; niṣkāma-desireless; karmasu-in activities; tathāpi-still; arāginaḥ-desireless; teṣām-of them;

kecit-some; eva-indeed; mumukṣavaḥ-desiring liberation.

Some perform religious duties without material motive. Of them, some aspire for impersonal liberation.

Text 178

teṣāṁ parama-haṁsā ye
muktāḥ syūḥ kecid eva te
kecin mahāśayās teṣu
bhagavad-bhakti-tat-parāḥ

teṣām-of them; parama-haṁsāḥ-great swans; ye-who; muktāḥ-liberated; syūḥ-are; kecit-some; eva-indeed; te-they; kecit-some; mahāśayāḥ-great souls; teṣu-among them; bhagavad-bhakti-tat-parāḥ-devoted to the service of the Lord.

Of them, some are liberated paramahaṁsas and of the paramahaṁsas some are great souls devoted to the service of the Lord.

Śrīla Sanātana Gosvāmī explains that the devotees are called great souls because they consider impersonal liberation to be very insignificant and because they are very eager to taste the nectar of serving the Lord. They are described in Srīmad-Bhāgavatam 6.14.3-5.

Text 179

śrīman-madana-gopāla-
pada-padmaika-suhṛde
ratātmāno hi nitarāṁ
durlabhās teṣv api dhruvam

śrīmat-madana-gopāla-of Lord Śrī Madana-Gopāla; pada-padma-to the lotus feet; eka-alone; suhṛde-friend; rata-enjoying; ātmānaḥ-heart; hi-indeed; nitarām-greatly; durlabhāḥ-rare; teṣu-among them; api-also; dhruvam-indeed.

Among these devotees they who have given their hearts to being friends of Śrīmān Madana-Gopāla's lotus feet are even more rare.

Śrīla Sanātana Gosvāmī explains that the exalted status of the devotees is described in Śrīmad-Bhāgavatam 6.14.6.

Text 180

evaṁ tat-tat-sādhanānāṁ
rītir apy avagamyatām
taj-jñāpakānāṁ śāstrāṇāṁ
vacanānāṁ ca tādṛśī

evam-thus; tat-tat-various; sādhanānām-of methods; rītiḥ-the line; api-also; avagamyatām-should be understood; taj-jñāpakānām-teaching that; śāstrāṇām-of the scriptures; vacanānām-of the statements; ca-also; tādṛśī-like that.

Know that the different ways to attain different goals of life are in this sequence of higher and lower. This is taught by the words of the scriptures.

Text 181

tatrāpi yo viśeṣo 'nyaḥ
keṣāñcit ko 'pi vartate
lokānāṁ kila tasyāham
ākhyāne nādhikāravān

tatrāpi-still; yaḥ-which; viśeṣaḥ-better; anyaḥ-another; kesañcit-of some; ko 'pi-something; vartate-is; lokānām-of the worlds; kila-certainly; tasya-of that; aham-I; ākhyāne-in the description; na-not; adhikāravān-qualified.

Than these devotees there are others even more exalted. I am not qualified to describe them.

Text 182

śrī-gopa-kumāra uvāca

ity uktvoddhavam āliṅgya
sa-dainyaṁ kāku-cāṭubhiḥ
yayāca nāradas tasya
kiñcit tvāṁ kathayeti saḥ

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; iti-thus; uktvā-having spoken; uddhavam-Uddhava; āliṅgya-embracing; sa-dainyam-humbly; kāku-cāṭubhiḥ-with plaintive words; yayāca-begged; nāradaḥ-Nārada; tasya-of him; kiñcit-something; tvam-you; kathaya-say; iti-thus; saḥ-he.

Śrī Gopa-kumāra said: Then Nārada embraced Uddhava and with plaintive words humbly begged: "Please, you say something."

Text 183

jagau premāturaḥ śīrṣṇo-
ddhavo nīcair muhur naman
vande nanda-vraja-strī[1]ṇāṁ
pāda-reṇum abhīkṣnaśaḥ

jagau-sang; premāturaḥ-overcome with love; śirṣṇa-the head; uddhavaḥ-Uddhava; nīcaiḥ-humbly; muhuḥ-again and again; naman-bowing down; vande-I offer my respectful obeisances; nanda-of Nanda; vraja-of Vraja; strī[1]ṇām-of the women; pāda-of the feet; reṇum-the dust; abhīkṣnaśaḥ-at every moment.

Uddhava, overcome with ecstatic love and humbly bowing his head again and again, said: At every moment I offer my respectful obeisances to the women in Nanda's Vraja.

Śrīla Sanātana Gosvāmī explains that Uddhava could understand Nārada's intention in asking him to speak. Touching his head to the ground, with great love he sang the glories of the greatest devotees.

Text 184

kṣaṇān mahārtito vyagro
gṛhitvā yavasāṁ radaiḥ
nāradasya padau dhṛtvā
hari-dāso 'vadat punaḥ

kṣaṇāt-in a moment; mahārtitaḥ-distressed; vyagraḥ-agitated; gṛhitvāṭaking; yavasām-grass; radaiḥ-with his teeth; nāradasya-of Nārada; padau-both feet; dhṛtvā-grasping; haridāsaḥ-the servant of Lord Hari; avadat-spoke; punaḥ-again.

Uddhava, the servant of Lord Hari, suddenly became very agitated. Taking straw in his teeth, and grasping Nārada's feet, he sang again.

Text 185

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
vṛndāvane kim api janma-latausādhīnām
yā dustyajaṁ svajanam arya-pathaṁ ca hitvā
bhejur mukunda-padavīṁ śrutibhir vimṛgyam

āsām-of them; ahaḥ-oh; caraṇa-of the feet; reṇu-the dust; juṣām-possessing; aham-I; syām-may become; vṛndāvane-in Vṛndāvana; kim api-somehow; janma-birth; latā-creeper; ausādhīnām-of plants; yā-which; dustyajam-difficult to renounce; svajanam-relatives; arya-of pious; patham-the path; ca-also; hitvā-abandoning; bhejuḥ-accepted; mukunda-to Lord Mukunda; padavīm-the path; śrutibhiḥ-by the Vedas; vimṛgyam-sought.

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet."*

This verse is a quotation from Śrīmad-Bhāgavatam (10.47.61).

Text 186

atha prema-parīpāka-
vikārair vividhair vṛtaḥ
sa-camatkāram utplutya
so 'gāyat punar uddhavaḥ

atha-then; prema-of love; parīpāka-of the maturity; vikāraiḥ-with ecstasies; vividhaiḥ-various; vṛtaḥ-accompanied; sa-camatkāram-with wonder; utplutya-jumping; saḥ-he; agāyat-sang; punaḥ-again; uddhavaḥ-Uddhava.

Displaying symptoms of the greatest ecstatic love, and filled with wonder, again he loudly sang:

Śrīla Sanātana Gosvāmī explains that some of the symptoms Uddhava displayed were trembling, perspiring, and standing up of the body's hairs.

Text 187

nāyaṁ śriyāṅga u nitānta-rateḥ prasādaḥ
svar-yoṣitaṁ nalina-gandha-rucāṁ kuto 'nyaḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
labdhāśiṣaṁ yā udagad vraja-sundarīṇām

n-not; ayam-this; śriyā-by the goddess of fortune; aṅga-O pious one; u-indeed; nitānta-rateḥ-of great love; prasādaḥ-the mercy; svar-yoṣitam-of the women of heaven; nalina-gandha-rucām-who are fragrant as lotuses; kutaḥ-where?; anyaḥ-another; rāsotsave-in the festival of the rāsa dance; asya-of Him; bhuja-daṇḍa-the great arms; gṛhīta-grasped; kaṇṭha-the neck; labdha-attained; āśiṣam-benedictions; yā-which; udagāt-atained; vraja-of Vraja; sundarīṇām-of the beautiful girls.

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed on the godddess of fortune or the other consorts in the spiriual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are veryt beautiful according to the material estimation?"*

This verse is a quotation from Śrīmad-Bhāgavatam (10.47.60).

Text 188

tato 'ti-vismayāviṣṭo
nārado bhagavān punaḥ
nirīkṣyamāṇo mām ārtaṁ
sa-sambhramam idaṁ jagau

tataḥ-then; ati-vismayāviṣṭaḥ-filled with great wonder; nāradaḥ-Nārada; bhagavān-Lord; punaḥ-again; nirīkṣyamāṇaḥ-seeing; mām-to me; ārtam-distressed; sa-sambhramam-at once; idam-this; jagau-sang.

Lord Nāarada became filled with great wonder. Seeing that I was unhappy, he at once sang this:

Text 189

śrī-nārada uvāca

śreyastamo nikhila-bhāgavata-vrajeṣu
yāsāṁ padāmbuja-rajo bahu vandamānaḥ

yāsāṁ padābja-yugalaika-rajo-'bhimarṣa-
saubhagya-bhāk-tṛṇa-janīm uta yācate 'yam

śrī-nāradaḥ-Śrī Nārada; uvāca-said; śreyastamaḥ-the best; nikhila-all; bhāgavata-vrajeṣu-of the devotees; yāsām-of whom; padāmbuja-of the lotus feet; rajaḥ-dust; bahu-greatly; vandamānaḥ-offering obeisances; yāsām-of whom; padābja-lotus feet; yugala-pait; eka-sole; rajaḥ-dust; abhimarṣa-wiping; saubhagya-bhāk-fortunate; tṛṇa-janīm-birth as a blade of grass; uta-indeed; yācate-begs; ayam-he.

Śrī Nārada said: Uddhava, the best of all the devotees, offers his repsectful obeisances to the dust of the gopīs' lotus feet. He prays to be born as a blade of grass fortunate enough to be touched by the dust of their lotus feet.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.47.61 and 10.47.63.

Text 190

saubhāgya-gandhaṁ labhate na yāsāṁ
sā rukmiṇī yā hi hari-priyeti
khyātācyutāśāsta-kulīna-kanyā-
dharmaika-narmokti-bhiyā mṛteva

saubhāgya-of good fortune; gandham-the scent; labhate-attains; na-not; yāsām-of whom; sā-she; rukmiṇī-Rukmiṇī; yā-who; hi-indeed; hari-to Lord Hari; priyā-dear; iti-thus; khyātā-famous; acyuta-the infallible Lord; āśā-desire; asta-abandoned; kulīna-saintly; kanyā-girls; dharma-religious duty; eka-sole; narma-joking; ukti-words; bhiyā-with fear; mṛtā-dead; iva-as if.

Even Rukmiṇī, who is famous as Lord Hari's beloved, who, yearning for the infallible Lord, refused to act as an ordinary pious girl, and who almost died when the Lord spoke to her a single joke, could not attain even the scent of the gopīs' good fortune.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.47.60, 10.60.17, and 10.60.24.

Text 191

kva svar-devya iva strī[1]ṇāṁ
madhye śreṣṭhatamā api
kālindī-satyabhāmādyāḥ

kva cānyā rohiṇī-mukhāḥ

kva-where?; svaḥ-of Svargaloka; devyaḥ-the goddesses; iva-as if; strī[1]ṇām-of women; madhye-in the midst; śreṣṭhatamāḥ-the best; api-even; kālindī-Kālindī; satyabhāmā-and Satyabhāmā; ādyāḥ-beginning with; kva-where?; ca-and; anyāḥ-others; rohiṇī-mukhāḥ-headed by Rohiṇī.

What are the best of women in comparison to the gopīs? What are the goddesses of Svargaloka? What are the queens headed by Satyabhāmā and Kālindī? What are the noblewomen headed by Rohiṇī?

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.47.60.

Text 192

ahaṁ varākaḥ ko nu syāṁ
tāsāṁ māhātmya-varṇane
tathāpi cāpalā jihvā
mama dhairyaṁ na rakṣati

aham-I; varākaḥ-insignificant; kaḥ-who?; nu-indeed; syām-am I; tāsām-of them; māhātmya-of the glories; varṇane-in the description; tathāpi-nevertheless; cāpalā-restless; jihvā-tongue; mama-my; dhairyam-peacefulness; na-not; rakṣati-protects.

I am insignificant. Who am I? Still, my restless tongue will not stop glorifying the gopīs.

Texts 193 and 194

bho gopa-putra vraja-nātha-mitra he
tat-prema-bhakta-pravaro 'yam uddhavaḥ
tat-sāra-kāruṇya-viśeṣa-bhāgyatas
tāsāṁ vraje prema-bharaṁ tam aikṣata

tāsāṁ prasādātiśayasya gocaras
tat-saṅgato vismṛta-kṛṣṇa-saṅgamaḥ
nidhāram etaṁ vyavahāram īdṛśam
kurvan vaded yat tad atīva sambhavet

bhaḥ-O; gopa-putra-son of a gopa; vraja-nātha-mitra-O friend of the Lord of

Vraja; he-O; tat-prema-bhakta-pravaraḥ-best of the loving devotees; ayam-he; uddhavah-Uddhava; tat-sāra-kāruṇya-viśeṣa-of gerat mercy; bhāgyataḥ-because of the good fortune; tāsām-of them; vraje-in Vraja; prema-bhavam-ecstatic love; tam-that; aikṣata-saw; tāsām-of them; prasādātiśayasya-of great mercy; gocaraḥ-the range of perception; tat-saṅgataḥ-from the association; vismṛta-forgotten; kṛṣṇa-of Kṛṣṇa; saṅgamaḥ-association; nidhāram-understanding; etam-this; vyavahāram-activity; īdṛśam-like this; kurvan-doing; vadet-may say; yat-what; tat-that; atīva-greatly; sambhavet-may be.

O son of a gopa, O friend of the Lord of Vraja, Uddhava is the best of the loving devotees. Because He was fortuate to receive the Lord's mercy, he was able to see the ecstatic love of the gopīs in Vraja. The gopīs gave him such great mercy that he forgot even about Lord Kṛṣṇa. Uddhava is able to understand the actions of the gopīs. He should describe them.

Śrīla Sanātana Gosvāmī explains the Uddhava describes the gopīs in Śrīmad-Bhāgavatam 10.47.27.

Texts 195 and 196

śvaphalka-putro bhagavat-pitṛvyaḥ
sa nīrasa-jñāna-viśuddha-cetāḥ
vṛddho dayārdrāntaratā-vihīnaḥ
kaṁsasya dautye 'bhirato vraje yān

sañcintayan kṛṣṇa-padāmbuja-dvayaṁ
tasya prakarṣātiśayaṁ nyavarṇayat
gopī-mahotkarṣa-bharānuvarṇanais
tal-lālito dharṣṭyam abhāvayan hṛdi

svaphalka-putraḥ-the son of Svaphalka; bhagavat-of the Lord; pitṛvyaḥ-the uncle; saḥ-he; nīrasa-without nectar; jñāna-by knowledge; viśuddha-purified; cetāḥ-whose heart; vṛddhaḥ-elderly; dayā-with mercy; ardra-melting; antaratā-heart; vihīnaḥ-without; kaṁsasya-of Kaṁsa; dautye-in the post of being a mesenger; abhirataḥ-engaged; vraje-in Vraja; yān-whom; sañcintayan-thinking; kṛṣṇa-padāmbuja-dvayam-of Lord Kṛṣṇa's two lotus feet; tasya-of him; prakarṣa-atiśayam-exalted position; nyavarṇayat-described; gopī-of the gopīs; mahā-utkarṣa-bhara-very exalted position; anuvarṇanaiḥ-by decsriptions; tal-lālitaḥ-wavering; dharṣṭyam-arrogance; abhāvayan-not meditating; hṛdi-in the heart.

The Lord's uncle is Śvaphalka's son Akrūra. His heart is dry with knowledge that has no sweetness. An old man, his heart unable to melt with compassion, he

came to Vraja as Kaṁsa's messenger. He can meditate on Lord Kṛṣṇa's lotus feet and describe them, but because he offended the gopīs he cannot meditate on them in his heart or describe their exalted glories.

Text 197

yad arcitaṁ brahma-bhavādibhiḥ suraiḥ
    śriyā ca devyā munibhiḥ sa-sātvataiḥ
go-caraṇāyānucaraiś carad vane
    yad gopikānāṁ kuca-kuṅkumācitaṁ

yat-which; arcitam-worshiped; brahma-bhava-ādibhiḥ-headed by Brahmā and Śiva; suraiḥ-by the demigods; śriyā ca devyā-and by the goddess of fortune; munibhiḥ-by the sages; sa-sātvataiḥ-with the Satvatas; go-caraṇāyāa-for herding the cows; anucaraiḥ-following; carat-going; vane-in the forest; yat-which; gopikānām-of the gopīs; kuca-of the breasts; kuṅkuma-with the kuṅkuma; ācitam-anointed.

"(I will be able to see) the Lord's lotus feet, which are worshiped by great demigods like Brahmā, Nārada, and Lord Śiva, which traverse the ground of Vṛndāvana as He herds the cows, and which touch the breasts of the gopīs covered with tinges of kuṅkuma.*

Śrīla Sanātana Gosvāmī explains that in this verse (quoted from Śrīmad-Bhāgavatam 10.38.8) Akrūra meditates on the Lord's lotus feet, as was described in the previous verse.

Text 198

apy aṅghri-mūle patitasya me vibhuḥ
    śirasy adhāsyan nija-hasta-paṅkajam
dattābhayaṁ kāla-bhujaṅga-raṁhasā
    prodvejitānāṁ śaraṇāśiṣaṁ nṛṇam

api-also; aṅghri-of the feet; mūle-on the soles; patitasya-fallen; me-of me; vibhuḥ-the Lord; śirasi-on the head; adhāsyan-placing; nija-own; hasta-hand; paṅkajam-lotus; datta-given; abhayam-fearlessness; kāla-of time; bhujaṅga-of the snake; raṁhasā-from the power; prodvejitānām-fearing; śaraṇa-shelter; āśiṣam-benediction; nṛṇam-of men.

"When I bow down before Lord Kṛṣṇa in that way, certainly He will place His fearless lotus hand on my head. His hand is offered to all conditioned souls who

take shelter under His lotus feet. Krsna is the ultimate goal of life for all people who fear the snake of material existence, and certainly when I see Him He will give me the shelter of His lotus feet. I am aspiring for the touch of His lotus-like hands on my head.*

Śrīla Sanātana Gosvāmī explains that in this verse (quoted from Śrīmad-Bhāgavatam 10.38.16) Akrūra meditates on the Lord's lotus hand.

Text 199

samarhaṇaṁ yatra nidhāya kauṣikas
tathā baliś cāpajagat-trayendratām
yad vā vihāre vraja-yoṣitāṁ śramaṁ
sparśena saugandhika-gandhy apānudāt

samarhaṇam-offering; yatra-where; nidhāya-placing; kauṣikaḥ-Indra; tathā-so; baliḥ-Bali; ca-also; āpa-attained; jagat-trayendratām-the kingdom of the three worlds; yat-which; vā-or; vihāre-in pastimes; vraja-yoṣitām-of the women of Vraja; śramam-fatigue; sparśena-with the touche; saugandhika-gandhi-fragrant as a lotus; apānudāt-wiped away.

"Indra, who is the king of heaven and the master of the three worldḥ-the upper, middle, and lower planetary systemḥ-was blessed by the Lord simply for His offering a little water which Kṛṣṇa accepted. Similarly, Bali Mahārāja gave only three feet of land in charity to Vāmanadeva, and he also offered a little water, which Lord Vāmanadeva accepted, and thereby Bali Mahārāja attained the position of Indra. When the gopīs were dancing with Kṛṣṇa in the rāsa dance, they became fatigued, and Kṛṣṇa smeared His heand, which is fragrant as a lotus flower, over the pearl-like drops of perspiration on the faces of the gopīas, and immediately they became refreshed."*

Śrīla Sanātana Gosvāmī explains that in this verse (quoted from Śrīmad-Bhāgavatam 10.38.17) Akrūra says that the Lord gives fearlessness to the devotees that surrender to Him. The Lord even gives Himself to these devotees.

Text 200

pitāmaho 'sau kuru-pāṇḍavānām
bṛhad-vrato dharma-paro 'pi bhīṣmaḥ
vrajāṅganotkarṣa-nirūpaṇena
tam anta-kāle bhagavantam astaut

pitāmahaḥ-grandfather; asau-he; kuru-pāṇḍavānām-of the Kurus and Pāṇḍavas; bṛhad-vrataḥ-celibate; dharma-paraḥ-pious; api-also; bhīṣmaḥ-Bhīṣma; vrajaa-of Vraja; aṅganā-of the women; utkarṣa-of the exalted glories; nirūpaṇena-by the description; tam-Him; anta-kāle-at the last moment; bhagavantam-to the Lord; astaut-offered prayers.

In his last moments the saintly brahmacārī Bhīṣma, who was the grandfather of the Kurus and Pāṇḍavas, offered to the Lord prayers that described the exalted glories of the women of Vraja.

Text 201

lalita-gati-vilāsa-valgu-hāsā
prāṇaya-nirīkṣaṇa-kalpitoru-manāḥ
kṛtam anukṛtavatyā unmadāndhāḥ
prakṛtim agaman kila yasya gopa-vadhvaḥ

lalita-attractive; gati-movements; vilāsa-fascinating acts; valgu-hāsā-sweet smiling; prāṇaya-loving; nirīkṣaṇa-looking upon; kalpita-mentality; uru-manāḥ-highly glorified; kṛta-manukṛtavatyā-in the act of copying the movements; unmada-andhāḥ-gone mad with ecstasy; prakṛtim-characteristics; agaman-underwent; kila-certainly; yasya-whose; gopa-vadhvaḥ-the cowherd damsels.

"Let my mind be fixed upon Lord Śrī Kṛṣṇa, whose motions and smiles of love attracted the damsels of Vrajadhāma (the gopīs). The damsels imitated the characteristic movements of the Lord (after His disappearance from the rāsa dance).*

Śrīla Sanātana Gosvāmī explains that Bhīṣma speaks this verse (quoted from Śrīmad-Bhāgavatam 1.9.40).

Text 202

tas tathaivāhur anyonyaṁ
kauravendra-pura-strīyaḥ
paśyantyo bhagavantaṁ taṁ
gacchantaṁ sva-puraṁ tataḥ

tāḥ-them; tathā-so; eva-indeed; āhuḥ-said; anyonyam-together; kauravendra-of the king of the Kurus; pura-strīyaḥ-the queens; paśyantyaḥ-seeing; bhagavantam-the Lord; tam-Him; gacchantam-going; sva-puram-to His own city; tataḥ-then.

Seeing the Lord as He was about to go to His own city, Yudhiṣṭhira Mahārāja's queens said among themselves:

Text 203

nūnaṁ vrata-snana-hutādineśvaraḥ
samarcito hy asya gṛhita-pāṇibhiḥ
pibanti yaḥ sākhya-dharāmṛtaṁ muhur
vraja-strīyaḥ sammumuhur yad-āśayāḥ

nūnam-certainly in the previous birth; vrata-vow; snana-bath; huta-sacrifice in the fire; ādinā-by all these; īśvaraḥ-the Personality of Godhead; samarcitaḥ-pefectly worshiped; hi-certainly; asya-His; gṛhita-pāṇibhiḥ-by the married wives; pibanti-relishes; yaḥ-those who; sākhi-O friend; adharāmṛtam-the nectar from His lips; muhuḥ-again and again; vraja-strīyaḥ-the damsels of Vrajabhūmi; sammumuhuḥ-often fainted; yad-āśayāḥ-expecting to be favored in that way.

"O friends, just think of His wives, whose hand He has accepted. How they must have undergone vows, baths, fire sacrifices, and perfect worship of the Lord of the universe to constantly relish now the nectar of His lips (by kissing). The damsels of Vrajabhūmi would often faint just by expecting such favors."*

Śrila Sanātana Gosvāmī explains that this verse (quoted from Śrīmad-Bhāgavatam 1.10.28) is their conversation.

Text 204

śrī-gopa-kumāra uvāca

evaṁ vadan sa bhagavān parirabdhavān māṁ
premābdhi-kampa-pulakāśru-taraṅga-magnaḥ
daṣṭvā radais tad-anuvarṇana-lola-jihvāṁ
nṛtyan vicitram agamād vividhām avasthām

śrī-gopa-kumāraḥ-Śrī Gopa-kumāra; uvāca-said; evam-thus; vadan-saying; saḥ-he; bhagavān-the lord; parirabdhavān-embraced; mām-me; prema-of love; abdhi-in an ocean; kampa-trembling; pulaka-hairs standing up; aśru-tears; taraṅga-waves; magnaḥ-flooded; daṣṭvā-biting; radaiḥ-with teeth; tat-that; anuvarṇana-to describe; lola-greedy; jihvām-tongue; nṛtyan-dancing; vicitram-wonderfully; agamāt-went; vividhām-to various; avasthām-conditions of existence.

Śrī Gopa-kumāra said: Speaking thses words, Lord Nārada embraced me. He

was plunged in the waves of the ocean of love, waves that made him tremble and shed tears and made the hairs of his body stand erect. Biting his tongue, which yearned to continue describing the gopīs, He danced wonderfully and displayed many symptoms of ecstatic love.

Text 205

kṣaṇāt svasthyam ivāsādya
dṛṣṭvā māṁ dīna-mānasam
sāntvayan slakṣnayā vācā
munīndraḥ punar āha saḥ

kṣaṇāt-in a moment; svasthyam-normality; iva-as if; āsādya-attaining; dṛṣṭvā-seeing; mām-me; dīna-poor; mānasam-at heart; sāntvayan-comforting; slakṣnayā-with affectionate; vācā-words; munīndraḥ-the best of sages; punaḥ-again; āha-said; saḥ-he.

In a moment he became normal again and, seeing me depressed, the best of sages comforted me with affectionate words.

Text 206

śrī-nārada uvāca

idaṁ tu vṛttaṁ sarvatra
gopanīyaṁ sadā satām
viśeṣato mahaiśvarya-
prākaṭya-bhara-bhūmiṣu

śrī-nāradaḥ-Śrī Nārada; uvāca-said; idam-this; tu-indeed; vṛttam-done; sarvatra-everywhere; gopanīyam-hidden; sadā-always; satām-of the devotees; viśeṣataḥ-specifically; mahā-great; aiśvarya-opulence; prākaṭya-bhara-clearly manifest; bhūmiṣu-in the places.

Śrī Nārada said: This is a great secret to be concealed in all times and places, and especially to be concealed from the devotees in places where the Lord's great opulences are abundantly manifested.

Text 207

atas tadānīṁ vaikuṇṭhe

na mayā te prakāśitam
paraṁ tvad-bhāva-mādhurya-
lolito 'trāvadaṁ kiyat

ataḥ-thus; tadānīm-then; vaikuṇṭhe-in Vaikuntha; na-not; mayā-by me; te-to you; prakāśitam-revealed; param-then; tvat-of you; bhāva-of the love; mādhurya-by the sweetness; lolitaḥ-agitated; atra-here; avadam-I have said; kiyat-something.

That is why I did not reveal this to you in Vaikuṇṭha. Now, inspired by the sweetness of your love and devotion, I have said something about it here.

Text 208

svasyoddhavasya te 'py eṣa
kṛtvāhaṁ śapathaṁ bruve
duḥsādhyaṁ tat-padaṁ hy atra
tat-sādhanam api druvam

svasya-own; uddhavasya-of Uddhava; te-of you; api-also; eṣaḥ-this; kṛtvā-done; aham-I; śapatham-swear; bruve-sepak; duḥsādhyam-difficult to attain; tat-padam-that place; hi-indeed; atra-here; tat-sādhanam-the way to attain that place; api-even; druvam-indeed.

Before you and before Uddhava, I vow that I speak the truth: In this place one can attain neither Goloka nor the means to attain Goloka.

Text 209

kintūpadeśāṁ hitam ekam etaṁ
mattaḥ śṛṇu śrī-puruṣottamākhyam
kṣetraṁ tad atrāpi vibhāty adūre
pūrvaṁ tvayā yad bhuvi dṛṣṭam asti

kintu-however; upadeśām-instruction; hitam-good; ekam-one; etam-this; mattaḥ-from me; śṛṇu-please hear; śrī-puruṣottama-Śrī Puruṣottama; ākhyam-named; kṣetram-place; tat-that; atra-here; api-also; vibhāti-is splendidly manifested; adūre-not far away; pūrvam-before; tvayā-by you; yat-which; bhuvi-on the earth; dṛṣṭam-seen; asti-is.

Please hear from me this one instruction: Not far from here a place named Śrī Puruṣottama-kṣetra is splendidly manifested. This is the same place you saw before on the earth.

Text 210

tasmin subhadrā-balarāma-samyutas
    taṁ vai vinodaṁ puruṣottamo bhajet
cakre sa govardhana-vṛndakāṭavī
    kālindajā-tīra-bhuvi svayaṁ hi yam

tasmin-in that place; subhadrā-Subhadrā; balarāma-and Balarāma; samyutaḥ-with; tam-this; vai-indeed; vinodam-pastime; puruṣottamaḥ-the Supreme Personality of Godhead; bhajet-does; cakre-does; saḥ-He; govardhana-Govardhana; vṛndakāṭavī-Vṛndāvana forest; kālindajā-of the Yamunā; tīra-bhuvi-on the shore; svayam-personally; hi-indeed; yam-whom.

There, with Balarāma and Subhadrā the Lord enjoys many pastimes on Govardhana Hill, in Vṛndāvana forest, and on the shore of the Yamunā.

Text 211

sarvāvatāraika-nidhāna-rūpas
    tat-tac-caritrāṇi ca santanoti
yasmai ca roceta yad asya rūpaṁ
    bhaktāya tasmai khalu darśayet tat

sarva-all; avatāra-incarnations; eka-sole; nidhāna-place; rūpaḥ-form; tat-tat-caritrāṇi-many pastimes; ca-also; santanoti-does; yasmai-whom; ca-also; roceta-pleases; yat-which; asya-of Him; rūpam-the form; bhaktāya-to the devotee; tasmai-tn him; khalu-indeed; darśayet-reveals; tat-that;

The Lord, in whom all incarnations of God rest, enjoys many pastimes there. To a devotee who finds pleasure in Him, the Lord reveals His own form.

Text 212

śrī-kṛṣṇadevasya sadā priyaṁ tat
    kṣetraṁ yathā śrī-mathurā tathaiva
tat-pāramaiśvarya-bhara-prakāśa-
    lokānusāri-vyavahāra-ramyam

śrī-kṛṣṇadevasya-of Lord Kṛṣṇadeva; sadā-always; priyam-dear; tat-that; kṣetram-place; yathā-as; śrī-mathurā-Mathurā; tathā-so; eva-indeed; tat-paramaiśvarya-bhara-of great opulence; prakāśa-manifestation; loka-the world;

anusāri-following; vyavahāra-by activities; ramyam-delightful.

As Śrī Mathurā is dear to Lord Kṛṣṇadeva, so this place is also dear to Him. Although it is very opulent, it is also very beauitful and charming.

Text 213

gatas tatra na santṛpyes
tastā darśanato 'pi cet
tadā tatrānutiṣṭhes tvaṁ
nijeṣṭa-prāpti-sādhanam

gataḥ-gone; tatra-there; na-not; santṛpyeḥ-satisfied; tasya-of Him; darśanataḥ-from the sight; api-also; cet-if; tadā-then; tatra-there; anutiṣṭheḥ-situated; tvam-you; nija-own; iṣṭa-desire; prāpti-attainment; sādhanam-method.

If when you go there your desire is not fulfilled by seeing the Lord there, you will attain there the way to fulfill your desire.

Text 214

tac ca śrī-ballavī-prāṇa-
nātha-pāda-sarojayoḥ
premaiva tad-vraja-prema-
sājātīyaṁ na cetarat

tat-that; ca-and; śrī-ballavī-of the gopīs; prāṇa-of the life; nātha-Lord; pāda-feet; sarojayoḥ-for the lotus; prema-love; eva-indeed; tat-that; vraja-Vraja; prema-love; sājātīyam-natural; na-not; ca-also; itarat-other.

There, and in no other place, is the way to attain the spontaneous love the people of Vraja feel for the lotus feet of He who is the Lord of the gopīs' lives.

Text 215

nidānaṁ tu paraṁ premṇāṁ
śrī-kṛṣṇa-karuṇā-bharaḥ
kasyāpy udety akasmād vā
kasyacit sādhana-kramāt

nidānam-the abode; tu-indeed; param-great; premṇām-of love; śrī-kṛṣṇa-of Śrī Kṛṣṇa; karuṇā-mercy; bharaḥ-great; kasyāpi-of someone; udeti-rises; akasmāt-spontaneously; vā-or; kasyacit-of someone; sādhana-kramāt-from gradual practice.

Śrī Kṛṣṇa's great mercy, which brings that love, comes to some spontaneously and to others as a result of gradual spiritual advancement.

Text 216

yathodarān mīlaty annaṁ
pākvaṁ vā pāka-sādhanam
sādhakasyocyate śāstra-
gatyāyaṁ sādhana-kramaḥ

yatha-as; udarāt-from a generous person; mīlati-meets; annam-food; pākvam-cooked; vā-or; pāka-sādhanam-cooking; sādhakasya-of the aspirant; ucyate-is said; śāstra-of scriptures; gatyā-by the method; ayam-this; sādhana-kramaḥ-gradual method.

From a generous donor one may receive either cooked food or ingredients to prepare cooked food. In this way the scriptures describe the ways to quickly or gradually attain (the Lord's mercy).

Text 217

tat tu laukika-sad-bandhu-
buddhyā prema bhayādi-jam
vighnaṁ nirasya tad gopa-
gopī-dāsyepsayārjayet

tat-that; tu-indeed; laukika-in this world; sad-bandhu-friend; buddhyā-with the idea; prema-love; bhaya-fear; ādi-beginning; jam-born; vighnam-impediment; nirasya-rejecting; tat-that; gopa-of the gopas; gopī-of the gopis; dāsya-service; ipsayā-with the desire; arjayet-is.

Thinking the Lord one's own friend or relative as one has a friend or relative in the material world, and yearning to serve the gopas and gopīs, one should reject awe and reverence and all other impediments and strive to attain that pure love.

Text 218

tad dhi tat-tad-vraja-krīḍā-
dhyāna-gāna-pradhānayā
bhaktyā sampadyate preṣṭha-
nāma-saṅkīrtanojjvalam

tat-that; hi-indeed; tat-tad-vraja-krīḍā-of the pastimes in Vraja; dhyāna-meditation; gāna-singing; pradhānayā-mostly; bhaktyā-by devotional service; sampadyate-is attained; preṣṭha-dear; nāma-of the name;saṅkīrtana-glorification; ujjvalam-glory.

By engaging in devotional service that largely consists of singing about and meditating on the Lord's Vraja pastimes, one attains that love, which is glorious with the chanting of the dearmost Lord's holy names.

Śrīla Sanātana Gosvāmī explains that there are nine methods of devotional service, of which two important activities are mentioned here.

Text 219

tad eka-rasa-lokasya
saṅge 'bhivyaktatāṁ svataḥ
prajāsyad api tad vastu
gopanīyaṁ prayatnataḥ

tad eka-rasa-lokasya-of they who enjoy one nectar; saṅge-in the company; abhivyaktatām-manifeted; svataḥ-personally; prajāsyat-being born; api-also; tad vastu-that thing; gopanīyam-secret; prayatnataḥ-with effort.

In the association of a devotee who relishes the nectar of it, that love appears of its own accord. Still, it should be carefully concealed.

Text 220

tad vai tasya priya-krīḍā-
vana-bhūmau sadā rahaḥ
nivasaṁs tanuyād evaṁ
sampadyetācirād dhruvam

tat-that; vai-indeed; tasya-of Him; priya-dear; krīḍā-pastimes; vana-bhūmau-in the forest; sadā-always; rahaḥ-secretly; nivasan-residing; tanuyāt-may become manifest; evam-thus; sampadyeta-is established; acirāt-quickly; dhruvam-indeed.

As one lives alone in the Lord's dear pastime-forest, one's love becomes manifest and grows to become very strong.

Text 221

tat karma-jñāna-yogādi-
sādhanād dūrataḥ sthitam
sarvatra nairapekṣyena
bhūṣitaṁ dainya-mūlakam

tat karma-jñāna-yogādi-sādhanāt-from the practice of karma, jnana, and yoga; dūrataḥ-far away; sthitam-situated; sarvatra-everywhere; nairapekṣyena-by indifference; bhūṣitam-decorated; dainya-of humbleness; mūlakam-the root.

That love is far from fruitive pious work, philosophical speculation, yoga, and other spiritiual practices. It is decorated with independence from them. It is the root of humbleness.

Text 222

yenāsādharaṇāśaktā-
dhama-buddhiḥ sadātmani
sarvotkarṣānvite 'pi syād
buddhais tad dainyam iṣyate

yena-by which; asādharaṇa-extraordinary; aśakta-incompetent; adhama-lowly; buddhiḥ-with the idea; sadā-always; ātmani-in the heart; sarva-all; utkarṣā-glory; anvite-with; api-also; syāt-is; buddhaiḥ-by the wise; tat-that; dainyam-humbleness; iṣyate-is desired.

Even if one is very exalted, he should be humble and think himself very incompetent and lowly.

Text 223

yayā vācehayā dainyaṁ
matyā ca sthairyam eti tat
taṁ yatnena bhajed vidvāṁs
tad-viruddhāni varjayet

yayā-b which; vācā-by words; īhayā-by deeds; dainyam-humbleness; matyā-by thought; ca-and; sthairyam-steadiness; eti-attains; tat-that; tam-that; yatnena-by effort; bhajet-worships; vidvān-a wise man; tad-viruddhāni-opposed; varjayet-abandons.

A wise man should try to be humble in his words, deeds, and thoughts. He should shun the opposite of humbleness.

Text 224

dainyaṁ tu paramaṁ premṇaḥ
paripākena janyate
tāsāṁ gokula-nārīṇām
iva kṛṣṇa-viyogataḥ

dainyam-humbleness; tu-indeed; paramam-supreme; premṇaḥ-of love; paripākena-by the maturity; janyate-is born; tāsām-of them; gokula-nārīṇām-of the women of Gokula; iva-as if; kṛṣṇa-from Kṛṣṇa; viyogataḥ-because of separation.

Humbleness comes from advancement in love for Kṛṣṇa, (as is seen in the example of) the women of Gokula when they were separated from Kṛṣṇa.

Text 225

paripākena dainyasya
premājasraṁ vitanyate
parasparaṁ tayor itthaṁ
kārya-kāraṇatekṣyate

paripākena-by maturity; dainyasya-of humbleness; prema-love; ajasram-at once; vitanyate-is manifested; parasparam-together; tayoḥ-of both; ittham-thus; kārya-of effect; kāraṇatā-and cuase; īkṣyate-is seen.

Mature humbleness brings love for Kṛṣṇa. It is seen that the two are in a relationship of cause and effect.

Text 226

bhrātaḥ premṇaḥ svarūpaṁ yat
tad dhi jānanti tad-vidaḥ
yasya cittārdratā-jātaṁ

bāhyaṁ kampādi-lakṣaṇam

bhrātaḥ-O brother; premṇaḥ-of love; svarūpam-the form; yat-what; tat-that; hi-indeed; jānanti-know; tad-vidaḥ-the wise; yasya-of whom; citta-in the heart; ardratā-from the state of melting; jātam-born; bāhyam-external; kampa-trembling; ādi-beginning with; lakṣaṇam-characteristics.

O brother, the wise know that the nature of this love is characterized inside the heart by melting and outside the heart by trembling and a host of other symptoms.

Text 227

dāvānalārcir yamunāmṛtaṁ bhavet
tathā tad apy agni-śikheva yadvatam
viṣaṁ ca pīyūṣam aho sudhā viṣaṁ
mṛtiḥ sukhaṁ jīvānam arti-vaibhavam

dāvānalārciḥ-the flames of a forest fire; yamuna-of the Yamuna river; amṛtam-nectar; bhavet-is; tathā-so; tad api-still; agni-śikhā-glames; iva-as; yadvatam-as; viṣam-poison; ca-and; pīyūṣam-nectar; ahaḥ-oh; sudhā-nectar; viṣam-poison; mṛtiḥ-death; sukham-happiness; jīvānam-life; arti-of pain; vaibhavam-the power.

(In this love) a fire's flames become the Yamunā's nectar and the Yamunā's nectar becomes a fire's flames. Poison becomes nectar and nectar becomes poison. Death becomes happiness and life becomes torture.

Śrīla Sanātana Gosvāmī explains that this is the condition of a devotee separated from Kṛṇṇa.

Text 228

yato vivektuṁ na hi śakyate 'ddha
bhedaḥ sa sambhoga-viyogayor yaḥ
tathedam ānanda-bharātmakaṁ vā-
thavā mahā-śoka-mayāṁ hi vastu

yataḥ-from which; vivektum-to discriminate; na-not; hi-indeed; śakyate-is able; addha-then; bhedaḥ-difference; saḥ-that; sambhoga-of enjoyment; viyogayoḥ-and separation; yaḥ-which; tathā-so; idam-this; ānanda-bhara-great bliss; ātmakam-nature; vā-or; athavā-or; mahā-śoka-mayām-great lamentation; vastu-thing.

It is not possible to distinguish between separation (from Kṛṣṇa) and the happiness of enjoying (with Him) or (to distinguish which is full of bliss and which is full of grief.

Śrīla Sanātana Gosvāmī explains that even when the devotees are enjoying in the Lord's association they feel the unhappiness of being separated from Him. This is described at the end of the Tenth Canto in the account of the queens' water-pastimes with the Lord. Also, in either meeting or separation, intense love for Kṛṣṇa brings an intense bliss. Therefore it is not possible clearly to determine what is bliss and what is torment in these pastimes.

Text 229

bhavanti sampatty-udayena yasya
sadā mahonmatta-viceṣṭitāni
na yad vinā sañjanayet sukhaṁ sā
nava-prakārāpi mukunda-bhaktiḥ

bhavanti-are; sampatti-udayena-by the manifestation of good fortune; yasya-of whom; sadā-eternally; mahā-great; unmatta-mad; viceṣṭitāni-activities; na-not; yat-which; vinā-without; sañjanayet-is born; sukham-happiness; sā-that; nava-prakārā-nine kinds; api-also; mukunda-for Lord Mukunda; bhaktiḥ-devotion.

Gaining the wealth of that love, one again and again acts as a madman. Without that love the nine methods of devotional service to Lord Mukunda bring no happiness.

Text 230

yathā hi śāko lavaṇaṁ vinaiva
kṣudhaṁ vinā bhogya-cayo yathā ca
vinārtha-bodhād iva śāstra-pāṭhaḥ
phalaṁ vinārāma-gaṇo yathaiva

yathā-as; hi-indeed; śākaḥ-vegetables; lavaṇam-salt; vinā-without; eva-indeed; kṣudham-hunger; vinā-without; bhogya-cayaḥ-an opulent meal; yathā-as; ca-and; vinā-without; artha-bodhāt-understanding iva-as if; śāstra-scripture; pāṭhaḥ-study; phalam-fruit; vinā-without; ārāma-gaṇaḥ-orchards; yathā-as; eva-indeed.

They become like vegetables without salt, a feast without hunger, scripture-study without understanding, or orchards without fruit.

Text 231

samānyataḥ kiñcid idaṁ mayoktaṁ
vaktuṁ viśeṣena na śakyate tat
premā tu kṛṣṇe vraja-yoṣitāṁ yas
tat-tattvam ākhyātum alaṁ kathaṁ syām

samānyataḥ-in a general way; kiñcit-something; idam-this; mayā-by me; uktam-said; vaktum-to speak; viśeṣena-in detail; na-not; śakyate-is possible; tat premā-that love; tu-certainly; kṛṣṇe-for Kṛṣṇa; vraja-of Vraja; yoṣitām-of the women; yaḥ-which; tat-of that; tattvam-the truth; ākhyātum-to sail; alam-elaborately; katham-how?; syām-I am.

In a general way I have said something about this love. I do not have the power to describe it in detail. How can I say much about the love the women of Vraja feel for Kṛṣṇa?

Text 232

kṛṣṇe gate madhu-purīṁ bata ballavīnāṁ
bhāve 'bhavat sapadi yo laya-vahni-tīvraḥ
premāsya hetur uta tattvam idaṁ hi tasya
mā tad-viśeṣām aparaṁ bata boddhum iccha

kṛṣṇe-when Kṛṣṇa; gate-went; madhu-purīm-to Mathurā City; bata-indeed; ballavīnām-of the gopīs; bhāve-in love; abhavat-was; sapadi-at the same time; yaḥ-which; laya-of cosmic devastation; vahni-of the fire; tīvraḥ-the sharpness; prema-love; asya-of it; hetuḥ-the cause; uta-indeed; tattvam-truth; idam-this; hi-indeed; tasya-of that; mā-don't; tad-viśeṣām-the description of that; aparam-other; bata-indeed; boddhum-to understand; iccha-desire.

When Kṛṣṇa went to Mathurā City, the gopīs thought they were burning in the fires of cosmic devastation. Please, don't try to understand (from me) anything more about the cause or nature of their love.

Text 233

sā rādhikā bhagavatī kvacid īkṣyate cet
premā tadānubhavam rcchati mūrtimān saḥ
śakyeta ced gaditum eṣa tayā tadaiva
śrūyeta tattvam iha ced bhavati sva-śaktiḥ

sā rādhikā bhagavatī-Goddess Raddhā; kvacit-somewhere; īkṣyate-is seen; cet-if; premā-love; tadā-then; anubhavam-experience; rcchati-attains; mūrtimān-having a form; saḥ-he; śakyeta-may be able; cet-if; gaditum-to say; eṣaḥ-he; tayā-by Her; tadā-then; eva-indeed; śrūyeta-may be heard; tattvam-the truth; iha-here; cet-if; bhavati-is; sva-own; śaktiḥ-potency.

If somehow Śrī Rādhikā is seen, then the form of that love may be understood. If one is empowered by Her, he can describe it. If you are able to understand it, you can hear of it from him.

Śrīla Sanātana Gosvāmī explains that a person who is able to describe that love will be at every moment so overwhelmed with ecstatic joy, lamentation, madness, and other ecstatic symptoms that he will not be able to describe it to any listener. Therefore only Goddess Rādhikā can describe that love.

Text 234

cet kṛṣṇacandrasya mahāvatāras
tādṛg-nija-prema-vitāna-kārī
syād vā kadācid yadi rādhikāyāḥ
premānubhūtiṁ tad upaity athāpi

cet-if; kṛṣṇacandrasya-of Lord Kṛṣṇacandra; mahā-great; avatāraḥ-incarnation; tādṛk-like that; nija-own; prema-love; vitāna-kārī-describing; syāt-may be; vā-or; kadācit-sometime; yadi-if; rādhikāyāḥ-of Rādhikā; prema-of love; anubhūtim-perception; tat-that; upaiti-attains; athāpi-still.

If Lord Kṛṣṇacandra incarnates to reveal that love, or if Rādhikā incarnates, then one may understand it.

Text 235

tad gaccha śīghraṁ tat kṣetraṁ
māthuraṁ vrajabhū-bhava
nijārthi-siddhaye tvaṁ hi
na mādṛk tad-dayālayaḥ

tat-therefore; gaccha-go; śīghram-quickly; tat kṣetram-to that place; māthuram-Mathurā; vrajabhū-bhava-O you who were born in Vraja; nija-own; arthi-of desire; siddhaye-for the fulfillment; tvam-you; hi-certainly; na-not; mādṛk-like me; tat-pf Him; dayā-of the mercy; alayaḥ-the abode.

O you who were born in Vraja, to attain your desire you should go to the province of Mathurā at once. You are not like me. You are the object of His mercy.

Śrīla Sanātana Gosvāmī explains that the province of Mathurā here is Puruṣottama-ksetra. The last sentence here means that Gopa-kumāra received the mercy of the Lord of Goloka.

Text 236

śrīmad-uddhava uvāca

kṣetraṁ yathā tat puruṣottamaṁ prabhoḥ
priyaṁ tathaitat puram apy ado yathā
pareśatālaukikatocitehitair
vibhūṣitaṁ tasya tathedam apy ṛtam

śrīmad-uddhavaḥ uvāca-Śrīmān Uddhava said; kṣetram-kṣetra; yathā-as; tat-that; puruṣottamam-Puruṣottama; prabhoḥ-of the Lord; priyam-dear; tathā-so; etat-that; puram-city; api-also; adaḥ-then; yathā-as; pareśatā-of the Lord; alaukikatā-being extraordinary; ucita-said; ihitaiḥ-by deeds; vibhūṣitam-decorated; tasya-of Him; idam-this; api-even; ṛtam-without.

Śrīmān Uddhava said: As Puruṣottama-kṣetra is dear to the Lord, so is Dvāarakā City dear. As it is decorated with great opulences and appropriate pastimes, so is Dvārakā.

Śrīla Sanātana Gosvāmī explains that as a great devotee of Lord Dvārakānātha, Uddhava could not tolerate the suggestion that Dvārakā might be inferior in any way.

Text 237

śrī-daivakī-nandana eṣa naḥ prabhus
tad-rūpa-dhārī puruṣottame svayam
sthairyaṁ bhajan krīḍati tan-nivāsināṁ
tat-prema-pūrārdra-hṛdaṁ sadā mude

śrī-daivakī-nandanaḥ-the son of Devakī; eṣaḥ-He; naḥ-our; prabhuḥ-the Lord; tad-rūpa-dhārī-manifesting that form; puruṣottame-in Puruṣottama-kṣetra; svayam-personally; sthairyam-steadiness; bhajan-manifesting; krīḍati-enjoys

pastimes; tan-nivāsinām-of the residents; tat-prema-of that love; pūra-by the flood; ardra-wet; hṛdam-heart; sadā-always; mude-in bliss.

Our Lord, the son of Devakī, manifests His own form at Puruṣottama-kṣetra. Standing motionless, He enjoys pastimes for the pleasure of the people there whose hearts are flooded with love for Him.

Śrīla Sanātana Gosvāmī explains that the motionless form of the Lord here is dāru-brahma Lord Jagannātha.

Text 238

yat tatra saṁsiddhyati vastv ihāpi
    sampadyate tat kila nāsti bhedaḥ
kintv asya tatra vraja-bhū-caritra-
    dṛṣṭi-śrutibhyāṁ bhavitā sa śokaḥ

yat-what; tatra-there; saṁsiddhyatiecnmes perfect; vastu-thing; iha-here; api-also; sampadyate-is; tat-that; kila-indeed; na-not; asti-is; bhedaḥ-difference; kintu-however; asya-of this; tatra-there; vraja-bhū-in the land of Vraja; caritra-of the pastimes; dṛṣṭi-of the eyes; śrutibhyām-and ears; bhavitā-will be; saḥ-that; śokaḥ-grief.

Here one attains the same perfection one obtains there. There is no difference. However, by seeing and hearing of the Lord's Vraja-pastimes he will become unhappy there.

Śrīla Sanātana Gosvāmī explains that in Puruṣottama-kṣetra Gopa-kumāra will see pictures and plays of the Lord's Vraja-pastimes and hear songs and other descriptions of those pastimes. Yearning to attain the Lord of Vraja, he will become unhappy.

Text 239

tasmin jagannātha-mukhābja-darśanān
    mahā-prasādāvali-lābhataḥ sadā
yatrotsavaughānubhavād api kṣuraty
    ullāsa evātmani naiva dīnatā

tasmin-there; jagannātha-of Lord Jagannātha; mukha-face; abja-lotus; darśanāt-from the sight; mahā-prasāda-of mahā-prasādam; āvali-multitudes; lābhataḥ-from

the attainment; sadā-always; yatra-where; utsava-festivals; augha-multitude; anubhavāt-from the perception; api-even; kṣurati-manifests; ullāse-in bliss; eva-indeed; ātmani-in the self; dīnatā-humbleness.

Also, there, by seeing Lord Jagannātha's lotus face, by obtaining mahā-prasādam again and again, and by seeing many festivals, he will become blissful and he will not be humble at heart.

Text 240

taṁ vinodeti na premā
goloka-prāpakaṁ hi yat
na ca tal-loka-lābhena
vināsya svāsthyam udbhavet

tām-that; vinā-without; udeti-rises; na-not; premā-love; goloka-Goloka; prāpakam-causing to attain; hi-indeed; yat-which; na-not; ca-also; tat-that; loka-planet; lābhena-by the attainment; vinā-without; asya-of him; svāsthyam-an auspicious condition of life; udbhavet-is manifested.

Without humbleness he will not attain the pure love that brings one to Goloka, and without attaining Gokula he will not be happy.

Text 241

punas tato 'sau para-duḥkha-kātaraḥ
praheṣyati śrī-puruṣottamas tv imam
sva-gokule śrī-mathurā-vibhūṣaṇe
tad eṣa tatraiva kathaṁ na calyate

punaḥ-again; tataḥ-then; asau-he; para-of others; duḥkha-by the sufferings; kātaraḥ-tormented; praheṣyati]will send; śrī-puruṣottamaḥ-Lord Jagannātha; tu-indeed; imam-him; sva-gokule-to His own Gokula; śrī-mathurā-of Śrī Mathurā; vibhūṣaṇe-the ornament; tat-then; eṣaḥ-this; tatra-there; eva-indeed; katham-how?; na-not; calyate-is gone.

Lord Jagannātha, who is unhappy to see others suffer, will only send him to His Gokula, the ornament of Mathurā. Why not send him to Gokula directly?

Text 242

tatraivotpadyate dainyaṁ
tat-premāpi sadā satām
tat-tac-chūnyam ivāraṇya-
sarid-giry-ādi paśyatām

tatra-there; eva-indeed; utpadyate-will be manifested; dainyam-humbleness; tat-prema-that love; api-also; sadā-always; satām-of the devotees; tat-tat-various; śūnyam-void; iva-as if; araṇya-forests; sarit-streams; giri-hills; ādi-beginning with; paśyatām-may see.

There he will see the forests, rivers, hills, and everything else are all void and desolate (without Kṛṣṇa). He will become humble and he will feel the pure love felt by the great devotees.

Text 243

sadā hā-hā-ravākrānta-
vadanānāṁ tathā hṛdi
mahā-santāpa-dagdhānāṁ
sva-priyaṁ parimṛgyatām

sadā-always hā-hā-rava-by sounds of alas alas!;ākrānta-overwhelmed; vadanānām-of the voices; tathā-so; hṛdi-in the heart; mahā-santāpa-by great sufferings; dagdhānām-burned; sva-priyam-own beloved; parimṛgyatām-sought.

There he will search for the person loved by the great souls whose voices there are filled with calls of "Alas! Alas!" and whose hearts are burned by great sufferings.

Text 244

śrī-gopa-kumāra uvāca

mantri-pravara-vākyaṁ tat
sva-hṛdyaṁ nyāya-bṛṁhitam
niśamya nitarāṁ prīto
bhagavān nārado 'bravīt

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; mantri-of couselors; pravara-of the best; vākyam-the statement; tat-that; sva-hṛdyam-pleasing; nyāya-with logic; bṛṁhitam-filled; niśamya-hearing; nitarām-very; prītaḥ-pleased; bhagavān nāradaḥ-Lord Nārada; abravīt-said.

Śrī Gopa-kumāra said: Hearing these eloquent and logical words of Uddhava, the best of counselors, Lord Nārada became pleased and spoke.

Text 245

śrī-nārada uvāca

satyam uddhava tad-bhūmi-
lokeṣu prītimān asi
vādasyāsviṣṭa-siddhy-artham
attha mantram imaṁ hitam

śrī-nāradaḥ uvāca-Śrī Nārada said; satyam-truth; uddhava-O Uddhava; tad-bhūmi-in that land; lokeṣu-among the people; prītimān-dear; asi-you are; vādasya-of the statement; asviṣṭa-desire; siddhi-fulfillment; artham-for the purpose; attha-you speak; mantram-advice; imam-this; hitam-auspicious.

Śrī Nārada said: O Uddhava, you love the people of that land. You have spoken good advice for him to attain his desire.

Text 246

tasya vraja-bhuvi vetti
bhavān eva mahiṣṭhatām
nijeṣṭa-daivatāṁ kṛṣṇaṁ
tyaktvā yatrāvasac ciram

tasya-of him; vraja-of Vraja; bhuvi-in the land; vetti-know; bhavān-you; eva-certainly; mahiṣṭhatām-the glory; nija-own; iṣṭa-desired; daivatām-Lord; kṛṣṇam-Kṛṣṇa; tyaktvā-leaving; yatra-where; avasat-lived; ciram-for a long time.

You know the glory of the land of Vraja, You left your worshipable Lord, Śrī Kṛṣṇa, to go there, and you stayed there for a long time.

Text 247

śrī-gopa-kumāra uvāca

paritaḥ punar ālokya
lakṣaṇāni śubhāni saḥ

hṛṣṭo māṁ āha sarva-jño
 nārado vaiṣṇava-priyaḥ

śrī-gopa-kumāraḥ-Śrī Gopa-kumāra; uvāca-said; paritaḥ-everywhere; punaḥ-again; ālokya-loking; lakṣaṇāni-signs; śubhāni-auspicious; saḥ-he; hṛṣṭaḥ-dleighted; mām-to me; āha-said; sarva-jñaḥ-omniscient; nāradaḥ-Nārada; vaiṣṇava-priyaḥ-dear to the devotees.

Looking in all directions and seeing that all the signs were auspicious, all-knowing Nārada, who is dear to the devotees became happy and spoke to me.

Text 248

śrī-nārada uvāca

vraja-vīra-priya śrīman
 svārthaṁ viddhy āśu sādhitam
etac cāsti mahā-bhāga
 puraivānumitaṁ mayā

śrī-nāradaḥ-Śrī Nārada; uvāca-said; vraja-of Vraja; vīra-to the hero; priya-dear; śrīmān-glorious; sva-own; artham-desire; viddhi-know; āśu-quickly; sādhitam-fulfilled; etat-this; ca-and; asti-is; mahā-bhāga-very fortunate; purā-before; eva-indeed; anumitam-inferred; mayā-by me.

O glorious one dear to Vraja's hero, know that your desire will be soon fulfilled. O very fortunate one, I knew this all along.

Text 249

śrī-vaikuṇṭhe 'tula-sukha-bhara-prānta-sīmāspade 'syā-
 yodhyā-puryāṁ tad-adhikatare dvārakākhye pure 'smin
āyātasyāpi tava valate durghaṭaṁ citta-duḥkhaṁ
 svargādau ca prabhu-vara-padābjekṣaṇenāpy abodhaḥ

śrī-vaikuṇṭhe-in Śrī Vaikuṇṭha; atula-incomparable; sukha-happiness; bhara-abundance; prānta-sīmāspade-in the ultimate; asya-of him; ayodhyā-puryām-in the city of Ayodhyā; tad-adhikatare-greater; dvārakākhye pure asmin-in Dvārakā City; āyātasya-come; api-even; tava-of you; valate-goes; durghaṭam-difficult; citta-of the heart; duḥkham-unhappiness; svarga-ādau-beginning with Svargaloka; ca-and; prabhu-vara-of the Supreme Lord; pada-abja-the lotus feet; īkṣaṇena-by seeing; api-also; abodhaḥ-unknown.

In beautiful Vaikuṇṭha, which is full of the greatest bliss, in Ayodhyā City, where the bliss is even greater, and even in this Dvārakā City, you heart became unhappy. In Svargaloka and the other planets, even when you could see the Lord's lotus feet, you could find no happiness.

Text 250

tac cāmuṁ ca sva-dayita-vara-svāmi-pādāravinda-
dvandve dṛśye praṇaya-paṭalī-vardhanāyaiva manye
asmil loke katham itarathā sambhaved duḥkha-hetus
tasmiṁs tasminn api mati-pade tatra tatrājñatā vā

tat-that; ca-also; amum-this; ca-and; sva-own; dayita-beloved; vara-great; svāmi-master; pādāravinda-dvandve-the two lotus feet; dṛśye-beautiful; praṇaya-of love; paṭalī-abundance; vardhanāya-for increasing; eva-indeed; manye-I think; asmin-in this; loke-world; katham-how?; itarathā-otherwise; sambhavet-may be; duḥkha-of unhappiness; hetuḥ-the reason; tasmin-in this; tasmin-in this; api-even; mati-pade-thought; tatra tatra-there; ajñatā-ignorance; vā-or.

I think this unhappiness was only to increase your love for the beautiful lotus feet of your beloved Lord. If it were not so, then why would you be unhappy in this place or unaware of the happinesses in the other places?

Śrī Sanātana Gosvāmī explains that the beloved Lord here is Śrī Madana-gopāla.

Text 251

yayā hṛt-kṣobha-rāhityān
mahā-kautukato 'pi te
vṛttaṁ bhāva-viśeṣena
tat-tal-loke 'cyutekṣaṇaṁ

yayā-by which; hṛt-of the heart; kṣobha-agitation; rāhityāt-because of being without; mahā-kautukataḥ-because of great curiosity; api-even; te-of you; vṛttam-action; bhāva-viśeṣena-with great love; tat-tal-loke-in various planets; acyuta-of the infallible Lord; īkṣaṇam-the sight.

Because of this unawareness, because your heart was calm and untroubled, because you were very curious, and because your love was very great, you could not find any happiness in these worlds, even when there you could see the infallible Lord.

Text 252

tad gacchatu bhavān śīghraṁ
 sva-dirghābhiṣṭa-siddhaye
māthurīṁ vrajabhūmiṁ tāṁ
 dharā-śrī-kīrti-vardhanīm

tat-therefore; gacchatu-should go; bhavān-you; śīghram-at once; sva-by you; dīrgha-long; abhiṣṭa-desired; siddhaye-for the perfection; māthurīm-in Mathurā; vrajabhūmim-to Vrajabhūmi; tām-that; dharā-of the earth; śrī-the beauty; kīrti-and glory; vardhanīm-increasing.

Therefore, to attain your long-cherished desire, you should go at once to Mathurā-Vrajabhūmi, which makes the earth beautiful and glorious.

Śrīla Sanātana Gosvāmī explains that Vṛndāvana's making the earth beautiful and glorious is described in Śrīmad-Bhāagavatam 10.21.10.

Text 253

tatraiva sādhanaṁ satyaṁ
 sādhu sampadyate 'cirāt
vaikuṇṭhopari vibhrājac
 chrīmad-goloka-yāpakam

tatra-there; eva-indeed; sādhanam-spiritual practice; satyam-transcendental; sādhu-well; sampadyate-should be done; acirāt-at once; vaikuṇṭha-Vaikuṇṭha; upari-above; vibhrājat-glorious; śrīmat-beautiful; goloka-Goloka; yāpakam-bringing.

There you should at once engage in spiritual activities, and that will bring you to beautiful Goloka above the Vaikuṇṭha worlds.

Text 254

śrī-gopa-kumāra uvāca

tasya vāk-sudhayā prītas
 tatrāhaṁ gantum utsukaḥ
antar-bhagavad-ājñārthī

samlakṣyokto mahātmanā

śrī-gopa-kumāraḥ uvāca-Śrī Gop-akumāra said; tasya-of him; vāk-of the statement; sudhayā-by the nectar; prītaḥ-pleased; tatra-there; aham-I; gantum-to go; utsukaḥ-eager; antaḥ-within; bhagavat-of the Lord; ājñā-the order; arthī-desiring; samlakṣya-seeing; uktaḥ-said; mahātmanā-by the great soul.

Śrī Gopa-kumāra said: Pleased by the nectar of his worlds, I was very eager to go, but I wished first to get the Lord's permission. The great soul Uddhava noticed this.

Śrīla Sanātana Gosvāmī explains that the Lord here is the King of Dvārakā.

Text 255

śrīmad-uddhava uvāca

tadaiva yādavendrājñā-
pekṣyā syād yadi gamyate
kutrāpi bhavatānyatra
sā bhūr hy asya mahā-priyā

śrīmad-uddhavaḥ-Śrīmān Uddhava; uvāca-said; tadā-then; eva-indeed; yādavendra-of the king of the Yādavas; ājñā-permission; apekṣyā-in relation; syāt-may be; yadi-if; gamyate-is gone; kutrāpi-somewhere; bhavatā-with you; anyatra-in another place; sā-that; bhūḥ-land; hi-indeed; asya-of Him; mahā-priyā-very dear.

Śrīmān Uddhava said: If you go to any other place, you should first have permission from the king of the Yādavas, but this one place is very dear to Him.

Śrīla Sanātana Gosvāmī explains that the word "very dear" here means "more dear even then Dvārakā".

Text 256

na sākṣāt sevayā tasya
yā prītir iha jāyate
tad-vraja-sthāna-vāsena
sā hi sampadyate dṛḍhā

na-not; sākṣāt-directly; sevayā-by service; tasya-of Him; yā-which; prītiḥ-love;

iha-here; jāyate-is born; tad-vraja-sthāna-vāsena-by living in the land of Vraja; sā-that; hi-indeed; sampadyate-is made; dṛḍhā-strong.

By residing in Vraja one attains a love much greater than what one attains even by directly serving the Lord.

Text 257

ata evoṣitaṁ tasyāṁ
vrajabhūmau ciraṁ mayā
tatratya-tat-priya-prāṇi-
vargasyāsvāsana-cchalāt

ataḥ eva-therefore; uṣitam-resided; tasyām-there; vrajabhūmau-in the land of Vraja; ciram-for a long time; mayā-by me; tatratya-tat-priya-prāṇi-vargasya-of they for whom the Lord is more dear than life; āsvāsana-comforting; cchalāt-on the pretext.

That is why, on the pretext of comforting the devotees for whom the Lord is more dear than life, I stayed in Vrajabhūmi for a long time.

Text 258

manye mad-īśvaro 'vetya
kāmam etaṁ tavotkaṭam
tāṁ neṣyaty eṣa bhūmiṁ tvāṁ
svayaṁ svasya priyāṁ priyam

manye-I think; mad-īśvaraḥ-my master; avetya-knowing; kāmam etam-this desire; tava-your; utkaṭam-great; tam-that; neṣyati-will lead; eṣaḥ-He; bhūmim-to this land; tvam-you; svayam-personally; svasya-own; priyām-dear; priyam-dear.

I think when He knows of your strong desire my master will personally lead you, a person He loves, to that land He also loves.

Text 259

śrī-gopa-kumāra uvāca

tad-vāg-amṛta-pānena

paramānanda-pūritaḥ
gato moham ivāmutra
kṣaṇaṁ dṛṣṭī nyamīlayam

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; tat-of him; vāk-of the words; amṛta-the nectar; pānena-by drinking; paramānanda-with great bliss; pūritaḥ-flooded; gataḥ-attained; moham-fainting; iva-as if; amutra-then; kṣaṇam-for a moment; dṛṣṭī-eyes; nyamīlayam-closed.

Drinking the nectar of his words, I became flooded with great bliss. I fainted and for a moment I closed my eyes.

Text 260

kenacin nīyamāno 'smi
kutrāpīti vitarkayan
dṛśāv unmīlya paśyāmi
kuñje 'sminn asmi saṅgataḥ

kenacin-by someone; nīyamānaḥ-led; asmi-I am; kutrāpi-somewhere; iti-thus; vitarkayan-thinking; dṛśau-eyes; unmīlya-opening; paśyāmi-I see; kuñje-forest grove; asmin-in this; asmi-I am; saṅgataḥ-come.

I could guess that someone was taking me somewhere. When I opened my eyes I saw that I had come to this forest grove.

Chāpter Six: Abhīṣṭa-lābha (The Fulfillment of Desires)

Text 1

śrī-gopa-kumāra uvāca

tāṁ nāradīyām anusṛtya śikṣāṁ
śrī-kṛṣṇa-nāmāni nija-priyāṇi
saṅkīrtayan su-svaram atra līlās
tasya pragāyann anucintayaṁś ca

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; tam-this; naradīyam-of Nārada; anusṛtya-following; śikṣām-the teaching; śrī-kṛṣṇa-nāmāni-the holy name of Kṛṣṇa; nija-priyāṇi-dear; saṅkīrtayan-chanting; su-svaram-with a sweet voice; atra-here; līlāḥ-the pastimes; tasya-of Him; pragāyan-singing; anucintayan-meditating; ca-also.

Śrī Gopa-kumāra said: Following Nārada's instruction, in a sweet voice I chanted Lord Kṛṣṇa's dear holy names and I sang of and meditated on His pastimes here.

Śrīla Sanātana Gosvāmī explains that "here" means "in Vṛndāvana".

Text 2

tādīya-līlā-sthala-jātam etad
vilokayan bhāva-daśe gato ye
tayoḥ sva-citte karaṇena lajje
kathaṁ parasminn kathayāny ahaṁ te

tādīya-His; līlā-of pastimes; sthala-place; jātam-born; etat-this; vilokayan-seeing; bhāva-daśe-in love; gataḥ-gone; ye-who; tayoḥ-of them; sva-citte-in the heart; karaṇena-by the cause; lajje-embarrassed; katham-how?; parasmin-in another; kathayāni aham-I may say; te-they.

When I saw the places of the Lord's pastimes my heart became filled with love and my body displayed the symptoms of ecstasy. In my heart I am embarrassed. How can I tell this to others?

Text 3

sadā mahārtyā karuṇā-svarai rudan
nayāmi rātrīr divasāṁś ca kātaraḥ
na vedmi yad yat su-cirād anuṣṭhitaṁ
sukhāya vā tat tad utāti-sindhave

sadā-always; mahārtyā-with great pain; karuṇa-svaraiḥ-with pitiable sounds; rudan-crying; nayāmi-I passed; rātrīḥ-the nights; divasān-the days; ca-also; kātaraḥ-tormented; na-not; vedmi-I know; yad yat-whatever; su-cirāt-very quickly; anuṣṭhitam-following; sukhāya-for happiness; vā-or; tat tat-that; utati-sindhave-in an ocean of pain.

Tormented, I passed my days and nights pitiably crying in pain. Soon I did not know whether I was filled with bliss or drowning in an ocean of pain.

Text 4

kathañcid apy akalayāmi naitad
   kim eṣa dāvāgni-śikhāntare 'ham
vasāmi kiṁ vā paramāmṛtāccha-
   su-śītala-śrī-yamunā-jalāntaḥ

kathañcit-somehow; api-also; akalayāmi-I see; na-not; etat-this; kim-whether?; eṣaḥ-he; dāvāgni-śikhāntare-in the flames of a forest fire; aham-I; vasāmi-live; kim-whether?; vā-or; paramāmṛta-accha-filled with nectar; su-śītala-cool; śrī-yamunā-of the Yamunā; jala-the water; antaḥ-within.

I did not knwo whether I was in the flames of a forest fire or in the cooling nectar waters of Śrī Yamunā.

Text 5

kadācid evaṁ kila niścinomy ahaṁ
   śaṭhasya haste patito 'smi kasyacit
sadā nyamañjaṁ bahu-duḥkha-sāgare
   sukhasya gandho 'pi na māṁ spṛśet kvacit

kadācit-sometimes; evam-thus; kila-certainly; niścinomi aham-I conclude; śaṭhasya-of a demon; haste-in the hand; patitaḥ-fallen; asmi-I am; kasyacit-of someone; sadā-always; nyamañjam-I am drowning; bahu-duḥkha-of great sufferings; sāgare-in an ocean; sukhasya-of happiness; gandhaḥ-the scent; api-even; na-not; mām-me; spṛśet-may touch; kvacit-anywhere.

Sometimes I thought I must have fallen into the hand of a demon. I was always drowning in an ocean of pain. Even the slightest fragrance of happiness would not touch me.

Text 6

itthaṁ vasan nikuñje 'smin
   vṛndāvana-vibhūṣaṇe
ekadā rodanāmbhodhau
   nimagno moham avrajam

ittham-thus; vasan-residing; nikuñje-forest grove; asmin-in this; vṛndāvana-of Vṛndāvana; vibhūṣaṇe-the ornament; ekadā-one day; rodana-of crying; ambhodhau-in the ocean; nimagnaḥ-drowning; moham-fainting; avrajam-I attained.

Thus I lived in this grove that decorated Vṛndāvana forest. One day, as I was drowning in an ocean of weeping, I fainted.

Texts 7 and 8

dayālu-cūḍāmaṇināmunaiva
svayaṁ samāgatya karāmbujena
vaṁśī-ratenāmṛta-śītalena
mad-gātrato marjayatā rajaṁsi

nīto 'smi sañcalya muhuḥ sa-līlāṁ
samjñāṁ mahā-dhūrta-vareṇa yatnāt
nāsāgra-viṣṭair apūrvānubhūtair
āpūrya saurabhya-bharaiḥ svakīyaiḥ

dayālu-of the merciful; cūḍā-crest; maṇinā-jewel; amunā-by Him; eva-indeed; svayam-personally; samāgatya-coming; kara-hand; ambujena-with the lotus; vaṁśī-ratena-holding a flute; amṛta-nectar; śītalena-cool; mad-gātrataḥ-my limbs; marjayatā-wiping; rajaṁsi-the dust; nītaḥ-brought; asmi-I am; sañcālya-moving; muhuḥ-again and again; sa-līlām-playfully; samjñām-consciousness; mahā-dhūrta-vareṇa-by the most wise; yatnāt-carefully; nāsāgra-in the nostrils; viṣṭaiḥ-entered; apūrva-unprecedented; anubhūtaiḥ-experienced; āpūrya-flooding; saurabhya-bharaiḥ-with sweet fragrance; svakīyaiḥ-His own.

Then I met the crown jewel of all merciful persons. With a hand holding a flute He wiped the dust from my limbs. Again and again this most wise person playfully shook me. He flooded my nostrils with His unprecedented sweet fragrance.

Text 9

tādīya-vaktrābjam athāvalokya
sa-sambhramaṁ sa-tvaram utthito 'ham
amuṁ vidhartuṁ vara-pīta-vastre
samudyato harṣa-bharācitātmā

tādīya-His; vaktra-face; abjam-lotus flower; atha--then; avalokya-seeing; sa-sambhramam-with respect; sa-tvaram-quickly; utthitaḥ-risen; aham-I; amum-Him; vidhartum-to hold; vara-exquisite; pīta-yellow; vastre-garment; samudyataḥ-risen; harṣa-bhara-acita-filled with happiness; ātmā-heart.

I reverently gazed at His lotus face. I quickly got up. My heart filled with joy, I tried to touch His exquisite yellow garment.

Text 10

sa nāgarendro 'pasasāra pṛṣṭhato
ninādayaṁs tāṁ muralīṁ sva-līlayā
abhūc ca kuñjāntaritaḥ sapady asau
mayā na labdho bata dhāvatāpy alam

saḥ-He; nāgara-of heroes; indraḥ-the ruler; apasasāra-left; pṛṣṭhataḥ-from behind; ninādyan-playing; tam-that; muralīm-flute; sva-līlayā-playfgully; abhūt-became; ca-also; kuñja-teh forest; antaritaḥ-within; sapadi-at once; asau-He; mayā-by me; na-not; labdhaḥ-obtained; bata-certainly; dhāvatā-running; api-although; alam-greatly.

Making playful melodies on His flute, that best of heroes moved behind me and then fled into the forest. I ran after Him, but I could not catch Him.

Text 11

antarhitaṁ taṁ tv avilokya murchāṁ
prāpto 'pataṁ śrī-yamunā-pravāhe
etasya vegena samuhyamāno
labdhveva samjñām vyakiraṁ sva-dṛṣṭī

antarhitam-disappeared; tam-Him; tu-indeed; avilokya-not seeing; murchām-fainting; prāptaḥ-attained; apatam-I fell; śrī-yamunā-pravāhe-into the current of the Yamunā; etasya-of it; vegena-by the force; samuhyamānaḥ-carried; labdhvā-attained; iva-as if; samjñām-consciousness; vyakiram-opened; sva-dṛṣṭī-my eyes.

He disappeared. Not seeing Him, I fainted and fell into the current of the Yamunā. As I was carried along I became conscious and I opened my eyes.

Text 12

paśyāmy ati-krānta-mano-javena
yānena kenāpi mahordhvagena
kenāpi mārgeṇa mahādbhutena
doṣāntare kutracid āgato 'smi

paśyāmi-I see; ati-krānta-mano-javena-faster than the mind; yānena-by a

vehicle; kenāpi-something; mahā-ūrdhva-gena-ascending; kenāpi-something; mārgeṇa-by a path; mahā-very; adbhutena-wonderful; doṣāntare-faultless; kutracit-somewhere; āgataḥ-arrived; asmi-I am.

I saw that, carried by a vehicle rising faster than the mind and traveling along a very wonderful path, I had arrived at a very splendid, flawless place.

Text 13

cittaṁ samādhāya mṛṣāmi yāvad
vaikuṇṭhalokaṁ tam ito 'smi tāvat
taṁ vismito vīkṣya vahan praharṣaṁ
paśyann ayodhyādikam atyagaṁ tat

cittam-my thoughts; samadhāya-collecting; mṛṣāmi-I think; yāvat-as; vaikuṇṭhalokam-vaikuṇṭhaloka; tam-this; itaḥ-from this; asmi-I am; tāvat-so; tam-this; vismitaḥ-astonished; vīkṣya-seeing; vahan-carrying; praharṣam-joy; paśyan-seeing; ayodhya-ādikam-beginning with Ayodhyā; atyagam-I left; tat-that.

Collecting my thoughts, I happily saw Vaikuṇṭhaloka, within which were Ayodhyā and many other places, and I became filled with wonder. Then, carried along, I left them all behind.

Text 14

śrī-golokaṁ taṁ cirāśāvalambaṁ
prāpto bhāntaṁ sarva-lokopariṣṭāt
ante śrīman-māthure maṇḍale 'smin
yādṛk sarvaṁ tatra vai tādṛg eva

śrī-golokam-Śrī Goloka; tam-that; cira-āsā-avalambam-long-desired; prāptaḥ-attained; bhāntam-shining; sarva-all; loka-planets; upariṣṭāt-above; ante-at the end; śrīman-māthure-Śrī Mathurā; maṇḍale-in the circle; asmin-in this; yādṛk-as; sarvam-everything; tatra-there; vai-certainly; tādṛk-so; eva-certainly.

Then I came to effulgent Goloka, which was above all the worlds, and which I had long desired. Here was the circle of Mathurā. Everything was as it had been on the earth.

Text 15

tasmin śrī-mathurā-rūpe
gatvā madhu-purīm aham
atratyām iva tāṁ dṛṣṭvā
vismayaṁ harṣam apy agam

tasmin-there; śrī-mathurā-rūpe-in the form of Mathurā; gatvā-having gone; madhu-purīm-Mathurā City; aham-I; atratyam-here; iva-as if; tam-this; dṛṣṭvā-seeing; vismayam-wonder; harṣam-joy; api-and; agam-I attained.

In the circle of Mathurā I went to Mathurā City. Gazing at it I became filled with joy and wonder.

Text 16

tasyām aśṛṇasaṁ cedaṁ
nigṛhya pitaraṁ svayam
devakīṁ vasudevaṁ ca
kaṁso rājyaṁ karoti saḥ

tasyām-there; aśṛṇasam-I heard; ca-also; idam-this; nigṛhya-taking; pitaram-father; svayam-personally; devakīm-Devakī; vasudevam-Vasudeva; ca-also; kaṁsaḥ-Kaṁsa; rājyam-the kingdom; karoti-does; saḥ-he.

There I heard that, imprisoning Devakī, Vasudeva, and his own father, Kaṁsa had usurped the kingdom.

Text 17

tasya priya-surāmitra-
parivārasya śaṅkayā
notsahante yathā-kāmaṁ
vihartuṁ yādavāḥ sukham

tasya-of him; priya-surāmitra-parivārasya-of the demons; śaṅkayā-with fear; na-not; utsahante-are able; yathā-kāmam-as they wish; vihartum-to act; yādavāḥ-the Yādavas; sukham-happily.

Afraid of the demons, the Yādavas could not be happy or act as they wished.

Text 18

tasmād bahu-vidhāṁ bādhāṁ
    api vindanti te 'niśam
kutrāpy apasṛtāḥ kecit
    santi ke 'pi tam āśritāḥ

tasmāt-from them; bahu-many; vidham-kinds; bādham-obstacles; api-also; vindanti-find; te-they; aniśam-day and night; kutrāpi-somewhere; apasṛtāḥ-fled; kecit-some; santi-are; ke api-some; tam-of him; āśritāḥ-taken shelter.

They found themselves troubled by Kaṁsa day and night. Some fled, and some took shelter of him.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.2.1-4.

Text 19

tato 'ham api bhītaḥ san
    kṛta-viśrānti-majjanaḥ
niḥsṛtya tvarayāgacchaṁ
    śrīmad-vṛndāvanaṁ tataḥ

tataḥ-of him; aham-I; api-also; bhītaḥ-afraid; san-being so; kṛta-done; viśrānti-at Viśrānti-tīrtha; majjanaḥ-bath; niḥsṛtya-leaving; tvarayā-quickly; agaccham-I went; śrīmad-vṛndāvanam-to beautiful Vṛndāvana; tataḥ-then.

Being also afraid of him, I left, bathed in Viśrānti-tīrtha, and quickly went to beautiful Vṛndāvana.

Texts 20 and 21

tasminn agamyo 'khila-devatānāṁ
    lokeśvarānām api pārṣadānām
etasya tu bhārata-varṣakīyār-
    ya-vārta-deśasya nirūpya rītim

divyāṁ dineśodgamanādinaitāṁ
    bhaumiṁ nṛbhāṣā-caritādināpi
mahā-camatkāra-bhareṇa ruddho

nyamajjam ānanda-rasāmbu-rāśau

tasmin-there; agamyaḥ-unapproachable; akhila-devatānām-by all the demigods; lokeśvarānām-of the rulers of the worlds; api-also; pārṣadānām-of the associates; etasya-of Him; tu-indeed; bhārata-varṣakīya-of Bharata-varṣa; ārya-vārta-deśasya-of the country of Arya-varta; nirūpya-seeing; rītim-the ways; divyam-glorious; dineśa-of the sun; udgamana-rising; ādinā-beginning with; etam-this; bhaumim-land; nṛ-human; bhāṣā-language; carita-activities; ādinā-beginning with; api-also; mahā-camatkāra-bhareṇa-with great wonder; ruddhaḥ-stopped; nyamajjam-I bathed; ānanda-rasa-ambu-rasau-in the nectar waters of bliss.

There, in Goloka, which the demigods, kings of the planets, and their associates could not approach, seeing a country glorious as the sunrise, where there were the ways and customs and human language of Bhārata-varṣa's Ārya-varta, I became filled with wonder and I plunged in an ocean of bliss.

Text 22

kṣaṇād apaśyaṁ bhramato
gopān iva vane narān
puṣpāni cinvatīr vṛddhā
gopī-veśavatīs tathā

kṣaṇāt-in a moment; apaśyam-I saw; bhramataḥ-wandering; gopān-cowherds; iva-as if; vane-in the forest; narān-men; puṣpāni-flowers; cinvatīḥ-picking; vṛddhā-elderly ladies; gopī-veśavatīḥ-dressed as gopīs; tathā-so.

In a moment I saw cowherd men going here and there and elderly gopīs picking flowers.

Text 23

te ca sarve janāḥ pūrva-
dṛṣṭa-sarva-vilakṣaṇāḥ
kenāpi hṛta-hṛd-vittās
tad-bhāva-vyākulā iva

te-they; ca-and; sarve-all; janāḥ-people; pūrva-before; dṛṣṭa-seen; sarva-vilakṣaṇāḥ-extraordinary; kenāpi-by someone; hṛta-taken; hṛt-of the heart; vittāḥ-the treasure; tad-bhāva-vyākulāḥ-agitated; iva-as if.

Everyone there was extraordinary, different from any people I had seen before.

It seemed that someone had stolen the treasure of their hearts.

Text 24

teṣāṁ darśana-mātreṇa
    tādṛśaṁ bhāvam āpnuvan
yatnād dhairyam ivāsṛtyā-
    pṛcchaṁ tān idam ādarāt

teṣām-of them; darśana-the sight; mātreṇa-by only; tādṛśam-like that; bhāvam-nature; āpnuvan-attained; yatnāt-with great effort; dhairyam-peaceful composure; iva-as if; āsṛtya-approaching; apṛccham-I asked; tān-them; idam-this; ādarāt-with respect.

Simply by seeing them I became like them. Carefully composing myself, I approached them and asked them this question.

Śrīla Sanātana Gosvāmī explains that the words “became like them" mean that Gopa-kumāra also became very agitated.

Texts 25 and 26

paramahaṁsa-manoratha-durlabhaiḥ
    parama-harṣa-bharaiḥ pariṣevitaḥ
praṇaya-bhakta-janaiḥ kamalā-pate
    parama-yācya-tādīya-dayālayaḥ

parama-dīnam imaṁ sāraṇāgataṁ
    karuṇayā bata paśyata paśyata
kathayatāsya nṛpo viṣayasya ko
    gṛham amṛṣya kuto 'sya ca vartma kim

paramahaṁsa-of the paramahamsas; manoratha-by the desires; durlabhaiḥ-unattainable; parama-harṣa-bharaiḥ-with great happiness; pariṣevitaḥ-served; praṇaya-bhakta-janaiḥ-by loving devotees; kamalā-pate-of the husband of the goddess of fortune; parama-yācya-to be prayed for; tādīya-dayā-of His mercy; alayaḥ-the abode; parama-dīnam-very poor; imam-this; sāraṇa-for shelter; āgatam-come; karuṇayā-with kindness; bata-certainly; paśyata-look!; paśyata-look!; kathaya-say; tasya-of him; nṛpaḥ-the king; viṣayasya-of the range of perception; kaḥ-who?; gṛham-home; amṛṣya-considering; kutaḥ-from whence?; asya-of him; ca-also; vartma-path; kim-what?

O people served by great bliss beyond what the great paramahaṁsas can desire, O people to whom the loving devotees of the goddess of fortune's husband pray for mercy, please look, look with kindness on this poor person come to you for shelter. Tell him: Who is the king of this place? Where is His palace? By what path (does one go to Him)?

Text 27

bhoḥ bhoḥ sa-kāku pṛcchantaṁ
    dhanyāḥ kṛpayātatra mām
datta pratyuttaraṁ kiñcit
    saṅketenāpi su-vratāḥ

bhoḥ-O; bhoḥO; sa-kāku-with plaintive words; pṛcchantam-asking; dhanyāḥ-fortunate; kṛpayāta-please be kind; atra-here; mām-to me; datta-given; pratyuttaram-answer; kiñcit-something; saṅketena-by a signal; api-also; su-vratāḥ-saints.

O fortunate ones, please be kind to me, who with plaintive words asks: O saintly ones, please give a sign in answer.

Śrīla Sanātana Gosvāmī explains that they did not answer Gopa-kumāra's questions. He thinks they may be observing a vow of silence, so he asks that with a gesture of their hands they somehow answer his questions.

Text 28

aho bata mahārtasya
    śṛṇutāpi vacāṁsi me
nūnaṁ tasyaiva dhūrtasya
    yūyaṁ bhāvena mohitāḥ

ahaḥ-oh; bata-certainly; mahārtasya-distressed; śṛṇuta-hear; api-even; vacāṁsi-words; me-of me; nūnam-indeed; tasya-of this; eva-indeed; dhūrtasya-rascal; yūyam-you; bhāvena-by love; mohitāḥ-bewildered.

Please hear the words of troubled me. You must be overcome with love for that charming person.

Text 29

itthaṁ muhuḥ sa-kātaryaṁ
    sampṛcchaṁs tān itas tataḥ
dṛśyamānān puro bhūtvā
    vraja-sthānāny avāpnuvam

ittham-thus; muhuḥ-again and again; sa-kātaryam-with distress; sampṛcchan-asking; tān-them; itas tataḥ-here and there; dṛśyamānān-being seen; puraḥ-before; bhūtvā-being; vraja-sthānāni-the places of Vraja; avāpnuvam-attained.

Again and again with plaintive words asking everyone I saw, I went to the different places in Vraja.

Text 30

paritaś calayaṁś cakṣuḥ
    purīm ekāṁ vidūrataḥ
adrakṣaṁ mādhurī-sāra-
    paripākena sevitam

paritaḥ-everywhere; calayan-moving; cakṣuḥ-eyes; purīm-city; ekām-one; vidūrataḥ-from far away; adrakṣam-I saw; mādhurī-sāra-paripākena-with great sweetness; sevitam-served.

Moving my eyes in all directions, far away I saw a palace filled with great sweetness.

Text 31

tat-pārśve cābhito 'śrauṣaṁ
    gopīnāṁ gītam adbhutam
dadhnāṁ mathana-ghoṣāḍhyaṁ
    kāntaṁ bhūṣaṇa-siñjitaiḥ

tat-of that; pārśve-on the side; ca-also; abhitaḥ-everywhere; aśrauṣam-I heard; gopīnām-of gopīs; gītam-singing; adbhutam-wonderful; dadhnām-of yogurt; mathana-of churning; ghoṣa-āḍhyam-with the sounds; kāntam-beautiful; bhūṣaṇa-of ornaments; siñjitaiḥ-with the tinkling sounds.

On that side, and also everywhere, I heard the beautiful singing of gopīs, the

sounds of them churning yogurt, and the tinkling of their ornaments.

Texts 32 and 33

prahar ṣākulam ātmānaṁ
  viṣṭabhya purato vrajan
prāpnuvaṁ kṛṣṇa kṛṣṇeti
  sa-vaiyagryaṁ nirantaram

kīrtayantaṁ rudantaṁ ca
  niviṣṭaḥ vṛddham ekalam
tasmāt prayatna-cāturyair
  aśrauṣaṁ gadgadākṣarāt

praharṣa-with happiness; ākulam-filled; ātmānam-heart; viṣṭabhya-checking; purataḥ-before; vrajan-going; prāpnuvam-I attained; kṛṣṇa kṛṣṇa-O Kṛṣṇa, O Kṛṣṇa; iti-thus; sa-vaiyagryam-agitated; nirantaram-again and again; kīrtayantam-chanting; rudantam-crying; ca-and; niviṣṭaḥ-entered; vṛddham-old; ekalam-one; tasmāt-from that; prayatna-cāturyaiḥ-with skill; aśrauṣam-I heard; gadgadā-akṣarāt-from broken syllables.

Suppressing the bliss I felt in my heart, I approached an elderly man who was emotionally singing "Kṛṣṇa! Kṛṣṇa!" and crying. I carefully listened to the broken words he spoke.

Text 34

gopa-rājasya nandasya
  tac chrī-kṛṣṇa-pituḥ puram
tac-chabda-śruti-mātreṇa
  vyamuhyaṁ harṣa-vegataḥ

gopa-rājasya-of the king of the gopas; nandasya-of Nanda; tat-that; śrī-kṛṣṇa-pituḥ-the father of Śrī Kṛṣṇa; puram-the palace; tat-śabda-those words; śruti-by hearing; mātreṇa-only; vyamuhyam-I fainted; harṣa-of happiness; vegataḥ-by the force.

Simply by hearing the words "This is the palace of Kṛṣṇa's father, the gopa-king Nanda" I fainted, overcome with happiness.

Text 35

kṣaṇāt tenaiva vṛddhena
cetito 'haṁ dayālunā
dhāvann agre 'bhisṛtyasya
nyāsīdaṁ go-pure puraḥ

kṣaṇāt-in a moment; tena-by him; eva-indeed; vṛddhena-the elderly man; cetitaḥ-brought to consciousness; aham-I; dayālunā-merciful; dhāvan-running; agre-ahead; abhisṛtya-approaching; asya-of that; nyāsīdam-I sat down; go-pure-the gate; puraḥ-before.

In a moment brought to consciousness by the kind elderly man, I ran ahead and came to the palace gate.

Text 36

ādṛṣṭam aśrutaṁ cānyair
asambhavyaṁ vyalokayam
bahu-prakāram āścaryaṁ
lakṣaśas tatra koṭiśaḥ

ādṛṣṭam-unseen; aśrutam-unheard; ca-and; anyaiḥ-by others; asambhavyam-unthought of; vyalokayam-I saw; bahu-prakaram-many kinds; āścaryam-wonderful; lakṣaśaḥ-millions; tatra-there; koṭiśaḥ-millions.

There I saw millions and millions of wonders never seen, heard of, or imagined by anyone.

Text 37

niścetuṁ nāśakaṁ kiṁ te
paramānanda-nirvṛtāḥ
kiṁ vā duḥkha-bhara-grastā
janāḥ sarve dvijottama

niścetum-to understand; na-not; aśakam-I was able; kim-how?; te-they; paramānanda-nirvṛtaḥ-filled with bliss; kim-whether?; vā-or; duḥkha-bhara-grastā-overcome with suffering; janāḥ-people; sarve-all; dvija-of brahmanas; uttama-O best.

O best of the brāhmaṇas, I could not understand whether all the people were filled with bliss or overcome with sorrow.

Text 38

gopikānāṁ ca yad-gītaṁ
    śrūyate rodanānvitam
tat toṣasya śuco vāntya-
    kaṣṭhayeti na buddhyate

gopikānām-of the gopīs; ca-and; yad-gītam-the song; śrūyate-heard; rodana-anvitam-with crying; tat-that; toṣasya-of happiness; śucaḥ-lamentation; vā-or; antya-kaṣṭhayā-with the ultimate; iti-thus; na-not; buddhyate-known.

When I heard the gopīs songs I did not know whether they cried in the greatest happiness or the greatest sorrow.

Text 39

padaṁ tat paśyata martya-
    loke 'smīty eva manyate
yadā tu pūrva-pūrvānu-
    sandhānaṁ kriyate bahu

padam-place; tat-that; paśyata-see; martyaloke-in the material world; asmi-I am; iti-thus; eva-indeed; manyate-is thought; yadā-when; tu-indeed; pūrva-pūrva-the previous; anusandhānam-following; kriyate-is done; bahu-greatly.

As I looked at this place, which I had ascended higher and higher to reach, I thought "I am in the material world".

Text 40

tad akhilānāṁ lokānām
    alokānām upary api
tathā lokāti-lokānāṁ
    vārteyety avagamyate

tat-that; akhilānām-of all; lokānām-worlds; alokānām-beyond the worlds; upari-above; api-also; tathā-so; loka-worlds; ati-lokānām-and beyond the worlds; vārteya-i am; iti-thus; avagamyate-is understood.

Then I understood: "I am above all material and spiritual worlds. I am above the material and spiritual worlds".

Śrīla Sanātana Gosvāmī explains that the word "loka" here means "the fourteen material worlds" and the words "aloka" and "ati-loka" mean "what is beyond the fourteen material worlds".

Text 41

atha tatrāgatam ekāṁ
vṛddhāṁ natvāti-kākubhiḥ
apṛcchaṁ virahaty adya
kvāsau śrī-nanda-nandanaḥ

atha-then; tatra-there; āgatam-arrived; ekam-one; vṛddhām-elderly lady; natvā-bowing down; ati-kākubhiḥ-with plaintive words; apṛccham-I asked; virahati-enjoys pastimes; adya-today; kva-where?; asau-He; śrī-nanda-nandanaḥ-the son of Nanda.

An elderly lady came. I bowed down before her and with sweet words asked: "Where does the son of Nanda enjoy pastimes today?"

Śrīla Sanātana Gosvāmī reminds us that this conversation was at the entrance to Nanda's palace.

Text 42

śrī-vṛddhovāca

prātar vihartuṁ gahanaṁ praviṣṭo
gobhir vayasyaiś ca mahāgrajena
prāṇa-pradātā vraja-vāsināṁ naḥ
sāyaṁ samāyāsyati so 'dhunaiva

śrī-vṛddhā-the elderly lady; uvāca-said; prātaḥ-in the morning; vihartum-to enjoy pastimes; gahanam-deep in the forest; praviṣṭaḥ-entered; gobhiḥ-with the cows; vayasyaiḥ-with His friends; ca-and; mahā-agrajena-with His elder brother; prāṇa-of life; pradātā-te giver; vraja-vāsinām-of the residents of Vraja; naḥ-of us; sāyam-in evening; samāyāsyati-will return; saḥ-He; adhunā-now; eva-indeed.

The elderly lady said: He who gives life to us people of Vraja, in the morning went to the forest with His cows, friends, and elder brother to enjoy pastimes. Now, in the evening, He will return.

Text 43

tiṣṭhanti yasmin vraja-vāsino janā
nyastekṣaṇā vartmani yāmune 'khilāḥ
ete nagā yasya tad-īkṣaṇonmukhāḥ
santy acchadair eṣyati nanv anena saḥ

tiṣṭhanti-stay; yasmin-where; vraja-vāsinaḥ-the residents of Vraja; janāḥ-people; nyasta-placed; īkṣaṇāḥ-eyes; vartmani-on the pathway; yāmune-by the Yamunā; akhilāḥ-all; ete-they; nagāḥ-trees; yasya-of whom; tad-īkṣaṇa-to see Him; unmukhāḥ-eager; santi-are; acchadaiḥ-with raised leaves; eṣyati-will come; nanu-indeed; anena-by this; saḥ-He.

Their eyes fixed on the path, all the people of Vraja now stand by the Yamunā's shore. Even the trees, eager to see Him, stretch their leaves and branches high. He will come by this path.

Text 44

śrī-gopa-kumāra uvāca

paramāmṛta-dhārābhir
abhiṣikta ivābhavam
tayā taṁ darśitaṁ mārgam
eka-dṛṣṭyā vyalokayam

śrī-gopa-kumāraḥ uvāca-Śrī Gopa-kumāra said; paramāmṛta-dhārābhiḥ-with streams of transcendental nectar; abhiṣiktaḥ-bathed; iva-as if; abhavam-I became; tayā-by her; tam-it; darśitam-shown; mārgam-the path; eka-dṛṣṭyā-with a single glance; vyalokayam-I saw.

Śrī Gopa-kumāra said: It was as if I was suddenly bathed with great streams of nectar. With a single glance I saw the path she showed.

Text 45

paramānanda-bhāreṇa

stambhitoruḥ kathañcana
yatnenāgre bhavan dūre
'śṛṇavaṁ kam api dhvanim

paramānanda-bhāreṇa-with great bliss; stambhita-stunned; ūruḥ-thighs; kathañcana-somehow; yatnena-with effor; agre-ahead; bhavan-being; dūre-far away; aśṛṇavam-I heard; kam api dhvanim-a sound.

I was stunned with bliss. My legs could no longer move. With a great effort from far away I could hear the sound . . .

Text 46

gavāṁ hāmvā-rāvaiḥ su-lalitataraṁ moha-muralī-
kalaṁ līlā-gīta-svara-madhura-rāgeṇa kalitam
jagad-vailakṣaṇyācita-vividha-bhaṅgi-vilasitaṁ
vraja-sthānāṁ teṣāṁ sapadi paramākarṣa-valitam

gavām-of the cows; hamvaravaiḥ-with the mooing; su-lalitataram-very charming; moha-muralī-of the charming flute; kalam-the sweet music; līlā-playful; gīta-svara-melody; madhura-sweet; rāgeṇa-melody; kalitam-sounded; jagad-vailakṣaṇya-sublime; ācita-vividha-bhaṅgi-vilasitam-filled with many waves; vraja-sthānām-of the people of Vraja; teṣām-of them; sapadi-at once; parama-ākarṣa-valitam-attracting.

. . . of cows mooing, and playful, sweet flute melodies filled with many charming waves of sound, that enchanted the people of Vraja, . . .

Text 47

yasmāt sāśrus taru-vitatito dīrgha-dhārā rasānāṁ
ghoṣa-sthānam api tanu-bhṛtāṁ netrato 'śru-pravāhaḥ
tan-mātṛṇām api vivayasāṁ kṣīra-pūraḥ stanebhyaḥ
kālindyāś ca pracala-payasāṁ te nyavartanta vegāḥ

yasmāt-from which; sāśruḥ-with tears; taru-vitatitaḥ-trees; dīrgha-dhārā-a great flood; rasānām-of nectar; ghoṣa-sthānām-of the people of Vraja; api-also; tanu-bhṛtām-of the living entities; netrataḥ-from the eyes; aśru-of tears; pravāhaḥ-streams; tan-mātṛṇām-of the mothers; api-even; vivayasām-elderly; kṣīra-of milk; pūraḥ-a flood; stanebhyaḥ-from the breasts; kālindyāḥ-of the Yamuna shed tears in ā; ca-also; pracala-payasām-of water; te-they; nyavartanta-were; vegāḥ-powerful.

. . . made the trees shed tears that were a great flood of nectar, made the people of Vraja shed a great stream of tears from their eyes, made milk flow from the breasts of the elderly mothers, and made the swiftly moving Yamunā become motionless.

Text 48

na jāne sā vaṁśy udgirati garalaṁ vāmṛta-rasaṁ
na jāne tan-nādo 'py aśaṇi-paruṣo vāmbu-mṛdulaḥ
na jāne cāty-uṣṇo jvalita-dahanād vendu-śiśiro
yato jātonmādā mumuhur akhilās te vraja-janāḥ

na-not; jāne-I know; sā-that; vaṁśi-flute; udgirati-emits; garalam-poison; vā-or; amṛta-rasam-sweet nectar; na-not; jāne-I know; tan-nādaḥ-that sound; api-also; aśaṇi-paruṣaḥ-hard as a thunderbolt; vā-or; ambu-as water; mṛdulaḥ-soft; na-not; jāne-I know; ca-and; ati-uṣṇaḥ-very hot; jvalita-dahanāt-than a blazing fire; va-or; indu-as the moon; śiśiraḥ-cooling; yataḥ-from which; jāta-born; unmādā-madness; mumuhuḥ-faint; akhilāḥ-everyone; te-they; vraja-of Vraja; janāḥ-the people.

Whether this flute flows with poison or nectar I do not know. Whether this sound is harder than a thunderbolt or softer than nectar I do not know. Whether it is hotter than fire or cooler than the moon I do not know. Because of it everyone in Vraja has become mad. Now they have fainted unconscious.

Text 49

athānupaśyāmi gṛhād viniḥsṛtas
tādīya-nīrājana-vastu-pāṇayaḥ
prayānti kāścid vraja-yoṣito 'parāḥ
śiro-'rpitālaṅkaraṇopabhogyakāḥ

atha-then; anupaśyāmi-I see; gṛhāt-from the home; viniḥsṛtaḥ-come; tādīya-nīrājana-vastu-articles for offering arati; pāṇayaḥ-in their hands; prayānti-come; kāścit-some; vraja-of Vraja; yoṣitaḥ-women; aparāḥ-others; śiraḥ-on the head; arpita-offered; alaṅkaraṇa-ornaments; upabhogyakāḥ-to be enjoyed.

Then I saw some of the women of Vraja coming from the palace carrying in their hands articles for offering arati. Others carried on their heads ornaments and delicious foods.

Śrīla Sanātana Gosvāmī explains that in their hands they carried lamps, flowers, and other things, and on their heads they carried garlands, ointments, fresh butter, sweet-rice, and other things.

Text 50

kiñcic ca kāścit tv anapekṣamānāḥ
    sambhrānti-vighnākalitāḥ skhalantyaḥ
dhāvanti tasyāṁ diśi yatra dhenu-
    hambā-rava veṇu-nināda-miśrāḥ

kiñcit-something; ca-also; kaścit-someone; tu-certainly; anapekṣamānāḥ-without attention; sambhrānti-by mistake; vighnākalitāḥ-wrongly; skhalantyaḥ-tripping; dhāvanti-run; tasyām-in that; diśi-direction; yatra-where; dhenu-of the cows; hambā-rava-mooing; veṇu-of the flute; nināda-with the sounds; miśrāḥ-mixed.

As they hastily and confusedly ran in the direction of the cows' mooing and the flute's music, some of the women stumbled and fell.

Text 51

kāścid viparyag-dhṛta-bhūṣaṇā yayuḥ
    kāścic ca nīvi-kaca-bandhanākulāḥ
anyā gṛhāntas taru-bhāva-miśritāḥ
    kāścic ca bhūmau nyapatan vimohitāḥ

kāścit-some; viparyak-in the opposite way; dhṛta-placed; bhūṣaṇāḥ-ornaments; yayuḥ-went; kāścit-some; ca-and; nīvi-belts; kaca-hair; bandhana-tying; ākulāḥ-bewildered; anyāḥ-others; gṛha-houses; antaḥ-inside; taru-of a tree; bhāva-the nature; miśritāḥ-mixed; kāścit-some; ca-and; bhūmau-on the ground; nyapatan-fell; vimohitāḥ-fainted.

Some had put their ornaments in the wrong places, some had forgotten to tie their belts and hair, some, stunned as trees, stayed in their homes. and some fainted and fell to the ground.

Text 52

mohaṁ gatāḥ kaścana nīyamānā
    dhṛtvāśru-lālārdra-mukhāḥ sakhībhiḥ
yāntītarāḥ prema-bharākulās taṁ
    paśyaitam ity alībhir ucyamānāḥ

moham-fainting; gatah-attained; kascana-some; niyamanah-brought; dhṛtvā-

holding; aśru-tears; lālā-ardra-wet; mukhāḥ-faces; sakhībhiḥ-with friends; yānti-go; itarāḥ-others; prema-bhara-ākulāḥ-overwhelmed with love; tam-Him; paśya-see; etam-Him; iti-thus; alībhiḥ-with friends; ucyamānāḥ-being said.

Some, their faces wet with tears, had fainted and were being carried by their friends. Others, overcome with love, came there and said to their friends: "Look! It is He!"

Texts 53 and 54

tādīya-nāmehita-gāna-tat-parā
vicitra-veśāmbara-kānti-bhūṣitāḥ
ramāti-saubhagya-mada-prahārikā
jāvena kṛṣṇā-taṭam āśrayanta tāḥ

tato 'ham api kenāpy ā-
kṛṣyamānā ivāgratāḥ
dhāvantībhiḥ samāntābhir
dhāvann abhyāsaraṁ rayāt

tādīya-His; nāma-name; īhita-pastimes; gāna-singing; tat-parā-devoted; vicitra-colorful; veśa-ambara-garments; kānti-splendor; bhūṣitāḥ-decorated; ramā-the goddess of fortune; ati-saubhagya-great good fortune; mada-pride; prahārikā-removing; jāvena-quickly; kṛṣṇā-of the Yamunā; taṭam-the shore; āśrayanta-took shelter; tāḥ-they; tataḥ-then; aham-I; api-also; kenāpi-somehow; ākṛṣyamānā-attracted; iva-as if; agrataḥ-ahead; dhāvantībhiḥ-running; samāntābhiḥ-all; dhāvan-running; abhyasaram-I followed; rayāt-

Continually singing His names and pastimes, decorated with wonderful beauty amd colorful garments, and their good fortune robbing Goddess Lakṣmī of her pride in being fortunate, they ran to the Yamunā's shore. As if pulled by someone, I ran behind.

Text 55

athāpaśyaṁ dūrān madhura-muralī-rājita-karo
javān niḥsṛtyāsau sakhi-paśu-gaṇād dhāvana-parāḥ
aye śrīdāmaṁs tvat-kula-kamala-bhāsvān ayam itaḥ
sarūpaḥ prāpto me suhṛd iti vadann eti lalitam

atha-then; apaśyam-I saw; dūrāt-from afar; madhura-sweet; muralī-flute; rājita-

decorated; karaḥ-hand; javān-quickly; niḥsṛtya-coming; asau-He; sakhi-of friends; paśu-and cows; gaṇāt-from the host; dhāvana-parāḥ-running; aye-O; śrīdāman-Śrīdāmā; tvat-your; kula-of the family; kamala-the lotus; bhāsvān-the sun; ayam-he; itaḥ-here; sarūpaḥ-Sarūpa; prāptaḥ-attained; me-my; suhṛt-friend; iti-thus; vadan-saying; eti-attains; lalitam-charmingly.

Then from far away I saw Him. His hand was glorious with the sweet flute. He quickly ran from His friends and cows, said "O Śrīdāmā, now I have found My friend Sarūpa, who is a brilliant sun shining on the lotus flower of your family", and gracefully continued walking.

Text 56

āraṇya-veśo vicalat-kadamba-
  mālāvataṁ sāmbara-barha-mauliḥ
saurabhya-samvāsita-dik-tatānto
  līlā-smita-śrī-vikasan-mukhābjaḥ

āraṇya-veśaḥ-decorated with ornaments from the forest; vicalat-moving; kadamba-of kadamba flowers; mālāvatām-with a garland; sa-with; ambara-garments; barha-of peacock feathers; mauliḥ-a crown; saurabhya-with a sweet fragrance; samvāsita-fragrant; dik-tata-antaḥ-the directions; līlā-playful; smita-smile; śrī-beautiful; vikasat-blossoming; mukha-face; abjaḥ-lotus flower.

He was decorated with forest ornaments, a moving kadama garland, and a peacock-feather turban. His fragrance filled the directions. His blossoming lotus face was handsome with a playful smile.

Text 57

kṛpāvalokollasad-īkṣaṇāmbujo
  vicitra-saundarya-bharaika-bhūṣaṇaḥ
go-dhūlikālaṅkṛta-cañcalālaka-
  śreṇy-āvṛti-vyagra-karāmbujāṅguliḥ

kṛpā-of mercy; avaloka-glance; ullasat-glistening; īkṣaṇa-eyes; ambujaḥ-lotus; vicitra-wonderful; saundarya-beauty; bhara-great; eka-sole; bhūṣaṇaḥ-ornament; gaḥ-of the cows; dhūlika-with the dust; alaṅkṛta-ornamented; cañcala-moving; alaka-śreṇi-hair; āvṛti-covering; vyagrakaraambujāṅguliḥ-lotus fingers.

His lotus eyes glistened with mewrciful glances. His only real ornament was His own wonderful handsomeness. The fingers of His lotus hand pushed back the

moving locks of His hair decorated with dust raised by the cows.

Text 58

dharā-tala-śrī-bhara-dāna-hetunā
bhūmi-spṛśor nṛtya-vilāsa-gāminoḥ
sujātayoḥ śrī-pada-padmayor javad-
uccālanollāsa-bharair manoharaḥ

dharā-tala-the surface of the earth; śrī-bhara-of great beauty; dāna-gift; hetunā-by the origin; bhūmi-of the earth; spṛśoḥ-of the touch; nṛtya-dancing; vilāsa-pastimes; gāminoḥ-going; sujātayoḥ-soft; śrī-pada-padmayoḥ-of the lotus feet; javad-uccālana-ullāsa-bharaiḥ-with quick movements; manoharaḥ-charming.

To beautify the surface of the earth, He touched it with His soft lotus feet as He danced gracefully.

Text 59

kaiśora-mādhurya-bharollasac-chrī-
gātrābhra-kānty-ujjvalitākhilāśaḥ
tatratya-nitya-priya-loka-citta-
grahyādbhutāneka-mahattva-sindhuḥ

kaiśora-of youth; mādhurya-sweetness; bhara-great; ullasat-shining; śrī-handsomeness; gātra-limbs; ābhra-kānti-handsomeness; ujjvalita-glorious; akhila-all; āśaḥ-directions; tatratya-there; nitya-eternal; priya-dear; loka-people; citta-hearts; grahya-to be taken; adbhuta-wonderful; aneka-many; mahattva-glories; sindhuḥ-ocean.

Splendid with the sweetness of youth, His handsomeness made all the directions glorious. The ocean of His many glories charmed the hearts of His eternal dear friends there.

Text 60

sva-dīna-loka-priyatā-niyantrito
balād athotplutya samīpam āgataḥ
tad-īkṣaṇa-prema-vimohitaṁ hi māṁ
gale gṛhitvā sahasāpatad bhuvi

sva-own; dīna-poor; loka-people; priyatā-by the dearness; niyantritaḥ-

controlled; balāt-forcibly; atha-then; utplutya-jumping; samīpam-near; āgataḥ-come; tad-īkṣaṇa-His glance; prema-with love; vimohitam-overcome; hi-indeed; mām-me; gale-on the neck; gṛhitvā-grasping; sahasā-at once; apatat-fell; bhuvi-on the ground.

Controlled by the love of His helpless devotees, He ran to me. I fainted with love by seeing Him. He embraced my neck, and then suddenly fell to the ground.

Text 61

kṣaṇena samjñām aham etya tasmād
vimocya yatnād galam utthitaḥ san
paśyāmi bhūmau patito vimuhya
vartmārdrayann asti rajo-'mayaṁ saḥ

kṣaṇena-in a moment; samjñām-consciousness; aham-I; etya-attaining; tasmāt-from Him; vimocya-becoming freed; yatnāt-with endeavor; galam-on the neck; utthitaḥ-risen; san-being so; paśyāmi-I see; bhūmau-on the ground; patitaḥ-fallen; vimuhya-fainting; vartma-the path; ardrayan-moistening; asti-is; rajo-'mayam-fusty; saḥ-He.

In a moment I became conscious. I carefully freed my neck from His embrace. I saw Him fallen to the ground, unconscious, covered with dust, and muddying the path.

Śrīla Sanātana Gosvāmī explains that the Lord was muddying the ground with streams of tears.

Text 62

gopyaḥ sametyāhur aho batāyaṁ
ko 'trāgato vā kim idaṁ cakāra
etāṁ daśāṁ no 'su-gatiṁ ninSāya
hā hā hatāḥ smo vraja-vāsi-lokāḥ

gopyaḥ-the gopīs; sametya-assembling; āhuḥ-said; ahaḥ-alas; bata-indeed; ayam-he; kaḥ-who?; atra-here; āgataḥ-come; vā-or; kim-what?; idam-this; cakāra-he has done; etam-this; daśām-condition; naḥ-of us; asu-of our lives; gatim-the goal; ninSāya-taking away; hā-alas!; hā-alas!; hatāḥ-killed; smaḥ-we are; vraja-vāsi-lokaḥ-the people of Vraja.

The gopīs came there and said: "Who has come here? What has he done to the goal of our lives? Alas! Alas! Now we people of Vraja are all dead!"

Text 63

kaṁsasya māyā-vivarasya bhṛtyaḥ
    kaścid bhaviṣyaty ayam atra nūnam
evaṁ vilāpaṁ vividhaṁ carantyas
    tam udrudatyaḥ parivavrur ārtāḥ

kaṁsasya-of Kaṁsa; māyā-vivarasya-the magician; bhṛtyaḥ-servant; kaścit-a; bhaviṣyati-may be; ayam-he; atra-here; nūnam-indeed; evam-thus; vilāpam-lamentation; vividham-various; carantyaḥ-going; tam-this; udrudatyaḥ-crying; parivavruḥ-surrounded; ārtāḥ-distressed.

Crying and lamenting in many ways, and saying, “Perhaps he is a servant of the magician Kaṁsa", they gathered around Kṛṣṇa.

Text 64

athāsya pṛṣṭhato vegād
    gopa-saṅghaḥ samāgataḥ
dṛṣṭvā tādṛg avaṣṭhaṁ taṁ
    ruruduṁ karuṇā-svaraiḥ

athāsya pṛṣṭhato vegād gopa-saṅghaḥ samāgataḥ dṛṣṭvā tādṛg avaṣṭhaṁ taṁ ruruduṁ karuṇā-svaraiḥ

Texts 65 and 66

tam ākranda-dhvaniṁ ghoraṁ
    dūrāc chrutvā vraja-sthitāḥ
vṛddhā nandādayo gopā
    yaśodā putra-vatsalā

jaratyo 'nyās tathā dāsyaḥ
    sarve tatra samāgatāḥ
dhāvantaḥ praskhalat-pādā
    mugdhā hā-heti-rodinaḥ

tam-that; ākranda-of crying; dhvanim-sound; ghoram-terrible; dūrāt-from far away; srutvā-hearing; vraja-sthitāḥ-the people of Vraja; vṛddhāḥ-elderly; nanda-ādayaḥ-headed by Nanda; gopāḥ-gopas; yaśodā-Yaśodā; putra-to her son; vatsalā-affectionate; jaratyaḥ-elderly; anyāḥ-others; tathā-so; dāsyaḥ-maidservants; sarve-everyone; tatra-there; samāgatāḥ-assembled; dhāvantaḥ-running; praskhalat-pādāḥ-stumbling; mugdhāḥ-fainting; hā-alas!; hā-alas!; iti-thus; rodinaḥ-crying out.

Hearing the sound of crying, the people of Vraja: Nanda and the gopa men, Yaśodā, who dearly loved her son, the other women, and the maidservants, fainting and stumbling as they came, all ran there, crying out "Alas! Alas!"

Text 67

tato gavo vṛṣa vatsāḥ
kṛṣṇasārādayo mṛgāḥ
āgatās taṁ daśāṁ tasya
dṛṣṭvā rodana-kātarāḥ

tataḥ-then; gavaḥ-the cows; vṛṣāḥ-the bulls; vatsāḥ-the calves; kṛṣṇasāra-ādayaḥ-headed by the black deer; mṛgāḥ-the animals; āgatāḥ-come; tām-that; daśām-consition; tasya-of Him; dṛṣṭvā-seeing; rodana-crying; kātarāḥ-agony.

Then the cows, bulls, calves, black deer, and other animals all came there and, seeing what had happened to Kṛṣṇa, cried in agony.

Śrīla Sanātana Gosvāmī explains that the animals all considered Kṛṣṇa the Lord of their life.

Text 68

aśru-dhārābhir dhautāsyā
nadantaḥ snehato mṛdu
āgatyāgatya jighranto
lihanty etaṁ muhur muhuḥ

aśru-of tears; dhārābhiḥ-with streams; dhauta-washed; āsyāḥ-faces; nadantaḥ-making sounds; snehataḥ-of love; mṛdu-gently; āgatya-coming; āgatya-and coming; jighrantaḥ-smelling; lihanti-they licked; etam-Him; muhur muhuḥ-again and again.

Gently making sounds of love, their faces bathed with tears, approaching Him again and again, and smelling Him, they licked Him again and again.

Text 69

khagās tasyopariṣṭāc ca
bhramanto vyomni duḥkhitāḥ
rudanta iva kurvanti
kolāhalam anekaśaḥ

khagāḥ-the birds; tasya uariṣṭāt-above; ca-also; bhramantaḥ-wandering; vyomni-in the sky; duḥkhitāḥ-distressed; rudantaḥ-crying; iva-as if; kurvanti-make; kolāhalam-a tumult; anekaśaḥ-many.

Crying as they flew in the sky above, many grieving birds made a great sound.

Text 70

sthavarāś cāntar-uttāptāḥ
sadyaḥ śuṣkā ivābhavan
bahunoktena kiṁ sarve
mṛtā iva carācarāḥ

sthavarāḥ-the unmoving trees and plants; ca-also; antaḥ-at heart; uttāptāḥ-tormented; sadyaḥ-at once; śuṣkāḥ-dried up; iva-as if; abhavan-became; bahunā-many; uktena-with words; kim-what is the need?; sarve-everyone; mṛtāḥ-dead; iva-as if; cara-the moving creatures; acarāḥ-and the unmoving creatures.

Their hearts filled with pain, the unmoving trees and plants suddenly became withered and dry. How can I say it in words? All moving and unmoving beings became as if they were dead.

Text 71

ahaṁ mahā-śoka-samudra-magnaḥ
sva-kṛtya-mūḍhaḥ paramārtim āptaḥ
nidhāya tat-pāda-yugaṁ sva-maste
rudan pravṛtto bahudhā vilāpe

aham-I; mahā-great; śoka-of grief; samudra-in the ocean; magnaḥ-plunged; sva-kṛtya-what I had done; mūḍhaḥ-confused; parama-ārtim-agony; āptaḥ-attained;

nidhāya-placing; tat-pāda-yugam-His two feet; sva-maste-my head; rudan-crying; pravṛttaḥ-done; bahudhā-in many ways; vilāpe-I lament.

Tormented, drowning in an ocean of sorrow, confused about what I had done, placing my head at His feet, and crying, I lamented again and again.

Text 72

vidūra-vārtī balabhadradevo
'nujopamākalpa-vayo 'bhirāmaḥ
nīlāmbarālaṅkṛta-gaura-kāntis
tataḥ samāyāt sa-bhayaṁ sa-vegam

vidūra-vārtī-being far away; balabhadradevaḥ-Balarāma; anuja-His younger brother; upama-like; ākalpa-decorations; vayaḥ-and age; abhirāmaḥ-handsome; nīla-blue; ambara-garments; alaṅkṛta-ornamented; gaura-fair; kāntiḥ-complexion; tataḥ-then; samāyāt-came; sa-bhayam-with fear; sa-vegam-quickly.

Handsome Balarāma, whose fair complexion was decorated with blue garments, who was dressed and decorated as His younger brother was, and who was only slightly older than He, with great fear quickly came from far away.

Śrīla Sanātana Gosvāmī explains that Lord Balarāma's complexion is the color of a white lotus flower.

Text 73

viśāradendraḥ parito vilokya
rudan kṣaṇād dhairyam ivāvalambya
mādīya-dorbhyām anujasya kaṇṭhaṁ
saṅgrāhayām āsa nija-prayatnāt

viśārada-of the wise; indraḥ-the king; paritaḥ-everywhere; vilokya-looking; rudan-crying; kṣaṇāt-in a moment; dhairyam-peaceful composure; iva-as if; avalambya-attaining; mādīya-my; dorbhyām-with arms; anujasya-of His younger brother; kaṇṭham-the neck; saṅgrāhayām āsa-placed; nija-prayatnāt-with care.

Balarāma, the leader of the wise, cried at first, but then He became peaceful at heart. He looked about. He took my arms and carefully placed them around the neck of His younger brother.

Śrīla Sanātana Gosvāmī explains that Lord Balarāma looked about to find the cause of His brother's fainting.

Text 74

sammarjayām āsa mādīya-pāṇinā
śrīmat-tad-aṅgāni tathā tam uccakaiḥ
āhvāyayām āsa vicitra-kākubhiḥ
protthāpayām āsa mayaiva bhū-talāt

sammarjayām āsa-stroked; mādīya-pāṇinā-with my hand; śrīmat-tad-aṅgāni-His handsome limbs; tathā-then; tam-Him; uccakaiḥ-loudly; āhvāyayām āsa-called; vicitra-kākubhiḥ-with wonderfully sweet words; protthāpayām āsa-lifted; mayā-by me; eva-indeed; bhū-of the earth; talāt-from the ground.

He made my hand stroke Kṛṣṇa's handsome limbs. He made me call out to Him with wonderfully sweet words. He made me lift Him from the ground.

Text 75

sadyo 'śru-dhārā-parimudrite te
śrī-netra-padme udamīlayat saḥ
māṁ vīkṣya harṣāt parirabhya cumban
lajjām agacchat parito 'valokya

sadyaḥ-at once; aśru-dhārā-with a flood of tears; parimudrite-sealed; te-they; śrī-netra-padme-handsome lotus eyes; udamīlayat-opened; saḥ-He; mām-me; vīkṣya-seeing; harṣāt-joyfully; parirabhya-embracing; cumban-kissing; lajjām-embarrassment; agacchat-attained; paritaḥ-everywhere; avalokya-looking.

At once He opened the charming lotus eyes that had been sealed by streams of tears. Seeing me, He happily embraced and kissed me, but then, looking around, He became embarrassed.

Text 76

cirādṛṣṭa-prāṇa-priya-sakham ivāvāpya sa tu māṁ
kare dhṛtvā vāma-sva-kara-kamalena prabhu-varaḥ
vicitraṁ sampraśnaṁ vidadhad akhilāṁs tān vraja-janān
samānandya śrīmān aviśad ibha-gāmi vraja-varam

cira-for a long time; adṛṣṭa-not seen; prāṇa-life; priya-dear; sakham-friend; iva-as if; avāpya-attaining; saḥ-He; tu-indeed; mām-me; kare-by the hand; dhṛtvā-taking; vāma-sva-kara-kamalena-in His own left lotus hand; prabhu-varaḥ-the Lord; vicitram-wonderful; sampraśnam-question; vidadhat-placing; akhilān-all; tān-them; vraja-of Vraja; janān-the people; samānandya-delighting; śrīmān-handsome; aviśat-entered; ibha-as an elephant; gāmi-walking; vraja-varam-to Vraja.

Having attained me, a friend more dear than life He had not seen for a long time, taking my hand in His left lotus hand, asking me wonderful questions, bringing happiness to all the people of Vraja, and walking as gracefully as an elephant, the handsome Lord entered the village of Vraja.

Śrīla Sanātana Gosvāmī gives "O dear friend, are you well? Are you happy?" as an example of Kṛṣṇa's questions.

Text 77

vanyā mṛgās tasya viyoga-dīnā
gantuṁ vinā taṁ hi kuto 'py aśaktāḥ
prātar bhaviṣyat prabhu-darśanāśās
taṣṭhur vraja-dvāri niśāṁ niyāntaḥ

vanyāḥ-in the forest; mṛgāḥ-the deer; tasya-of Him; viyoga-by the separation; dīnāḥ-unhappy; gantum-to go; vinā-without; tam-Him; hi-certainly; kuto api-somewhere; aśaktāḥ-unable; prātaḥ-in the morning; bhaviṣyat-will be; prabhu-of the Lord; darśana-the sight; āśāḥ-yearning; taṣṭhuḥ-stood; vraja-dvāri-at the entrance to Vraja; niśām-the night; niyāntaḥ-passing.

Unhappy in His absence, unable to go anywhere without Him, and hoping to see the Lord in the morning, the forest deer passed the night at the entrance to Vraja Village.

Text 78

uḍḍīyoḍḍīya paśyanto
vihagās taṁ vrajāntare
rātrāv ādṛṣṭvā krośanto
rudanta iva niryayuḥ

uḍḍīya uḍḍīya-flying and flying; paśyantaḥ-looking; vihagāḥ-the birds; tam-at Him; vrajāntare-in Vraja; rātrau-at night; ādṛṣṭvā-not seeing; krośantaḥ-weeping;

rudantaḥ-crying; iva-as if; niryayuḥ-went.

Again and again flying over Vraja, the birds gazed at Kṛṣṇa. Unable to see Him at night, weeping and crying out, they left.

Text 79

go-dohananāntaram āgraheṇa
nandasya putra-praṇayākulasya
sambhālanaṁ sādhu gavām akṛtvā
tau bhrātarau jagmatur ātma-geham

gaḥ-the cows; dohanana-milking; antaram-after; agrahena-by taking; nandasya-of Nanda; putra-for the son; praṇaya-with love; ākulasya-filled; sambhālanam-talking; sādhu-nicely; gavam-the cows; akṛtvā-not doing; tau-the two; bhrātarau-brothers; jagmatuḥ-went; ātma-geham-to Their own home.

At the insistence of Nanda, who was full of love for His sons, the two brothers did not stay to talk to the cows after they were milked, but went directly home.

Śrīla Sanātana Gosvāmī explains that Nanda said, "Son, you must be tired from wandering in the forest. Go home with Your older brother. Bathe and perform Your other duties. I will stay and talk to the cows. Don't delay. Your mother is lamenting. She will rebuke me. Please honor the promise I made her. Go home at once."

Text 80

snehasnuvat-stanya-dṛg-aśru-dhārayā
dhautāmbarāṅgyā tvarayā yaśodayā
bhūtvā puro 'kāri sa-rohiṇīkayā
pratyaṅga-nīrājanam etayor muhuḥ

sneha-out of love; snuvat-flowing; stanya-from her breasts; dṛk-and eyes; aśru-of tears; dhārayā-with a stream; dhauta-washed; ambara-garments; aṅgyā-and limbs; tvarayā-quickly; yaśodayā-by Yaśodā; bhūtvā-become; puraḥ-before; akāri-was; sa-rohiṇīkayā-with Rohiṇī; pratyaṅga-each limbs; nīrājanam-arati; etayoḥ-of Them; muhuḥ-again and again.

Their limbs and garments bathed in the streams flowing out of love from their eyes and breasts, again and again Yaśodā and Rohiṇī offered ārati to each limb of

the two boys.

Text 81

nīrājayanty ātma-śiroruhaiḥ sutaṁ
sāliṅgati sneha-bhareṇa cumbati
no vetti rakṣiṣyati śiṛṣṇaṁ kiṁ nije
vakṣo-'ntare vā jaṭharāntare vā

nīrājayantĪ-offer arati; atma-own; siroruhaiḥ-with hair; sutam-son; sā-she; āliṅgati-embraces; sneha-love; bhareṇa-with abundant; cumbati-kisses; na-not; u-certainly; vetti-knows; rakṣiṣyati-will protect; śiṛṣṇam-head; kim-whether?; nije-own; vakṣo-antare-on the chest; vā-or; jaṭhara-antare-on the stomach; vā-or.

With her hair she offers ārati to her son. She embraces Him and lovingly kisses Him. Will she hold His head to her breast or her waist?

Text 82

tatraiva nītaṁ praṇayākulena māṁ
tena svayaṁ kārita-mātṛ-vandanam
sā lālayām āsa mudrā sva-putravad
dṛṣṭvā mayi prema-bharaṁ sutasya tat

tatra-there; eva-indeed; nītam-brought; praṇaya-with love; ākulena-filled; mām-to me; tena-by Him; svayam-personally; kārita-done; mātṛ-to His mother; vandanam-obeisances; sā-she; lālayām āsa-fondled; mudrā-mark; sva-putravat-like her own son; dṛṣṭvā-seeing; mayi-in me; prema-bharam-great love; sutasya-of her son; tat-that.

Filled with love, He brought me to His mother and made me bow down before her. Seeing that her son loved me, she was as affectionate to me as she was to Him.

Text 83

tāvad āgatya militā
yugapat tatra gopikāḥ
kāścid vyājena kenāpi
kāścit sarvānapekṣayā

tāvat-then; āgatya-having arrived; militāḥ-met; yugapat-at the same time; tatra-

there; gopikāḥ-gopīs; kāścit-some; vyājena-pretext; kenāpi-on a certain; kāścit-some; sarva-all; anapekṣayā-ignoring.

Then, ignorning all other duties, some gopīs came there on a certain pretext.

Text 84

mātṛbhyāṁ snapanārambhaṁ
svābhyāṁ bhratror dvayoḥ kṛtam
ālakṣya bhagavān āha
ballavīr ati-lampaṭāḥ

mātṛbhyām-by the two mothers; snapana-bathing; ārambham-activity; svābhyām-own; bhratroḥ-of brothers; dvayoḥ-of the pair; kṛtam-done; ālakṣya-seeing; bhagavān-the Lord; āha-said; ballavīḥ-to the gopīs; ati-lampaṭāḥ-a rake.

Seeing that the two mothers were making arrangements to bathe the two brothers, the mischievous Lord said to the gopīs:

Text 85

mātarau bhrātarāv āvāṁ
kṣudhārtau svas tad-odanam
niṣpadya bhojayethāṁ nau
tātam ānayya sa-tvaram

mātarau-two mothers; bhrātarau-two brothers; āvām-Us; kṣudhā-with hunger; artau-tortured; svaḥ-own; tat-odanam-meal; niṣpadya-bringing; bhojayetham-will eat; nau-we; tātam-father; ānayya-bringing; sa-tvaram-quickly.

"O mothers, We two brothers are tortured with hunger. Please quickly prepeare our meal, bring father, and We will eat."

Text 86

tac chrutvāha priyaṁ gopyaḥ
śrī-yaśode vrajeśvarī
devī rohiṇī kartavyād
asmād viramatāṁ yuvām

tat-that; śrutvā-hearing; āha-said; priyam-dear; gopyaḥ-the gopīs; śrī-yaśode-O

Śrī Yaśodā; vrajeśvarī-O queen of Vraja; devī-O queen; rohiṇī-O Rohiṇī; kartavyāt-from duties; asmāt-from us; viramatām-may stop; yuvām-of you.

Hearing these pleant words, the gopīs said: "O Śrī Yaśodā queen of Vraja, O Queen Rohiṇī, you need not do this. We will do this duty.

Śrīla Sanātana Gosvāmī explains that the duty here is the bathing of Kṛṣṇa and Balarāma.

Text 87

śīghraṁ bhojana-sāmāgrīṁ
    sampādayatām etayoḥ
vayam eva sukhaṁ samyāk
    snapayemācirād ime

śīghram-quickly; bhojana-sāmāgrīm-the ingredients for cooking; sampādayatām-shouldbe done; etayoḥ-of Them; vayam-we; eva-indeed; sukham-happily; samyāk-completely; snapayema-will bathe; acirāt-quickly; ime-they.

"You two quickly prepare Their meal. We will nicely bathe Them at once."

Text 88

śrī-yaśodovāca

prathamaṁ tvarayā jyeṣṭhaḥ
    snapayitvā prahīyatām
nandasyānayanāyātra
    bhojanārthāya bālikāḥ

śrī-yaśod.ā-Śrī Yaśodā; uvāca-said; prathamam-first; tvarayā-quickly; jyeṣṭhaḥ-the elder; snapayitvā-having been bathed; prahīyatām-may be sent; nandasya-of Nanda; ānayanāya-to bring; atra-here; bhojanārthāya-to eat; bālikāḥ-O girls.

Śrī Yaśodā said: "Girls, quickly bathe the older boy first and send Him to fetch Nanda so he may also eat."

Text 89

śrī-sarūpa uvāca

prāsasya tad-vaco hṛdyaṁ
rāmaṁ tāḥ katicid drutam
āplavya preyayām āsus
tayor gehaṁ praviṣṭayoḥ

śrī-sarūpaḥ-Śrī Sarūpa; uvāca-said; praśasya-praising; tad-vacaḥ-these words; hṛdyam-pleasing; rāmam-to Balarāma; tāḥ-they; katicit-some; drutam-quickly; āplavya-bathing; preyayām āsuḥ-sent; tayoḥ-of Them; geham-the home; praviṣṭayoḥ-entered.

Śrī Sarūpa said: Praising Mother Yaśodā's pleasing words, some gopīs quickly bathed Balarāma and sent Him (to get Nanda) as Yaśodā and Rohiṇī went into the kitchen.

Śrīla Sanātana Gosvāmī explains that Sarūpa is Gopa-kumāra's original name in the spiritual world. From now on he will be identified as Sarūpa.

Text 90

śrī-kṛṣṇasya vicitrāṇi
bhūṣaṇāni vibhāgaśaḥ
krameṇottārya tāḥ svīyair
vastrair gātrāṇy amārjayan

śrī-kṛṣṇasya-of Lord Kṛṣṇa; vicitrāṇi-wonderful; bhūṣaṇāni-ornaments; vibhāgaśaḥ-many kinds; krameṇa-one after another; uttārya-taking up; tāḥ-they; svīyaiḥ-with their own; vastraiḥ-garments; gātrāṇi-the limbs; amārjayan-wiped.

One by one removing Śrī Kṛṣṇa's wonderful ornaments, they scrubbed His limbs with their own washcloths.

Text 91

vaṁśīṁ sapatnīm iva yācyamānāṁ
tābhiḥ karābjāc ca jighṛkṣyamānām
saṅketa-bhaṅgyā sa tu māṁ prabodhya
cikṣepa dūrān mama mukta-haste

vaṁśīm-the flute; sapatnīm-a rival; iva-as if; yācyamānam-begging; tābhiḥ-by

them; karābjāt-from the lotus hand; ca-and; jighṛkṣyamānam-wishing to grab; saṅketa-bhaṅgyā-with a sign; saḥ-He; tu-indeed; mām-to me; prabodhya-alerting; cikṣepa-tossed; dūrāt-from afar; mama-my; mukta-open; haste-in the hand.

Alerting me with a signal, from far away He tossed into my open hand the flute, which was like the gopīs' rival, for which they begged, and which they tried to grab from His lotus hand.

Śrīla Sanātana Gosvāmī explains that the signal was the Lord's dancing eyebrow. The gopīs begged, "Give it to me! Give it to me!"

Text 92

abhyajyottama-tailais tāḥ
kartum udvartanaṁ śanaiḥ
ārebhire sva-hastābja-
komala-sparśa-pāṭavaiḥ

abhyajya-anointing; uttama-tailaiḥ-with excellent oil; tāḥ-they; kartum-to do; udvartanam-massage; śanaiḥ-gradually; ārebhire-did; sva-own; hasta-hands; abja-lotus; komala-soft; sparśa-touch; pāṭavaiḥ-with expertise.

Then they anointed Him with excellent oil and carefully and expertly massaged Him with the soft touch of their lotus hands.

Text 93

tathāpi saukumāryād vā
līlā-kautukato 'pi vā
sā karoty ārti-sītkāraṁ
samaṁ śrī-mukha-bhaṅgibhiḥ

tathāpi-still; saukumāryāt-because of being very sensitive and delicate; vā-or; līlā-kautukataḥ-out of playfulness; api-also; vā-or; saḥ-He; karoti-does; ārti-of pain; sītkāram-a cry; samam-with; śrī-mukha-of His glorious mouth; bhaṅgibhiḥ-of motions.

Still, either because He was so very delicate and sensitive, or perhaps out of playfulness, He cried out with a pained expression on His face.

Text 94

putraika-praṇayākarṇya
    taṁ tadāti-svaraṁ tayā
bahir bhūyāśu kiṁ vṛttaṁ
    kiṁ vṛttam iti pṛcchyate

putra-son; eka-sole; praṇayā-love; ākarṇya-hearing; tam-Him; tadā-then; ārti-svaram-cry of pain; tayā-by her; bahiḥ-outside; bhūya-being; āśu-at once; kim-what?; vṛttam-happened; kim-what?; vṛttam-happened; iti-thus; pṛcchyate-was asked.

Hearing this cry of pain, and at once coming out, she who had placed all her love in her son alone asked, "What happened? What happened?"

Śrīla Sanātana Gosvāmī explains that Mother Yaśodā came out from the kitchen.

Text 95

sutasya sa-smitaṁ vaktraṁ
    vīkṣyatho viśyate gṛham
tābhis tu sa-smita-trāsaṁ
    gītair niṣpadyate 'sya tat

sutasya-of her son; sa-smitam-with a smile; vaktram-face; vīkṣya-seeing; athaḥ-then; viśyate-entered; gṛham-the house; tābhiḥ-with them; tu-indeed; sa-smita-smiling; trāsam-fear; gītaiḥ-with songs; niṣpadyate-done; asya-of Him; tat-that.

Seeing Her son's smiling face, she went back to the kitchen. Afraid, smiling, and singing songs, the gopīs finished massaging Him.

Śrīla Sanātana Gosvāmī explains that the gopīs smiled because they knew that Kṛṣṇa only pretended to cry in pain, but they were also afraid that Mother Yaśodā would again come from the kitchen.

Text 96

atha koṣṇaiḥ su-vāsais taṁ
    yāmunair nirmalair jalaiḥ

sa-līlāṁ snāpayām āsa
ratna-kumbha-ghaṭī-bhṛtaiḥ

atha-then; ka-uṣṇaiḥ-warm; su-vāsaiḥ-fragrant; tam-Him; yāmunaiḥ-from the Yamunā; nirmalaiḥ-clear; jalaiḥ-with water; sa-līlām-playfully; snāpayām āsa-bathed; ratna-jeweled; kumbha-ghaṭī-in pots; bhṛtaiḥ-held.

Then, with clear, warm, and fragrant Yamunā-water from jeweled jars, they playfully bathed Him.

Text 97

nītaiḥ sva-sva-gṛhān malā-
lepanāmbara-bhūṣaṇaiḥ
vicitrair naṭa-veśenā-
bhūyayāṁs taṁ yathā-ruci

nītaiḥ-brought; sva-sva-gṛhāt-from their own homes; mālā-garlands; ālepana-ointments; ambara-garments; bhūṣaṇaiḥ-and ornaments; vicitraiḥ-wonderful; naṭa-of an actor; veśena-with the appearance; ābhūyayān-made; tam-Him; yathā-ruci-as they liked.

Then, with wonderful garlands, scented ointments, garments, and many ornaments all brought from their own homes, according to their own liking they dressed Him as a dancer-actor.

fn 1
Śrīla Sanātana Gosvāmī explains that the word “yathā-ruci" may also be interpreted to mean “according to Kṛṣṇa's liking".

Text 98

bhogyaṁ ca nibhṛtaṁ kiñcit
bhojayitvokta-vastubhiḥ
muhur nīrājanaṁ kṛtvā
dadhyus tāni sva-mūrdhasu

bhogyam-the meal; ca-and; nibhṛtam-hidden; kiñcit-something; bhojayitvā-feeding; ukta-said; vastubhiḥ-with the things; muhuḥ-again and again; nīrājanam-ārati; kṛtvā-doing; dadhyuḥ-placed; tāni-them; sva-on their own; mūrdhasu-heads.

Then they fed Him some food they had hidden, and then, with the offerings

that are said to be proper to give again and again offering ārati to Him, they placed the offerings on their heads.

Śrīla Sanātana Gosvāmī explains that the gopīs may have themselves brought the hidden food out of love for Kṛṣṇa, or the hidden food may have been arranged by Mother Yaśodā's own desire. The ārati-offerings include camphor and a lamp.

Text 99

divya-candana-kāśmīra-
kāsturī-paṅka-mudrayā
gala-bhala-kapolādau
citrayām āsur adbhutam

divya-excellent; candana-sandal; kāśmīra-kuṅkuma; kāsturī-musk; paṅka-mudrayā-with paste; gala-the neck; bhala-forehead; kapola-and cheeks; ādau-beginning; citrayām āsuḥ-drew pictures and designs; adbhutam-wonderfully.

With paste of excellent sandalwood, kuṅkuma, and musk they drew wonderful pictures and designs on His neck, forehead, and cheeks, and in other places also.

Text 100

sa-bhāvaṁ vīkṣyamānās tā
hastaṁ saṁstabhya yatnataḥ
pravṛttā netra-kamale
tasyojjvalayituṁ mudā

sa-bhāvam-with love; vīkṣyamānāḥ-gazing; tāḥ-they; hastam-hand; saṁstabhya-holding; yatnataḥ-carefully; pravṛttāḥ-engaged; netra-kamale-lotus eyes; tasya-of Him; ujjvalayitum-to brighten; mudā-with happiness.

As He lovingly gazed at them, they carefully steadied Him with their hands to decorate His eyes with black kajjala.

Śrīla Sanātana Gosvāmī explains that because Kṛṣṇa's loving glances made their hands tremble, they could not do a very good job of decorating His eyes.

Text 101

vanya-krīḍā-sukhaṁ kṛṣṇo
    bhūriśas tāsu bhāṣate
vicitrāṇi ca narmāṇi
    kañcic ca tanute ratim

vanya-in the forest; krīḍā-pastimes; sukham-happiness; kṛṣṇaḥ-Kṛṣṇa; bhūriśaḥ-greatly; tāsu-with them; bhāṣate-spoke; vicitrāṇi-wonderful; ca-also; narmāṇi-joking words; kañcit-something; ca-also; tanute-gives; ratim-pleasure.

Again and again He spoke with them about the happiness of their pastimes in the forest. He said many wonderful joking words and He pleased them.

Text 102

evam anyonya-sauharda-
    bhara-prakaṭanena hi
veśaḥ samāptiṁ nāyāti
    lopyamānas tathā muhuḥ

evam-thus; anyonya-mutual; sauharda-friendship; bhara-great; prakaṭanena-by the manifestation; hi-indeed; veśaḥ-decoration; samāptim-completion; na-not; āyāti-attains; lopyamānaḥ-being interrupted; tathā-thus; muhuḥ-again and again.

Interrupted again and again by their mutual friendship, His decoration did not attain its completion.

Śrīla Sanātana Gosvāmī explains that by saying, “This is not good. Take it away and do it again," Kṛṣṇa interrupted the process of decoration again and again.

Text 103

bhūyo bhūyo yaśodā ca
    putra-snehāturāntarā
bahir nirgatya paśyanti
    vadaty evaṁ ruṣeva tāḥ

bhūyaḥ-again; bhūyaḥ-and again; yaśodā-Yaśodā; ca-and; putra-for her son; sneha-with love; ātura-filled; antarā-her heart; bahiḥ-outside; nirgatya-going; paśyantī-seeing; vadati-says; evam-thus; ruṣā-with anger; iva-as if; tāḥ-to the gopīs.

Her heart filled with love for her son, Yaśodā left the kitchen again and again. Seeing what had happened she spoke the following words as if she were angry.

fn 1
Śrīla Sanātana Gosvāmī explains that Mother Yaśodā was not actually angry.

Text 104

śrī-yaśodovāca

lola-prakṛtayā bālyād
aho gopa-kumārikāḥ
snānālaṅkaraṇaṁ nāsyā-
dhunāpi samapadyata

śrī-yaśodā uvāca-Śrī Yaśodā said; lola-of fickleness; prakṛtayā-with the nature; bālyāt-out of childhishness; ahaḥ-aha; gopa-kumārikāḥ-O gopī girls; snāna-bathing; alaṅkaraṇam-and decorating; na-not; asya-of Him; adhunā-now; api-even; samapadyata-is completed.

Śrī Yaśodā said: "O gopī girls, because of your fickleness and childishness His bathing and decoration is still not finished?"

Text 105

śrī-sarūpa uvāca

tāsāṁ nirīkṣyamānānāṁ
paritaḥ sva-priyaṁ muhuḥ
parihāsotsukaṁ cittaṁ
vṛddhābhipretya sābravīt

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; tāsām-of them; nirīkṣyamānānām-being seen; paritaḥ-everywhere; sva-priyam-their beloved; muhuḥ-again and again; parihāsa-laughter; utsukam-eager; cittam-heart; vṛddhā-the elderly lady; abhipretya-understanding; sā-she; abravīt-said.

Śrī Sarūpa said: Understanding the playful hearts of the gopīs, whose eyes were then fixed on their beloved, an elderly lady said:

Text 106

are putri yaśode 'tra
harṣād etya nirīkṣyatām
bhavatyāḥ śyāmalaṁ putraṁ
ninyuḥ sundaratām imāḥ

are-O; putri-daughter; yaśode-Yaśodā; atra-here; harṣāt-out of happiness; etya-going; nirīkṣyatām-should be seen; bhavatyāḥ-by you; śyāmalam-dark; putram-son; ninyuḥ-have led; sundaratām-to handsomeness; imāḥ-they.

"O daughter Yaśodā, please happily see how these girls have brought handsomeness to your dark son."

Text 107

sva-dhātryā vākyam ākarṇya
mukharāyāḥ punar bahiḥ
bhūtvābhipretya tan-narma
sa-roṣam iva sābravīt

sva-own; dhātryāḥ-of the nurse; vākyam-the statement; ākarṇya-hearing; mukharāyāḥ-of Mukharā; punaḥ-again; bahiḥ-outside; bhūtvā-being; abhipretya-understanding; tat-her; narma-joke; sa-with; roṣam-anger; iva-as if; sā-she; abravīt-said.

Hearing these words of her nurse Mukharā, she again left the kitchen. Understanding the joke her nurse had said, she spoke as if she were angry.

Text 108

śrī-yaśodovāca

sahajāśeṣa-saundarya-
nīrājita-padāmbujaḥ
jagan-mūrdhni narinārti
mādīya-śyāma-sundaraḥ

śrī-yaśodā uvāca-Śrī Yaśodā said; sahaja-natural; aśeṣa-all; saundarya-handsomeness; nīrājita-splendid; padāmbujaḥ-lotus feet; narinārti-dances again and again; mādīya-my; śyāma-sundaraḥ-handsome dark boy.

Śrī Yaśodā said: "All handsomenesses offering ārati to His lotus feet, my handsome dark boy dances again and again on the head of the entire world!

Text 109

etat-pada-nakhāgraika-
saundaryasyāpi nārhati
saundarya-bharaḥ sarvāsām
āsāṁ nīrājanaṁ dhruvam

etat-His; pada-nakha-toenails; agra-tip; eka-sole; saundaryasya-of the handsomeness; api-even; na-not; arhati-is worthy; saundarya-of handsomeness; bharaḥ-abundance; sarvāsām-of all; āsām-of them; nīrājanam-arati; dhruvam-indeed.

"The beauty of all these girls together is not worthy to offer ārati to the handsomeness in the tip of one of His toenails."

Text 110

śrī-sarūpa uvāca

tat-saundaryaṁ sā ca lāvaṇya-lakṣmīs
tan-mādhuryaṁ tasya kiṁ varṇitaṁ syāt
dravyair yogyā laukikair nopamā syāt
kiṁ vānyena dvārakendreṇa nāpi

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; tat-His; saundaryam-handsomeness; sā-she; ca-and; lāvaṇya-of handsomeness; lakṣmīḥ-the goddess; tat-His; mādhuryam-sweetness; tasya-His; kim-how?; varṇitam-described; syāt-may be; dravyaiḥ-with things; yogyā-appropriate; laukikaiḥ-ordinary; na-not; upamā-comparison; syāt-may be; kiṁ vā-furthermore; anyena-with another; dvārakendreṇa-with the king of Dvārakā; na-not; api-even.

Śrī Sarūpa said: How can His handsomeness, glory, and sweetness be described? It cannot be compared to anything in this world, nor anything beyond it, nor even the king of Dvārakā!

Śrīla Sanātana Gosvāmī explains that "handsomeness" here means "the handsomeness of His body", "glory" means "the glory of His dark complexion", and "sweetness" means "the sweetness of His smile and other features". That His handsomeness cannot be compared to anything in the material world means His eyes and the other parts of His body cannot be compared to lotus flowers or other things, and also that His handsomeness cannot be compared to that of the

incarnations of Lord Viṣṇu present in the material world. It cannot even be compared to that of the king of Vaikuṇṭha, the king of Ayodhyā, or the king of Dvārakā.

Text 111

kṛṣṇo yathā nāgara-śekharāgryo
 rādhā tathā nāgarikā-varāgryā
rādhā yathā nāgarikā-varāgryā
 kṛṣṇo tathā nāgara-śekharāgryaḥ

kṛṣṇaḥ-Kṛṣṇa; yathā-as; nāgara-of heroes; śekhara-of the crown; āgryaḥ-the top; rādhā-Rādhā; tathā-so; nāgarikā-of heroines; vara-āgryā-the best; rādhā-Rādhā; yathā-as; nāgarikā-of heroines; vara-āgryā-the best; kṛṣṇaḥ-Kṛṣṇa; tathā-so; nāgara-of heroes; śekhara-of the crown; āgryaḥ-the top.

As Kṛṣṇa is the crest of heroes, so Rādhā is the greatest heroine. As Rādhā is the greatest heroine, so Kṛṣṇa is the crest of heroes.

Śrīla Sanātana Gosvāmī explains that Rādhā, being like Kṛṣṇa, cannot be compared to anyone else. They are both like each other and unlike all others.

Text 112

snatvāgataṁ gopa-rājaṁ
 balarāmena samyutam
samlakṣya līnās tāḥ sarvā
 drutaṁ kṛṣṇo 'grato 'bhavat

snatvā-having bathed; āgatam-arrived; gopa-of cowherds; rājam-the king; balarāmena-Balarāma; samyutam-with; samlakṣya-seeing; līnāḥ-disappeared; tāḥ-they; sarvāḥ-all; drutam-at once; kṛṣṇaḥ-Kṛṣṇa; agrataḥ-in his presence; abhavat-became.

Completing the bathing, and seeing that the gopa king had come with Balarāma, all the girls hid, and Kṛṣṇa at once came before him.

Text 113

nando bhojana-śālāyām

āsīnaḥ kanakāsane
bhojanaṁ kartum ārebhe
tathā tau tasya pārśvayoḥ

nandaḥ-Nanda; bhojana-śālāyām-in the dining room; āsīnaḥ-seated; kanaka-golden; āsane-on a seat; bhojanam-eating; kartum-to do; ārebhe-began; tathā-so; tau-the two; tasya-of him; pārśvayoḥ-at the sides.

With the two boys at his sides, Nanda sat down on a golden throne in the dining room and began to eat.

Text 114

yaśodā-nandano vāme
dakṣiṇe rohiṇī-sutaḥ
teṣām ahaṁ tu mahatā-
graheṇābhimukhe pṛthak

yaśodā-nandanaḥ-the son of Yaśodā; vāme-on the left; dakṣiṇe-on the right; rohiṇī-sutaḥ-the son of Rohiṇī; teṣām-of them; aham-I; tu-also; mahatā-great; āgraheṇa-by instistence; abhimukhe-facing; pṛthak-specifically.

Yaśodā's son was at his left and Rohiṇī's son was at his right. At Their insistence I faced Them.

Texts 115 and 116

śrī-rohiṇyā puraskṛtya
ratna-sauvarṇa-rājataiḥ
vividhair bhājanair divyaiḥ
prahitaṁ gṛha-madhyataḥ

pariveṣyamānaṁ snehena
mātrā bhoga-purandaraḥ
sarva-sad-guṇa-sampannam
annaṁ bhuṅkte catur-vidham

śrī-rohiṇyā-by Śrī Rohiṇī; puraskṛtya-placed in front; ratna-jewels; sauvarṇa-gold; rājataiḥ-and silver; vividhaiḥ-various; bhājanaiḥ-pots; divyaiḥ-splendid; prahitam-placed; gṛha-of the kictchen; madhyataḥ-from the middle; pariveśyamānam-brought; snehena-with love; mātrā-by mother; bhoga-of eating; purandaraḥ-the king; sarva-all; sat-divine; guṇa-qualities; sampannam-endowed;

annam-food; bhuṅkte-ate; catur-vidham-four kinds.

The king of enjoyers then ate a meal that had all good qualities, that had four kinds of food, that Śrī Rohiṇī brought from the kitchen in splend jeweled, golden, and silver pots and that His mother lovingly served Him.

Śrīla Sanātana Gosvāmī exlpains that the king of enjoyers is Kṛṣṇa.

Text 117

pṛthak pṛthak kacolāsu
vicitrāsu prapūritam
vistīrṇa-kanaka-sthalyāṁ
nītvā kavalayān bhṛśam

pṛthak pṛthak-many different kinds; kacolāsu-in cups; vicitrāsu-wonderful; prapūritam-filled; vistīrṇa-great; kanaka-golden; sthalyām-on a dish; nītvā-bringing; kavalayan-ate; bhṛśam-greatly.

His great golden plate filled with many cups of different kinds of food, He ate a great deal.

Text 118

mātrā kadācit pitrā ca
bhrātrāpi kramaśo mukhe
samarpyamānaṁ yatnena
kavalaṁ līlayādadat

mātrā-by His mother; kadācit-sometimes; pitrā-by His father; ca-and; bhrātrā-by His brother; api-also; kramaśaḥ-one after another; mukhe-in the mouth; samarpyamānam-being placed; yatnena-with care; kavalam-mouthful; līlayā-playfully; ādadat-accepted.

Sometimes His mother, father, or brother with carefully place some food in His mouth and He would playfully and graciously accept it.

Text 119

tathā pānaka-jātaṁ ca
    kacolā-bhṛtam uttamam
bhṛṅgārikā-bhṛtaś cāpo
    madhye madhye piban śivāḥ

tathā-so; panaka-jātam-nectar; ca-and; kacola-bhṛtam-in a golden cup; uttamam-excellent; bhṛṅgārikā-bhṛtaḥ-in a golden cup; ca-also; āpaḥ-water; madhye madhye-in the middle; piban-drinking; śivāḥ-excellent.

As He ate He drank excellent nectar from a golden cup and excellent water from another golden cup.

Texts 120-124

ādau su-mṛṣṭam utkṛṣṭaṁ
    koṣṇaṁ sa-ghṛta-śarkaram
pāyasaṁ nāḍikā-pūpa-
    phenikā-roṭikā-yutam

anyāni ghṛta-pakvāni
    rasālāsahitāni ca
dadhi-dugdha-vikārottha-
    miṣṭānnāny aparāṇi api

madhye sūkṣmaṁ sitaṁ bhaktaṁ
    koṣṇaṁ surabhi-komalam
vātakaiḥ parpataiḥ śākaiḥ
    sūpaiś ca vyañjanaiḥ paraiḥ

madhurāmla-rasa-prāyaiḥ
    prāyo gorasa-sādhitaiḥ
kaṭu-cūrṇānvitair amla-
    dravyaiḥ sa-lavaṇair yutam

ante punaḥ śikhariṇīṁ
    vikārān dadhi-sambhavān
hiṅgvādi-saṁskṛtaṁ takraṁ
    bubhuje māṁ ca bhojayan

ādau-first; su-mṛṣṭam-very sweet; utkṛṣṭam-excellent; koṣṇam-warm; sa-ghṛta-with ghee; śarkaram-and sugar; payasām-milk; nādikā-pūpa- phenikā-roṭikā-yutam anyāni ghṛta-pakvāni rasālāsahitāni ca dadhi-dugdha-vikārottha- miṣṭānnāny aparāṇi api madhye sūkṣmaṁ sitaṁ bhuktaṁ koṣṇaṁ surabhi-komalam vātakaiḥ parpataiḥ śākaiḥ sūpaiś ca vyañjanaiḥ paraiḥ madhurāmla-rasa-prāyaiḥ prāyo

gorasa-sādhitaiḥ kaṭu-cūrṇānvitair amla- dravyaiḥ sa-lavaṇair yutam ante punaḥ śikhariṇīṁ vikārān dadhi-sambhavān hiṅgvādi-saṁskṛtaṁ takraṁ bubhuje māṁ ca bhojayan

In the beginning He ate very sweet warm milk mixed with sugar and ghee, jallebis, pūpa cakes, pheṇikā sweets, capātīs, many other delicious foods cooked in ghee, and many sweets made of milk and yogurt, in the middle He ate many exquisite, sweet, warm, fragrant, soft foods, vāṭaka cakes, parpaṭa cakes, soup, spinach, other vegetables, many milk preparations of the sweet and bitter kinds, and many other spicy, bitter, and salty foods, at the end He ate curds with sugar, many kinds of curd and yogurt preparations, and buttermilk with hing, and He also fed me all these different foods.

Text 125

sā carvāṇodyad-aruṇādhara-cāru-jihvā
gaṇḍu-sthalānana-saroja-vilāsa-bhaṅgī
bhrū-cāpa-locana-saroruha-nartana-śrī-
vidyotitā na vacasāṁ manasāpi gamyā

sā-it; carvāṇa-udyat-chewing teeth; aruṇa-red; adhara-lips; cāru-handsome; jihvā-tongue; gaṇḍu-sthala-cheeks; ānana-face; saroja-lotus flower; vilāsa-pastimes; bhaṅgī-waves; bhrū-of His eyebrows; cāpa-the bow; locana-eyes; saroruha-lotus; nartana-dancing; śrī-glory; vidyotitā-splendid; na-not; vacasām-of words; manasā-of the mind; api-even; gamyā-approachable.

Glorious with the dancing of His lotus eyes and archer's bow eyebrows, the waves of pastimes of His lotus face, cheeks, charming tongue, red lips, and chewing teeth cannot be approached by words or the mind.

Text 126

gopikābhiś ca miṣṭannam
ānīya sva-sva-gehataḥ
kṣīrājya-śarkarāpakvaṁ
yaśodāgre dhṛtaṁ tadā

gopikābhiḥ-by the gopīs; ca-also; miṣṭānnam-sweets; ānīya-bringing; sva-sva-gehataḥ-from their own homes; kṣīra-with milk; ajya-butter; śarkara-and sugar; apakvam-cooked; yaśodā-Yaśodā; agre-before; dhṛtam-placed; tadā-then.

From their own homes the gopīs brought many sweets cooked with milk,

butter and sugar and placed them before Mother Yaśodā.

Text 127

vicitra-līlayā tat tat
sa-ślāghaṁ bubhuje 'sakṛt
tāḥ sarvāḥ rañjayan kiñcid
bhojayan sva-kareṇa mām

vicitra-wonderful; līlayā-with pastimes; tat tat-them; sa-ślāgham-with praise; bubhuje-ate; asakṛt-many times; tāḥ-them; sarvāḥ-all; rañjayan-enjoying; kiñcit-something; bhojayan-feeding; sva-kareṇa-with His own hand; mām-to me.

With wonderful playfulness He ate them again and again, praising all of them, delighting all the gopīs, and with His own hand feeding me some of them.

Text 128

atha śrī-rādhikānīya
sa manohara-laḍḍukam
kṛṣṇasya vāmato dadhre
gūṭikā-pūritānvitam

atha-then; śrī-rādhikā-Śrī Rādhikā; ānīya-bringing; sā-She; manohara-laḍḍukam-manohara-laddus; kṛṣṇasya-of Kṛṣṇa; vāmataḥ-on the left; dadhre-placed; gūṭikā-pūrita-anvitam-filled with sugar.

Then Śrī Rādhikā brought a manohara-laḍḍu filled with sugar and placed it at Kṛṣṇa's left.

Text 129

niṣkṛṣya tan nakhāgreṇa
tarjany-aṅguṣṭhayoḥ kiyat
jihvāgre nyasya cakre 'sau
nimbaran-mukha-vikriyam

niṣkṛṣya-pulling; tat-it; nakhāgreṇa-with the tip of His fingernail; tarjani-of the forefinger; aṅguṣṭhayoḥ-and thumb; kiyat-slightly; jihvā-agre-on the tip of the tongue; nyasya-placing; cakre-did; asau-He; nimbarat-bitter; mukha-mouth; vikriyam-distortion.

Picking it up with the tips of His forefinger and thumb, and then lightly placing it on the tip of His tongue, He suddenly curled His mouth in an expression of distaste.

Text 130

bhrātaḥ smitaṁ ruṣā mātus
tasyāṁ tātasya vismayam
tanvan sakhīnāṁ mugdhānām
ādhiṁ tasyā dviṣaṁ mudam

bhrātaḥ-O brother; smitam-smiling; ruṣā-with anger; mātuḥ-of His mother; tasyām-in her; tātasya-of His father; vismayam-suprise; tanvan-doing; sakhīnām-of the gopī friends; mugdhānām-bewildered; adhim-headache; tasyāḥ-of Her; dviṣam-of the enemies; mudam-joy.

His brother smiled, His mother became angry at Rādhā, His father was surprised, Rādhā's bewildered friends felt sick, and Her enemies rejoiced.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa's brother Balarāma appreciated the joke, and so He smiled. Rādhā's enemies are Her rivals.

Text 131

tad bhrātṛ-vaṁsa-jātasya
mama cikṣepa bhājane
tat sarvaṁ parama-svādu
bhuktvāhaṁ visimito 'bhavam

tat-of Her; bhrātṛ-of the brother; vaṁsa-in the family; jātasya-born; mama-of me; cikṣepa-threw; bhājane-on the dish; tat-that; sarvam-everything; parama-extremely; svādu-delicious; bhuktvā-eating; aham-I; visimitaḥ-filled with wonder; abhavam-became.

Then He threw it on the plate of me, who was born in Rādhā's brother's family. When I ate that sublimely delicious sweet I became filled with wonder.

Śrīla Sanātana Gosvāmī explains that Gopa-kumāra was related to Rādhā's brother, Śrīdāmā. The sweet was not actually bitter, but Kṛṣṇa thought it appropriate that one of Rādhā's relatives eat it. It was actually the best of all the

foods and out of love Kṛṣṇa gave it to Gopa-kumāra. Why did Gopa-kumāra become filled with wonder? Because that sweet was the most delicious.

Text 132

rādhayā nibhṛtaṁ kṛṣṇaḥ
sa-bhrū-bhaṅgaṁ nirīkṣitaḥ
mṛdu-smitānatāsyas tāṁ
kaṭākṣeṇānvarañjayat

rādhayā-with Rādhā; nibhṛtam-in secret; kṛṣṇaḥ-Kṛṣṇa; sa-bhrū-bhaṅgam-with moving eyebrows; nirīkṣitaḥ-seen; mṛdu-sweet; smita-smile; ānata-bowed; āsyaḥ-face; tām-Her; kaṭākṣeṇa-with a sidelong glance; anvarañjayat-pleased.

When with moving eyebrows Rādhā secretly glanced at Him, Kṛṣṇa pleased Her with a gentle smile and a sidelong glance.

Text 133

sadyo buddhā mayā līlā
sa vidagdha-śiromaṇeḥ
nija-prema-bharārtānāṁ
parama-prīṇanātmikā

sadyaḥ-at once; buddhā-understood; mayā-by me; līlā-pastime; sā-that; vidagdha-of the intelligent; śiromaṇeḥ-of the crest jewel; nija-own; prema-love; bhara-abudnance; ārtānām-afflicted; parama-prīṇana-delighting; ātmikā-self.

Then I understood this pastime, by which He who is the crest jewel of the intelligent delights they who are overcome with love for Him.

Text 134

athācamya yathā-nyāyāṁ
tāmbūlaṁ līlayottamam
carvan sa rādhikāṁ paśyan
cakitaṁ sammukhe nyadhāt

atha-then; ācamya-sipping; yathā-as; nyāyām-proper; tāmbūlam-betelnuts; līlayā-playfully; uttamam-excellent; carvan-chewing; saḥ-He; rādhikām-Rādhā; paśyan-seeing; cakitam-frightened; sammukhe-in the mouth; nyadhāt-placed.

Then, putting some betelnuts in His mouth, playfully chewing them, and glancing at Rādhikā, He timidly placed the betelnuts in the mouth of a friend.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa did all this to please Rādhā.

Text 135

mātā snehāturā mantrān
  paṭhantī bhukta-jārakān
vāma-pāṇi-talenāsyo-
  daraṁ muhur amarjayat

mātā-His mother; sneha-with love; āturā-filled; mantrān-mantras; paṭhanti-reciting; bhukta-jārakān-for good digestion; vāma-left; pāṇi-hand; talena-with the palm; asya-of Him; udaram-stomach; muhuḥ-again and again; amarjayat-stroked.

Then, reciting mantras for good digestion, His affectionate mother again and again stroked His stomach with her left palm.

Text 136

go-vrajāntar-gato nando
  rāmaḥ supto vicakṣaṇaḥ
caṅkramyate sma gītāni
  gāyan kṛṣṇo vrajāṅgane

go-vraja-antaḥ-in the cow-barn; gataḥ-gone; nandaḥ-Nanda; rāmaḥ-Balarāma; suptaḥ-sleeping; vicakṣaṇaḥ-wise; caṅkramyate sma-wandered; gītāni-songs; gāyan-sining; kṛṣṇaḥ-Kṛṣṇa; vraja-of Vraja; aṅgane-in the courtyard.

Then, as Nanda was in the cow-barn, and as intelligent Balarāma slept, Kṛṣṇa, singing songs, wandered in the courtyard of Vraja.

Śrīla Sanātana Gosvāmī explains that at this time Mother Yaśodā was absorbed in her household duties.

Text 137

kṣaṇaṁ vihṛtya vraja-sundarīr ataḥ
sa mātur ākāraṇa-gauravād arāt
sukhaṁ sma śete śayanālayaṁ gatas
talpe payaḥ-phena-manojña-tūlike

kṣaṇam-for a moment; vihṛtya-enjoying pastimes; vraja-sundarīḥ-the beautiful girls of Vraja; ataḥ-then; saḥ-He; mātuḥ-of His mother; ākāraṇa-calling gauravāt-out of great respect; arāt-nearby; sukham-comfortably; sma-indeed; śete-lay down; śayana-alayam-in the bedroom; gataḥ-gone; talpe-on the bed; payaḥ-phena-as foam; manojña-charming; tūlike-mattress.

After enjoying for a moment pastimes with the beautiful girls of Vraja, out of respect for His mother's call, He went to His bedroom nearby and lay down on His soft bed beautiful as foam.

Text 138

niraṅka-pūrṇendu-samais tathā-parair
mṛdūpadhānair yutam asti yat tatam
anarghya-ratnācita-kañcanollasal-
lalāma-palyaṅka-vare mahā-prabhe

niraṅka-faultless; pūrṇa-full; indu-moon; samaiḥ-equal; tathā-so; paraiḥ-others; mṛdu-soft; upadhānaiḥ-with pillows; yutam-endowed; asti-is; yat-which; tatam-manifested; anarghya-priceless; ratna-jewels; ācita-studded; kañcana-gold; ullasat-glistening; lalāma-palyaṅka-vare-on an excellent, beautiful bed; mahā-prabhe-effulgent.

On that very splendid, golden, priceless, bejeweled bed were many soft pillows like spotless full moons.

Text 139

yaḥ śobhate mauktikā-mālikā-vṛtais
citrair vitānair upaśobhite dhṛtaḥ
prasāda-siṁhe 'guru-dhūpa-vāsite
ramya-prakoṣṭhe bahu-ratna-nirmite

yaḥ-which; śobhate-is beautiful; mauktikā-of pearls; mālikā-vṛtaiḥ-with strings; citraiḥ-wonderful; vitānaiḥ-spread; upaśobhite-beautified; dhṛtaḥ-held; prāsāda-of the palace; siṁhe-in the lion; aguru-aguru; dhūpa-incense; vāsite-scented; ramya-delightful; prakoṣṭhe-in the part; bahu-ratna-nirmite-made of many jewels.

In the lion's part of the palace, in a beautiful bejeweled room fragrant with aguru incense, the bed, decorated with a canopy of pearls, was very beautiful.

Text 140

rādhārpayaty asya mukhāntare sā
saṁskṛtya tāmbūla-puṭaṁ vidagdhā
candrāvalī śrī-lalitāpi pāda-
padme tu samvāyahataḥ sa-līlam

rādhā-Rādhā; arpayati-places; asya-of Him; mukha-antare-in the mouth; sā-She; saṁskṛtya-preparing; tāmbūla-puṭam-betelnuts; vidagdhā-intelligent; candrāvalī-Candrāvalī; śrī-lalitā-Śrī Lalitā; pāda-padme-the two lotus feet; tu-certainly; samvāyahataḥ-massage; sa-līlam-playfully.

Intelligent Rādhā prepared some betelnuts and placed them in Kṛṣṇa's mouth. Candrāvalī and Śrī Lalitā playfully massaged His two lotus feet.

Text 141

kāścic ca bāla-vyajanāny upadaduḥ
kāścic ca tāmbūla-samudgakāvalīm
kāścit patad-grāha-cayaṁ vibhāgaśo
bhṛṅgārikāḥ kaścana saj-jalair bhṛtaḥ

kāścit-some; ca-also; bāla-vyajanāni-fans; upadaduḥ-give; kāścit-some; ca-and; tāmbūla-samudgakāvalīm-betel nuts; kāścit-some; patad-grāha-cayam-spitoons; vibhāgaśaḥ-one after another; bhṛṅgārikāḥ-golden cups; kāścana-some; sat-excellent; jalaiḥ-with water; bhṛtaḥ-filled.

Some gopīs fan Him, some bring Him betelnuts, some a dish for betelnut-remnants, and some golden cups with excellent water.

Text 142

anyāś ca tac chrotra-mano-harāṇi
gāyanti gītāni saṅkīrtanāni
vādyāni kaścid bahu vādayanti
tanvanti narmāṇy amunā sahānyāḥ

anyāḥ-others; ca-and; tat-His; śrotra-ears; manaḥ-and heart; harāṇi-enchanting; gāyanti-sing; gītāni-songs; saṅkīrtanāni-glories; vādyāni-instruments; kāścit-some; bahu vādayanti-play; tanvanti-do; narmāṇi-joking words; amunā-Him; sahā-with; anyāḥ-others.

Some sing songs of glorification that please His ears and heart, some play musical instruments, and some joke with Him.

Śrīla Sanātana Gosvāmī explains that the word "saṅkīrtana" here indicates that the gopīs were chanting Kṛṣṇa's names.

Text 143

sarvābhir evaṁ parisevyamānas
tābhiḥ sa sauharda-bharārdritābhiḥ
tāmbūlikaṁ carvitam aty-abhiṣṭaṁ
tābhyo dade 'nyonyam alakṣyamānam

sarvābhiḥ-by all; evam-thus; parisevyamānaḥ-being served; tābhiḥ-by them; saḥ-He; sauharda-bhara-with great friendship; ārdritābhiḥ-melting; tāmbūlikam-betelnuts; carvitam-chewed; ati-greatly; abhiṣṭam-desired; tābhyaḥ-to them; dade-gave; anyonyam-by each other; alakṣyamānam-not being seen.

Thus served by all the gopīs, who were melting with feelings of great friendship, Kṛṣṇa gave the chewed betelnuts they intently desired, although each could not see the others receiving them.

Text 144

evaṁ mahā-dhūrta-sadaḥ-śiromaṇiḥ
sarvāḥ priyās tā ramayan sva-ceṣṭitaiḥ
śrī-rādhikā-prema-kathā-su-nirvṛtaḥ
prasvāpa-līlām abhajat kṣaṇād ayam

evam-thus; mahā-dhūrta-of the very intelligent; sadaḥ-in the assembly; śiromaṇiḥ-the crest jewel; sarvāḥ-all; priyāḥ-beloveds; tāḥ-the; ramayan-delighting; sva-ceṣṭitaiḥ-with His activities; śrī-rādhikā-of Śrī Rādhikā; prema-love; kathā-words; su-nirvṛtaḥ-very happy; prasvāpa-of sleeping; līlām-pastimes; abhajat-did; kṣaṇāt-in a moment; ayam-He.

With these activities pleasing His beloveds, and delighted by Śrī Rādhikā's

words of love, Kṛṣṇa, the crest jewel in the assembly of the most intelligent, at once began His pastimes of sleep.

Text 145

kayāpi samjñayā tās tu
tena saṅketītāḥ kila
sarvāḥ sva-sva-gṛhaṁ jagmur
harṣa-pūra-pariplutāḥ

kayāpi samjñayā-with a certain signal; tāḥ-they; tu-indeed; tena-by Him; saṅketītāḥ-signaled; kila-indeed; sarvāḥ-all; sva-sva-gṛham-to her own home; jagmuḥ-went; harṣa-of happiness; pūra-in a flood; pariplutāḥ-drowning.

Receiving a hint from Him, all of them, drowning in a flood of happiness, went to their own homes.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa's hint was the dancing of His eyebrows.

Text 146

śrīdāmnāgatya gehaṁ svam
ahaṁ nītaḥ prayatnataḥ
anyat tasya niśā-krīḍā-
vṛttaṁ nārhāmi bhāṣitum

śrīdāmnā-by Śrīdāmā; āgatya-brought; deham-home; svam-own; aham-I; nītaḥ-brought; prayatnataḥ-carefully; anyat-other; tasya-of Him; niśā-night; krīḍā-pastimes; vṛttam-activity; na-not; arhāmi-I am worthy; bhāṣitum-to tell.

Then Śrīdāmā carefully took me to his own home. What other pastimes Kṛṣṇa enjoyed that night I cannot say.

Text 147

nītvā mahārtyā taṁ rātriṁ
prātar nanda-gṛhe gataḥ
apaśyaṁ sa hi supto 'sti
paryaṅke rati-cihna-bhāk

nītvā-having passed; mahārtyā-with great suffering; tām-that; rātrim-night; prātaḥ-in the morning; nanda-gṛhe-to Nanda's house; gataḥ-gone; apaśyam-I saw; saḥ-He; hi-indeed; suptaḥ-asleep; asti-is; paryaṅke-on the bed; rati-of amorous pastimes; cihna-the signs; bhāk-possessing.

With great difficulty I passed the night and in the morning I went to Nanda's home. I saw Kṛṣṇa on the bed, sleeping and bearing the marks of amorous pastimes.

Text 148

sarala-prakṛtir mātā
niviṣṭā tasya pārśvataḥ
bahudhā lālayantī taṁ
kiñcid ātmany abhāṣata

sarala-simple; prakṛtiḥ-by nature; mātā-His mother; niviṣṭā-entered; tasya-of Him; pārśvataḥ-at the side; bahudhā-in many ways; lalayantī-affectionate; tam-to Him; kiñcit-something; ātmani-to herself; abhāṣata-said.

Going to His side and showing Her affection for Him in many ways, His honest mother spoke some words to herself.

Text 149

śrī-yaśodovāca

hanta bālo mamāvitvā
gā vaneṣv akhilaṁ dinam
śrānto nidrā-sukhaṁ prāpto
na jagārty adhunāpy ayam

śrī-yaśodā uvāca-Śrī Yaśodā said; hanta-indeed; bālaḥ-boy; mama-my; avitvā-having protected; gāḥ-the cows; vaneṣu-in the forest; akhilam-all; dinam-day; śrāntaḥ-exhausted; nidrā-of sleep; sukham-the happiness; prāptaḥ-attained; na-not; jagārti-wakes; adhunā-now; api-even; ayam-He.

Ah, exhausted from having spent all day protecting the cows in the forest, and finding the happiness of sleep, even now my boy does not wake up.

Śrīla Sanātana Gosvāmī explains that Mother Yaśodā does not suspect that

Kṛṣṇa has spent the entire night enjoying the rāsa-dance pastime.

Text 150

āraṇya-kaṇṭakair duṣṭaiḥ
kṣatānīmāni sarvataḥ
akriyantāsya gātreṣu
parito dhāvato muhuḥ

āraṇya-in the forest; kaṇṭakaiḥ-by thorns; duṣṭaiḥ-terrible; kṣatāni-wounds; imāni-these; sarvataḥ-everywhere; akriyanta-have been; asya-of Him; gātreṣu-on the limbs; paritaḥ-everywhere; dhāvataḥ-running; muhuḥ-again and again.

Terrible thorns in the forest made these wounds everywhere on all His limbs when again and again He ran here and there.

Śrīla Sanātana Gosvāmī explains that these wounds were made by the the gopīs' fingernails.

Text 151

aho kaṣṭhāṁ na jānāti
kiñcin nidrā-vaśaṁ gataḥ
rakṣayām āsa gātreṣu
svasyedaṁ netra-kajjalam

aho kaṣṭhām-alas!; na-not; jānāti-knows; kiñcit-anything; nidrā-of sleep; vaśam-under the control; gataḥ-gone; rakṣayām āsa-protected; gātreṣu-on the limbs; svasya-of Him; idam-this; netra-for the eyes; kajjalam-kajjala.

Alas! The black kajjala from His eyes has anointed all His limbs. He is so overcome with sleep that He does not even know.

Śrīla Sanātana Gosvāmī explains that these marks of black kajjala were left by the gopīs.

Text 152

tathātmādhara-tāmbūla-
rāgaṁ cetas tato 'vidan

ciccheda hāra-mālādi-
    parivṛttiṁ muhur bhajan

tathā-so; ātma-own; adhara-lips; tāmbūla-betelnut; rāgam-red; ca-also; itaḥ-here; tataḥ-then; avidan-not knowing; ciccheda-broke; hāra-necklaces; mālā-garlands; ādi-beginning with; parivṛttim-turning; muhuḥ-again and again; bhajan-doing.

He does not even know that He is marked here and there with stains of red betelnuts from His lips. He must have broken His necklaces, garlands, and other ornaments as again and again He turned in His sleep.

Śrīla Sanātana Gosvāmī explains that the red betelnut stains actually came from the gopīs lips and it was the gopīs who broke Kṛṣṇa's necklaces, garlands, and ornaments. Mother Yaśodā thinks Kṛṣṇa broke them as He turned in His sleep.

Text 153

nūnaṁ kāśmīra-varṇeyaṁ
    yamunā-tīra-mṛttikā
na parityajitā hanta
    snānenāpi vapuḥ-sakhī

nūnam-indeed; kāśmīra-kuṅkuma; varṇā-color; iyam-this; yamunā-of the Yamunā; tīra-on the shore; mṛttikā-mud; na-not; parityajitā-abandoning; hanta-indeed; snānena-by bathing; api-even; vapuḥ-body; sakhī-`he friend.

Even bathing did not wash away the kuṅkuma-colored Yamunā-bank clay that is now the friend of His body.

Śrīla Sanātana Gosvāmī explains that the kuṅkuma actually came from the gopīs' breasts. Mother Yaśodā playfully calls the kuṅkuma the "friend" of Kṛṣṇa's body because it clings there so tightly.

Text 154

bālābhiś capalābhir hyāḥ
    sandhyāyām avadhānataḥ
snānaṁ na karitaṁ samyāṅ
    nābhyaṅgodvartane tathā

bālābhiḥ-by the girls; capalābhiḥ-restless; hyāḥ-yesterday; sandhyāyām-at sunset; avadhānataḥ-carefully; snānam-bath; na-not; karitam-done; samyāk-completely; na-not; abhyaṅgodvartane-in washing everything; tathā-so.

Yesterday at sunset the impatient girls did not bathe Him very carefully and thoroughly. They did not wash away all the dirt.

Text 155

śrī-sarūpa uvāca

mātā yaśodā muhur evam āha
tāsāṁ samakṣaṁ vraja-kanyakānām
tatrāgatānāṁ bhaya-hāsa-lajjā-
virbhāva-mudrā-vilasan-mukhīnām

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; mātā yaśodā-Mother Yaśodā; muhuḥ-again and again; evam-thus; āha-spoke; tāsām-of them; samakṣam-in the presence; vraja-kanyakānām-of the girls of Vraja; tatra-there; āgatānām-arrived; bhaya-with fear; hāsa-smiles; lajjā-and embarsassment; āvirbhāva-appearance; mudrā-the signs; vilasat-shining; mukhīnām-whose faces.

These same things Mother Yaśodā spoke again and again before the girls of Vraja when they came, their faces shining with fear, smiles, and embarrassment.

Śrīla Sanātana Gosvāmī explains that gopīs were afraid that Mother Yaśoda had learned the truth of their pastimes with Kṛṣṇa at night, they smiled when they heard her words explaining how thoroughly she misundertood everything, and they were embarrassed to see the marks they had left on Kṛṣṇa's body. Their faces clearly showed the signs of these different responses.

Text 156

tato 'sau svāpa-līlāyā
viratah snāpitas tayā
bhūṣaṇair bhūṣitaḥ sākaṁ
balarāmeṇa bhojitaḥ

tataḥ-then; asau-He; svāpa-of sleep; līlāyā-with pastimes; virataḥ-ended; snāpitaḥ-bathed; tayā-by her; bhūṣaṇaiḥ-with ornaments; bhūṣitaḥ-decorated; sākam-with; balarāmeṇa-with Balarāma; bhojitaḥ-ate.

Then Kṛṣṇa ended His pastimes of sleeping. Yaśodā and Balarāma bathed Him, decorated Him with ornaments, and ate breakfast with Him.

Text 157

viśramayya kṣaṇaṁ taṁ ca
gopīnāṁ sukha-vārtayā
vane śubha-prayāṇāya
tasya kṛtyāni sākarot

viśramayya-pausing; kṣaṇam-for a moment; tam-that; ca-and; gopīnām-of the gopīs; sukha-happy; vārtayā-with news; vane-to the forest; śubha-auspicious; prayāṇāya-for a journey; tasya-of Him; kṛtyāni-duties; sā-she; akarot-did.

The gopīs waited a moment to wish Kṛṣṇa a happy journey to the forest, and Mother Yaśodā performed her duties to make His journey auspicious.

Text 158

tāsām apy antarārtānāṁ
bhāvi-viccheda-cintayā
divya-maṅgala-gītena
pūrṇa-kumbhādikaṁ nyadhat

tāsām-of them; api-also; antara-in their hearts; ārtānām-suffering; bhāvi-viccheda-cintayā-with the anxiety of separation; divya-splendid; maṅgala-auspicious; gītena-with singing; pūrṇa-full; kumbha-pots; ādikam-beginning with; nyadhat-placed.

Although their hearts were tortured with the thought of being separated from Him, they sang splendid and auspicious songs and they performed the pūrṇa-kumbha ritual.

Text 159

niveśya sāgrajaṁ putraṁ
pīṭhe 'raṇyocitāni sā
paryadhāpayad aṅgeṣu
bhūṣaṇāny auṣadhāni ca

niveśya-decorating; sa-with; agrajam-His elder brother; putram-her son; pīṭhe-

at that place; araṇya-for the forest; ucitāni-proper; sā-she; paryadhāpayat-placed; aṅgeṣu-on the limbs; bhūṣaṇāni-ornaments; auṣadhāni-amulets; ca-and.

Then, at that place, Mother Yaśodā placed on the limbs of both Her son and His elder brother both protective amulets and ornaments proper for the forest.

Śrīla Sanātana Gosvāmī explains that the amulets included emeralds and tiger's claws.

Text 160

prayojya vṛddha-viprābhir
anyābhiś ca śubhāśiṣaḥ
balād yātrā-vidhiṁ tena
sarvaṁ sā samapādayat

prayojya-engaging; vṛddha-elderly; viprābhiḥ-by the brāhmaṇa ladies; anyābhiḥ-by other ladies; ca-also; śubha-āśiṣaḥ-blessings; balāt-strongly; yātrā-vidhim-the journey; tena-by Him; sarvam-everyuthing; sā-she; samapādayat-arranged.

She arranged for elderly brāhmaṇa ladies and other ladies to offer blessings. She did everything to prepare for His journey.

Śrīla Sanātana Gosvāmī explains that the "other ladies" were the elderly gopīs.

Text 161

bhogyaṁ madhyāhnikāṁ mātrā-
rpitam ādāya kiñcana
tathāpy agāḥ puraḥ kurvan
prasthito veṇum īrayān

bhogyam-to be eaten; madhyāhnikam-at mid-day; mātrā-by mother; arpitam-given; ādāya-taking; kiñcana-something; tathāpi-still; agaḥ-the cows; puraḥ-ahead; kurvan-doing; prasthitaḥ-started out; veṇum-the flute; īrayān-playing.

Taking the lunch His mother gave, putting the cows in front, and playing His flute, Kṛṣṇa set out.

Text 162

tāvat sahacarāḥ sarve
tasyābhyarṇe samāgatāḥ
nirgatya vargaśo ghoṣāt
tat-sakhocitatāṁ gatāḥ

tāvat-then; sahacarāḥ-friends; sarve-all; tasya-Him; abhyarṇe-near; samāgatāḥ-assembled; nirgatya-going; vargaśaḥ-with the groups; ghoṣāt-from the home; tat-sakha-of His friends; ucitatām-the state of being appropriate; gatāḥ-attained.

Then, each leaving his own home, all His companions came around Him and enjoyed friendly pastimes with Him.

Text 163

kadācit taiḥ samaṁ vaṁśīḥ
śṛṅgāṇi ca kadāpi saḥ
kadācit patra-vādyāni
bahudhā vādayan babhau

kadācit-sometimes; taiḥ-them; samam-with; vaṁśīḥ-bamboo flutes; śṛṅgāṇi-horns; ca-also; kadāpi-sometimes; saḥ-He; kadācit-sometimes; patra-vādyāni-on leaf-flutes; bahudhā-in many ways; vādayan-playing; babhau-was manifest.

Together they played many melodies, sometimes on bamboo flutes, sometimes on horn-bugles, and sometimes on leaf-flutes.

Text 164

samaṁ bhrātrāvataṣṭhe 'sāv
atta-krīḍā-paricchadaiḥ
gāyadbhis taiś ca nṛtyadbhiḥ
stuvadbhis taṁ praharṣataḥ

samam-with; bhrātrā-His brother; avatasthe-stayed; asau-He; atta-krīḍā-paricchadaiḥ-with His playmates; gāyadbhiḥ-singing; taiḥ-with them; ca-and; nṛtyadbhiḥ-dancing; stuvadbhiḥ-reciting prayers; tam-to Him; praharṣataḥ-happily.

In this way He stayed with His brother and with His friends, who carried paraphernalia for His pastimes and who happily sang, danced, and spoke words of praise.

Śrīla Sanātana Gosvāmī explains that the parahernalia here includes flags, cāmaras, parasols, slippers, fans, snacks, nectar drinks, toy balls, cymbals, and mṛdaṅga drums.

Text 165

agre jyāyān ahaṁ pṛṣṭhe
tāś cānuvrajana-cchalāt
ākṛṣṭāḥ prema-pāśena
prasthitā virahāsahāḥ

agre-in front; jyāyān-the eldest; aham-I; pṛṣṭhe-in the rear; tāḥ-the girls; ca-also; anuvrajana-following; chalāt-ona pretext; ākṛṣṭāḥ-attracted; prema-of love; pāśena-by the rope; prasthitāḥ-set out; viraha-separation; asahāḥ-unable to bear.

The older boy was in the front and I was in the rear. Pulled by the rope of love and unable to bear separation from Kṛṣṇa, the gopīs, on some pretext, began to follow behind.

Śrila Sanātana Gosvāmī explains that the older boy here is Balarāma, and the "I" is Sarūpa, who is speaking these words.

Text 166

bhāvena kenacit svinnaṁ
putrasyodvīkṣya sā mukham
sammarjya prasnuvat-stanyā
bahir dvārāntam anvagāt

bhāvena-with love; kenacit-somehow; svinnam-perspiration; putrasya-of her son; udvīkṣya-seeing; sā-she; mukham-His face; sammarjya-wiping; prasnuvat-flowing; stanyā-the milk from her breasts; bahiḥ-outside; dvarāntam-to the door; anvagāt-followed.

Seeing it was covered witb perspiration, Mother Yaśndā affectionately wiped her son's face. The milk flowing from her breasts, she followed Him outside the gates.

Śrīla Sanātana Gosvāmī explains that first she wiped it with her hand and then again she wiped it with the edge of her sari. The phrase "outside the gates" here means “outside the gates of Vraja Village".

Text 167

tenoktāpi gṛhaṁ yāntī
grīvam udvartayanty aho
padāny atītya dvi-trāṇi
punar vyagrā yayau sutam

tena-by Him; uktā-spoken to; api-even; gṛham-home; yāntī-going; grīvam-neck; udvartayantī-craning; ahaḥ-; padāni-steps; atītya-taking; dvi-trāṇi-two or three; punaḥ-again; vyagrā-agitated; yayau-went; sutam-to her son.

Kṛṣṇa spoke to her and she turned to go home. Craning her neck (to see Him), she took two or three steps and then, overcome, went again to her son.

Text 168

upaskṛtyāsya tāmbūlaṁ
mukhe haste samarpya ca
punar nivṛtya prāgvat sā
taṁ vegair āyayau punaḥ

upaskṛtya-preparing; asya-of Him; tāmbūlam-betelnuts; mukhe-in the mouth; haste-in the hand; samarpya-placing; ca-and; punaḥ-again; nivṛtya-leaving; prāgvat-as before; sā-she; tam-to Him; vegaiḥ-quickly; āyayau-returned; punaḥ-again.

She prepared some betelnuts and placed them in His hand and mouth. She turned to go and, as before, she quickly came to Him again.

Text 169

miṣṭaṁ phalādikaṁ kiñcid
bhojayitvā sutaṁ pathi
pāyayitvā ca gehāya
yānti prāgvan nyavartata

miṣṭam-sweet; phala-fruit; ādikam-beginning with; kiñcit-something;

bhojayitvā-feeding; sutam-her son; pathi-on the path; pāyayitvā-giving to drink; ca-also; gehāya-to home; yāntī-going; prāgvat-as before; nyavartata-returned.

In the middle of the road she fed her son sweets mixed with fruit and other ingredients and she also gave Him something to drink. Then she began to go home, but again she returned as before.

Text 170

muhur nirīkṣya vastrādi
sanniveśya sutasya sā
punar nivṛtyāthāgatya
dīnā putram aśikṣāyat

muhuḥ-again and again; nirīkṣya-looking; vastra-ādi-beginning with garments; sanniveśya-arranging; sutasya-of her son; sā-she; punaḥ-again; nivṛtya-leaving; atha-then; āgatya-coming; dīnā-the poor lady; putram-her son; aśikṣāyat-instructed.

Carefully inspecting her son's garments and other things, she set everything neatly in order. Again she left, and again she returned. Then she instructed her son:

Texts 171 and 172

bho vatsa durgame 'raṇye
na gantavyaṁ vidūrataḥ
sa-kaṇṭaka-vanāntaś ca
praveṣṭavyaṁ kadāpi na

tad-arthaṁ cātma-śapathaṁ
mātā vistārya kākubhiḥ
punar nivṛtya katicit
padāni punar āyayau

bhaḥ-O; vatsa-son; durgame-impassable; araṇye-in the forest; na-not; gantavyam-should be gone; vidūrataḥ-far away; sa-kaṇṭaka-vanāntaḥ-in the thorny places in the forest; ca-also; praveṣṭavyam-should be entered; kadāpi na-never; tad-artham-for that purpose; ca-also; ātma-śapatham-own promise; mātā-mother; vistārya-extending; kākubhiḥ-with sweet words; punaḥ-again; nivṛtya-returning; katicit-something; padāni-steps; punaḥ-again; āyayau-returned.

"Son, don't go far in this impassable forest, and never go where there are thorns. With many sweet words she made Him promise. Then she turned to go, took a few steps, and returned again.

Texts 173 and 174

bhos tāta rāma sthātavyaṁ
bhavatāgre 'nujasya hi
tvayā ca sakhyuḥ śrīdaman
sa-sarūpeṇa pṛṣṭhataḥ

aṁśo 'sya dakṣiṇe stheyaṁ
vāme ca subala tvayā
ity ādikam asau prārthya
sa-tṛṇaṁ putram aikṣata

bhoḥ-O; tāta-dear; rāma-Balarāma; sthātavyam-should be stayed; bhavatā-by You; agre-in front; anujasya-of Your younger brother; hi-indeed; tvayā-by You; ca-and; sakhyuḥ-friends; śrīdaman-O Śrīdāmā; sa-sarūpeṇa-with Sarūpa; pṛṣṭhataḥ-in the rear; aṁśaḥ-Aṁśa; asya-of Him; dakṣiṇe-on the right; stheyam-should be stayed; vāme-on the left; ca-also; subala-O Subala; tvayā-by you; iti-thus; ādikam-beginning; asau-He; prārthya-requesting; sa-tṛṇam-with a blade of grass; putram-her son; aikṣata-saw.

"Dear Balarāma, You stay in front of Your younger brother. Śrīdāmā, you stay with Sarūpa in the rear. Aṁśu, you stay at His right. Subala, you stay at His left." With a blade of grass she begged them. Then she gazed at her son.

Text 175

evaṁ vyagra-dhiyā yātā-
yātaṁ sā kurvatī muhuḥ
nava-prasūtām ajayat
surabhiṁ vara-vatsalām

evam-in this way; vyagra-dhiyā-with an agitated heart; yātāyātam-coming and going; sā-she; kurvatī-doing; muhuḥ-again and again; nava-prasūtam-newly given birth; ajayat-defeated; surabhim-a surabhi cow; vara-vatsalam-very affectionate to its calf.

With an agitated heart coming and going again and again, she defeated a surabhi cow very affectionate to its new-born calf.

Śrīla Sanātana Gosvāmī explains that this means that she was more affectionate to her son than even the most affectionate cow is to its calf.

Text 176

tāṁ sa-pāda-grahaṁ natvā-
śliṣya putraḥ prayatnataḥ
vividha-cchalataḥ svīya-
śapathaiś ca nyavartayat

tām-her; sa-with; pāda-feet; graham-grasping; natvā-offering obeisances; āśliṣya-embracing; putraḥ-the son; prayatnataḥ-with great endeavor; vividha-cchalataḥ-with many reasons; svīya-own; śapathaiḥ-with promises; ca-and; nyavartayat-made her turn back.

Then, bowing down and grasping her feet, embracing her, presenting many different reasons, and speaking many promises, her son made her turn back.

Text 177

tasthau tatraiva sa dūrāt
paśyanti taṁ vanāntike
citriteva snuta-stanyā
sāśrottuṅga-sthalopari

tasthau-she stood; tatra-there; eva-indeed; sā-she; dūrāt-from far away; paśyantī-seeing; tam-Him; vana-the forest; antike-at the edge; citritā-a painted picture; iva-like; snuta-stanyā-the milk flowing from her breasts; sa-with; aśra-tears; uttuṅga-great; sthala-place; upari-above.

As a painted picture she stood there at the edge of the forest, gazing at her son, the milk flowing from her breasts, and above them many tears.

Texts 178 and 179

śrī-gopyas tv anugacchantyo
    bāṣpa-samruddha-kaṇṭhikāḥ
gānāśaktāḥ skhalat-pādā
    aśru-dhārāsta-dṛṣṭayaḥ

kartuṁ vaktuṁ ca tāḥ kiñcid
    aśaktā lajjayā bhiyā
mahā-śokārṇave magnās
    tat-pratikāraṇe 'kṣamāḥ

śrī-gopyaḥ-the beautiful gopīs; tu-certainly; anugacchantyaḥ-following; bāṣpa-with tears; samruddha-stopped; kaṇṭhikāḥ-throats; gāna-to singing; aśaktāḥ-attached; skhalat-stumbling; pādā-steps; aśru-of tears; dhārā-a flood; asta-placed; dṛṣṭayaḥ-eyes; kartum-to act; vaktum-to speak; ca-also; tāḥ-they; kiñcit-anything; aśaktāḥ-unable; lajjayā-with embarrassment; bhiyā-with fear; mahā-śoka-of great grief; arṇave-in an ocean; magnāḥ-drowning; tat-pratikāraṇe-in a remedy; akṣamāḥ-unable.

With shyness and fear unable to say or do anything, their throats stopped with tears, their eyes flooded with streams of tears, their steps stumbling, and themselves drowning in an ocean of pain without any remedy, the beautiful gopīs followed Him.

Śrīla Sanātana Gosvāmī explains that the gopīs were afraid because their superiors were present.

Text 180

vrajād bahir dūrataraṁ gatānāṁ
    tad-aṅganānāṁ hṛdayekṣaṇāni
jahāra yatnena nivartayaṁs tā
    muhuḥ parāvṛttya nirīkṣyamāṇāḥ

vrajāt-from Vraja; bahiḥ-outside; dūrataram-far away; gatānām-gone; tad-aṅganānām-of the girls; hṛdaya-hearts; īkṣaṇāni-and eyes; jahāra-enchanted; yatnena-with effort; nivartayan-sending back; tāḥ-them; muhuḥ-again and again; parāvṛttya-returning; nirīkṣyamānāḥ-being seen.

He charmed the eyes and hearts of these girls, who had come very far from Vraja Village. With a great effort He made them return home, although again and again He glanced at them as they left.

Texts 181 and 182

vyagrātmanātha teneṣṭa-
dūtena svayam eva ca
grīvam udvartya sa-prema-
dṛṣṭy-āśvāsayata muhuḥ

bhrū-saṅketādinā lajjā-
bhaye janatayā balāt
saṁstambhitās tās tan mātur
agre tadvad avasthitāḥ

vyagra-agitated; ātmanā-with a heart; atha-then; tena-by Him; iṣṭa-desire; dūtena-with the messenger; svayam-personally; eva-certainly; ca-also; grīvam-neck; udvartya-rising; sa-with; prema-of love; dṛṣṭyā-a glance; āśvāsayata-comforted; muhuḥ-again and again; bhrū-of the eyeborws; saṅketā-with signals; ādinā-beginning; lajjā-embarrassment; bhaye-and fear; janatayā-creating; balāt-forcibly; saṁstambhitāḥ-stunned; tāḥ-they; tat-His; mātuḥ-mother; agre-before; tadvat-so; avasthitāḥ-standing.

With an anxious heart He craned His neck and again and again comforted them with His glances of love. With the movements of His eyebrows, which carried the message of His love, He embarrassed and even frightened them. They stood, stunned, before His mother.

Texts 183 and 184

ballavendraś ca su-snigdhaḥ
svata eva viśeṣataḥ
patnī-vatsalya-dṛṣṭyā ca
snehodrekena yantritaḥ

sarva-vraja-jana-sneha-
bharaṁ putre vilokya tam
vṛddhaiḥ sahānuyāto 'pi
dūraṁ tyaktuṁ na cāśakat

ballava-of the gopas; indraḥ-the king; ca-and; su-snigdhaḥ-very affectionate; svataḥ-personally; eva-indeed; viśeṣataḥ-specifically; patnī-of his wife; vatsalya-parental love; dṛṣṭyā-by seeing; ca-also; sneha-love; udrekena-with great; yantritaḥ-filled; sarva-vraja-jana-of all the people of Vraja; sneha-bharam-the great love; putre-the two sons; vilokya-seeing; tam-him; vṛddhaiḥ saha-with the adult gopas;

anuyātaḥ-followed; api-also; dūram-far; tyaktum-to abandon; na-not; ca-and; aśakat-was able.

Seeing his wife's love for her son, the king of the gopas also became filled with love. Seeing the people of Vraja's great love for His son, he, accompanied by the adult gopas, followed Him for a long way and could not give Him up.

Texts 185 and 186

śubhāni śakunāny uccaiḥ
paśv-ādīnāṁ ca hṛṣṭatām
samlakṣyāntaḥ-prahṛṣṭo 'pi
putra-viccheda-kātaraḥ

sāgrajaṁ pṛthag āliṅgya
yugapac cātmajaṁ muhuḥ
śirasy aghrāya ca sneha-
bharārto 'śrūṇy avasṛjat

śubhāni-auspicious; śakunāni-omens; uccaiḥ-greatly; paśu-ādīnām-beginning with the cows; ca-also; hṛṣṭatām-joy; samlakṣya-seeing; antaḥ-in the heart; prahṛṣṭaḥ-happy; api-even; putra-from his son; viccheda-by separation; kātaraḥ-tortured; sa-with; agrajam-the elder son; pṛthak-separately; āliṅgya-embracing; yugapat-together; ca-also; ātmajam-his son; muhuḥ-again and again; śirasi-on the head; aghrāya-smelling; ca-also; sneha- bhara-with great love; ārtaḥ-tormented; aśrūṇi-tears; avasṛjat-shed.

Even though, seeing many auspicious omens, and seeing that the cows and every other creature were all very happy, he was happy at heart, he was also tormented by separation from his son. He embraced his older son, and then he embraced his younger son, and then he embraced them both again and again. He smelled Their heads and, overcome with love, he shed many tears.

Śrīla Sanātana Gosvāmī explains the Nanda embraced Balarāma and then he embraced Kṛṣṇa.

Text 187

atha praṇamya putreṇa
kṛtyaṁ dārśayatā bahu
prasthāpitaḥ parāvṛttya

tam evālokayan sthitaḥ

atha-then; praṇamya-offered respectful obeisances; putreṇa-by the son; kṛtyam-duty; dārśayata-showing; bahu-greatly; prasthāpitaḥ-established; parāvṛttya-returning; tam-at Him; eva-certainly; ālokayan-gazing; sthitaḥ-standing still.

His son bowed down before him and explained all the duties to be done. He turned to go, gazed at his son, and then stood still and motionless.

Texts 188 and 189

āraṇyāntarito dūre
gatau putrāvalokayan
śabdaṁ kañcid aśṛṇvaṁś ca
nivavārta vrajaṁ prati

niyujya jaṅghikān bhṛtyān
tad-vārtā-haraṇāya saḥ
gopībhir anvitāṁ patnīṁ
sāntvayitvānayad gṛhān

āraṇya-the forest; antaritaḥ-within; dūre-far; gatau-gone; putrau-two sons; avalokayan-seeing; śabdam-sound; kañcit-a certain; aśṛṇvan-hearing; ca-also; nivavārta-returned; vrajaṁ prati-to Vraja; niyujya-engaging; jaṅghikān-good at running quickly; bhṛtyān-servants; tad-vārtā-news of Them; haraṇāya-to bring; saḥ-he; gopībhiḥ-the gopīs; anvitam-with; patnīm-his wife; sāntvayitvā-comforting; anayat-brought; gṛhān-homes.

When he saw his two sons were deep in the forest and he could no longer hear any sounds from them, he turned towrds Vraja Village. Engaging some swift servant-messengers to bring news of the boys, he comforted his wife and the gopīs and brought them all to their homes.

Text 190

tās tu tasya vilāsāṁs tān
gāyantyo viviśur vrajam
dinam ārebhire netuṁ
dhyāyantyas tasya saṅgamam

tāḥ-they; tu-indeed; tasya-of Him; vilāsān-pastimes; tān-them; gāyantyaḥ-

singing; viviśuḥ-entered; vrajam-Vraja; dinam-day; ārebhire-did; netum-to bring; dhyāyantyaḥ-meditating; tasya-of Him; saṅgamam-on the company.

Singing of Kṛṣṇa's pastimes, the gopīs entered Vraja Village. They spent the day thinking of Kṛṣṇa's company.

Śrīla Sanātana Gosvāmī xplains that this is described in Śrīmad-Bhāgavatam 10.35.2.

Text 191

tat-tad-viśeṣo nirvacyo
'nanta-śaktyāpi nāparaḥ
mahārti-janake tasmin
ko vā dhīmān pravartate

tat-tad-viśeṣaḥ-this; nirvacyaḥ-to be described; ananta-of Lord Ananatadeva; śaktyā-by the power; api-even; na-not; aparaḥ-someone else; mahā-great; arti-of suffering; janake-the cause; tasmin-in this; kaḥ-who?; vā-indeed; dhīmān-intelligent; pravartate-is.

Even Lord Ananta has no power to describe what they felt. What wise man can describe their suffering?

Texts 192 and 193

sa tu prasthāpya tāḥ svāntar
ārto 'pi sakhibhir balāt
nīto 'gre praviśat tūrṇaṁ
śrīmad-vṛndāvanāntaram

sandarśyamānaḥ sakhibhiḥ
sa tu vṛndāvana-śriyam
svayaṁ ca varṇayan yuktyā
nirgatādhir ivābhavat

saḥ-He; tu-indeed; prasthāpya-placing; tāḥ-them; svāntaḥ-in his heart; ārtaḥ-unhappy; api-even; sakhibhiḥ-with friends; balāt-forcibly; nītaḥ-brought; agre-ahead; praviśat-entered; tūrṇam-quickly; śrīmat-beautiful; vṛndāvana-Vṛndāvana; antaram-in; sandarśyamānaḥ-showing; sakhibhiḥ-by friends; saḥ-He; tu-indeed; vṛndāvana-of Vṛndāvana; śriyam-the beauty; svayam-personally; ca-also; varṇayan-

describing; yuktyā-with logic; nirgata-gone; ādhiḥ-distress; iva-as if; abhavat-became.

When He sent the gopīs back, Kṛṣṇa felt unhappy at heart, but when His friends at once made Him enter beautiful Vṛndāvana forest, showed Him the beauty of Vṛndāvana, and also described it in words, His unhappiness went away.

Śrīla Sanātana Gosvāmī explains that the beauty of Vṛndāvana forest is described in Śrīmad-Bhāgavatam 10.15.5.

Text 194

tato 'tanod yān sa tu gopa-vibhramān
ato 'bhajan yādṛśatāṁ carācarāḥ
hṛdā na tad-vṛttam upāsitaṁ bhavet
kathaṁ parasmin rasanā nirūpayet

tataḥ-then; atanot-manifested; yān-which; saḥ-He; tu-indeed; gopa-with the gopas; vibhramān-pastimes; ataḥ-then; abhajan-manfested; yādṛśatam-like that; cara-the moving creatures; acarāḥ-the stationary creatures; hṛdā-with the heart; na-not; tad-vṛttam-the activity; upāsitam-worshiped; bhavet-is; katham-how?; parasmin-in another; rasanā-the tongue; nirūpayet-may describe.

Then Kṛṣṇa enjoyed pastimes with the gopas, and even the moving and unmoving creatures there joined in these pastimes. My heart cannot understand these pastimes. How can my tongue describe them?

Text 195

govardhanādri-nikaṭeṣu sa cārayan gā
reme kālinda-tanayāmbuni pāyayaṁs tāḥ
sāyaṁ tathaiva punar etya nijaṁ vrajaṁ taṁ
vikrīḍati vraja-vadhūbhir asau vrajeśaḥ

govardhana-adri-Govardhana Hill; nikaṭeṣu-near; saḥ-He; cārayan-herded; gāḥ-the cows; reme-enjoyed; kālinda-tanayā-of the Yamunā; ambuni-the water; pāyayan-making drink; tāḥ-them; sāyam-in the evening; tathā-so; eva-indeed; punaḥ-again; etya-going; nijam-to His own; vrajam-Vraja; tam-that; vikrīḍati-enjoys pastimes; vraja-vadhūbhiḥ-with the girls of Vraja; asau-He; vrajeśaḥ-the master of Vraja.

Herding the cows near Govardhana Hill, He made them drink the Yamunā's water. In the evening He, the master of Vraja, returned to His own Vraja Village and enjoyed pastimes with the girls of Vraja.

Text 196

śrī-gopa-rājasya yad apy asau purī
nandīśvarākhye viṣaye virājate
te tasya kṛṣṇasya matānuvārtinaḥ
kuñjādi-rāsaṁ bahu manyate sadā

śrī-gopa-rājasya-of the king of the gopas; yat-which; api-also; asau-this; purītPcity; nandīśvarakhye-named Nandīśvara; viṣaye-in the place; virājate-shines; te-they; tasya-of Him; kṛṣṇasya-of Kṛṣṇa; mata-iea; anuvārtinaḥ-following; kuñja-with the forest groves; ādi-beginning; rāsam-rasa dance; bahu-great; manyate-considering; sadā-eternally.

Although the palace of the king of the gopas is splendidly manifest in a place called Nandīśvara, the followers of Kṛṣṇa worship the rāsa dance and other pastimes He enjoys in the forest groves.

Text 197

tatraiva vasatā brahmann
ānando yo 'nubhūyate
sukhaṁ yac ca sa vā tad vā
kīdṛg ity ucyatāṁ katham

tatra-there; eva-certainly; vasatā-staying; brahman-O brahmana; ānandaḥ-bliss; yaḥ-which; anubhūyate-is experienced; sukham-happiness; yat-which; ca-also; saḥ-that; vā-or; tat-that; vā-or; kīdṛk-like what?; iti-thus; ucyatām-may be said; katham-how?

O brāhmaṇa, to what may the bliss of living there be compared? How can it be described?

Text 198

muktānāṁ sukhato 'tyantaṁ
mahad-vaikuṇṭha-vāsinām
bhagavad-bhakti-māhātmyād

uktaṁ tad-vedibhiḥ sukham

muktānām-of the liberated souls; sukhataḥ-than the happiness; atyantam-greater; mahad-vaikuṇṭha-vāsinām-of the residents of Mahā-Vaikuṇṭha; bhagavad-bhakti-māhātmyāt-than the glories of devotional service to the Lord; uktam-said; tad-vedibhiḥ-by they who understand; sukham-the happiness.

They who have experienced this bliss say that because it comes from the glory of pure devotional service to the Lord it is greater than the bliss of they who have attained impersonal liberation and also greater than the bliss of the residents of Mahā-Vaikuṇṭha.

Text 199

ayodhyā-dvāravaty-ādi-
vāsināṁ ca tato 'pi tat
uktaṁ rasa-viśeṣena
kenacit kenacin mahat

ayodhyā-Ayodhyā; dvāravati-and Dvārakā; ādi-beginning with; vāsinām-of the residents; ca-also; tataḥ-from that; api-also; tat-that; uktam-said; rasa-viśeṣena kenacit kenacin-with the sweetest nectar; mahat-great.

The bliss felt by the residents of of Ayodhyā and Dvārakā is greater than that in Vaikuṇṭha. Each is sweeter than the one before.

Text 200

goloka-vāsināṁ yat tat
sarvato 'py adhikādhikam
sukhaṁ tad-yukty-atikrāntaṁ
dadhyād vāci kathaṁ padam

goloka-of Goloka; vāsinām-of the residents; yat-what; tat-that; sarvataḥ-in all respects; api-also; adhikādhikam-greater; sukham-bliss; tad-yukty-atikrāntam-surpassing; dadhyāt-may be placed; vāci-in words; katham-how; padam-nature.

The bliss felt by the residents of Goloka is greater than all others. How can it be described in words?

Text 201

tasyānubhavino nityaṁ
    tatratyā eva te viduḥ
tattvaṁ ye hi prabhos tasya
    tādṛk sauharda-gocarāḥ

tasya-of it; anubhavinaḥ-they who experience; nityam-always; tatratyāḥ-they who stay there; eva-indeed; te-they; viduḥ-know; tattvam-the truth; ye-who; hi-indeed; prabhoḥ-of the Lord; tasya-of Him; tādṛk-like that; sauharda-of friendship; gocarāḥ-in the area.

They who are friends of the Lord in Goloka feel that bliss eternally. They can understand it.

Text 202

eṣām evāvatārās te
    nityā vaikuṇṭha-pārṣadāḥ
prāpañcāntar-gatās teṣām
    prati-rūpāḥ surāḥ yathā

eṣām-of them; eva-indeed; avatārāḥ-the incarnations of the Lord; te-They; nityāḥ-eternal; vaikuṇṭha-pārṣadāḥ-the Lord's associates in Vaikuṇṭha; prāpañca-antar-gatāḥ-come to the material world; teṣām-of them; prati-rūpāḥ-reflected forms; surāḥ-demigods; yathā-as.

The residents of Goloka incarnate as eternal associates of the Lord in Vaikuṇṭha. They also appear as reflections among the demigods in the material world.

Śrīla Sanātana Gosvāmī explains that the appearance of Nanda and Yaśodā of Goloka as Droṇa and Dharā in the world of the demigods is an example of this.

Text 203

yathā ca teṣāṁ devānām
    avatārā dharā-tale
krīḍāṁ cikīrṣato viṣṇor
    bhavanti prītaye muhuḥ

yathā-as; ca-and; teṣām-of them; devānām-of the demigods; avatārāḥ-incarnations; dharā-tale-on the surface of the earth; krīḍām-pastimes; cikīrṣataḥ-

desiring to perform; viṣṇoḥ-of Lord Viṣṇu; bhavanti-are; prītaye-for the pleasure; muhuḥ-again and again.

To please Lord Viṣṇu when He wishes to enjoy pastimes there, these demigods descend to the surface of the earth again and again.

Śrīla Sanātana Gosvāmī explains that Lord Balarāma, who apears in Goloka, incarnates in Vaikuṇṭha as Ananta Śeṣa. He again incarnates as Ananta Śeṣa among the demigods in the material world, and on the earth He again appears as Balarāma. The devotee Śrīdāmā, who appears in Goloka, appears in Vaikuṇṭhaloka as Garuḍa. He again appears as Garuḍa among the demigods in the material world, and on the earth he again appears as Śrīdāmā. Vasudeva and Devakī, who appear in Goloka, incarnate as Sutapā and Pṛśni in Vaikuṇṭha and as Kaśyapa and Aditi among the demigods in the material world. On the earth they again appear as Vasudeva and Devakī. These are some examples of how the residents of Goloka incarnate in different places in the spiritual and material worlds and how, as demigods in the higher material planets, they incarnate on the earth to please the Lord.

Text 204

yathāvatārāḥ kṛṣṇasyā-
    bhinnās tenāvatāriṇā
tathaiṣam avatārās te
    na syur etaiḥ samaṁ pṛthak

yathā-as; avatārāḥ-incarnations; kṛṣṇasya-of Kṛṣṇa; abhinnāḥ-not different; tena-by Him; avatāriṇā-the origin of the incarnations; tathā-so; eṣām-of them; avatārāḥ-the incarnations; te-they; na-not; syuḥ-are; etaiḥ-them; samam-with; pṛthak-different.

As Kṛṣṇa, the origin of the incarnations of God, is not different from His many incarnations, so the residents of Goloka are also not different from their incarnations.

Text 205

kadāpy aṁśena jāyante
    pūrṇatvena kadācana
yathā-kālaṁ yathā-kāryaṁ
    yathā-sthānaṁ ca kṛṣṇavat

kadāpi-sometimes; aṁśena-by a part; jayante-are born; pūrṇatvena-in fulness; kadācana-sometimes; yathā-kalam-according to the time; yathā-kāryam-according to the work; yathā-sthānam-according to the place; ca-also; kṛṣṇavat-as Kṛṣṇa.

According to the time, place, and mission to be performed, the residnets of Goloka appear, sometimes in partial forms and sometimes in fullness. They do this as Kṛṣṇa Himself does.

Śrīla Sanātana Gosvāmī gives Lord Varāha, who appeared in Satya-yuga to rescue the earth, as an example of a partial incarnation, and Lord Kṛṣṇa, who appeared at the end of Dvāpara-yuga to enjoy pastimes and reveal the nature of pure devotional love, as an example of the Lord appearing in fullness.

Texts 206-208

evaṁ kadācit kenāpi
samākṛṣṭā rasena te
nija-nāthena sahitāḥ
kutrāpy atititīrṣavaḥ

avatārair nijaiḥ sarvaiḥ
parameśvaravad yadā
aikyaṁ vyājena kenāpi
gatāḥ prādurbhavanti hi

tad eṣām avatārās te
gacchanty eteṣu vai layam
ato 'bhavaṁs ta evaite
iti te munayo 'vadan

evam-thus; kadācit-sometimes; kenāpi-by someone; samakṛṣṭaḥ-pulled; rasena-by nectar; te-they; nija-nāthena-by their own Lord; sahitāḥ-with; kutrāpi-somewhere; atititīrṣavaḥ-desiring to cross; avatāraiḥ-with incarnations; nijaiḥ-own; sarvaiḥ-all; parameśvaravat-as the Supreme Lord; yadā-when; aikyam-oneness; vyājena-by the pretext; kenāpi-somehow; gatāḥ-gone; prādurbhavanti-become manifested; hi-indeed; tat-that; eṣām-of them; avatārāḥ-incarnations; te-they; gacchanti-go; eteṣu-among them; vai-indeed; layam-merging; ataḥ-then; abhavan-became; te-they; eva-indeed; ete-they; iti-thus; te-they; munayaḥ-the sages; avadan-said.

When the Lord incarnates, the residents of Goloka, each attracted by his own rasa with the Lord, also desire to appear, by some pretext, in their own

incarnations, and then at they end their incarnations merge into them and become one with them again. This is what the sages say.

Śrīla Sanātana Gosvāmī gives Brahmā's benediction (to Droṇa and Dharā) as an example of the pretext mentioned here. When the Lord's pastimes are completed, the incarnation of Nanda Mahārāja merges into the existence of the original Nanda Mahārāja in Goloka, and the incarnations of the other residents of Goloka also merge into their sources in the same way.

Text 209

kṛtsnam etat paraṁ cetthaṁ
tatratyaṁ viddhy asaṁśayam
pūrvokta-nāradoddiṣṭa-
siddhāntādy-anusārataḥ

kṛtsnam-complete; etat-this; param-great; ca-also; ittham-in this way; tatratyam-there; viddhi-know; asaṁśayam-without doubt; pūrva-previously; ukta-said; nārada-by Nārada; uddiṣṭa-explained; siddhānta-cnclusion; ādi-beginning with; anusārataḥ-according to.

Without doubting, please understand all this according to the explanations previously spoken by Nārada.

Śrīla Sanātana Gosvāmī gives the following doubts as examples: If Goloka is actually superior to Vaikuṇṭha, then why do Kaṁsa and other demons live there? Why do carts and other objects made of wood and other materials, as well as grains of dust and other lifeless things exist in Goloka? Why do Nanda Mahārāja and the other residents of Goloka incarnate as the Lord's associates in Vaikuṇṭha?

These doubts were already answered in the beginning of Chgapter Five, and they will be answered again later on in this book. The first doubt is specifically answered in the beginning of this book. The answer to the second doubt is given in Nārada's explanation that everything in Vaikuṇṭha is eternal and full of knowledge and bliss. This is also true in Goloka. Therefore the carts and other objects in Goloka are not lifeless, but are eternal and full of knowledge and bliss. The answer to the third doubt is that in order to assist the Lord in His pastimes, Nanda and the other residents of Goloka incarnate in spiritual forms that are eternal and full of knowledge and bliss. In this way they are among the Lord's eternally dear associates in Vaikuṇṭha.

Text 210

māthurottama tatratyaṁ
    mahāścaryam idaṁ śṛṇu
kathyamānaṁ mayā kiñcit
    śrī-kṛṣṇasya prabhāvataḥ

māthura-of the reidents of Mathurā; uttama-O best; tatratyam-there; mahāścaryam-great wonder; idam-this; śṛṇu-hear; kathyamānam-spoken; mayā-by me; kiñcit-something; śrī-kṛṣṇasya-of Lord Kṛṣṇa; prabhāvataḥ-by the strength.

O best of the residents of Mathurā, please listen and by Lord Kṛṣṇa's power I will tell you something wonderful about Goloka.

Śrīla Sanātana Gosvāmī explains that although the glory of Goloka is beyond the sphere of words and the mind, by Lord Kṛṣṇa's mercy it can be described.

Text 211

bālakās taruṇā vṛddhā
    gopās te koṭi-koṭiśaḥ
sarve vidur mahā-preyān
    ahaṁ kṛṣṇasya netaraḥ

balakāḥ-boys; taruṇāḥ-youths; vṛddhāḥ-old; gopāḥ-gopas; te-they; koṭi-koṭiśaḥ-millions and millions; sarve-all; viduḥ-know; mahā-preyān-very dear; aham-I; kṛṣṇasya-of Lord Kṛṣṇa; na-not; itaraḥ-other.

In Goloka there are millions and millions of young, adolescent, and old gopas. Each one thinks: "I, and no one else, am most dear to Kṛṣṇa".

Text 212

tathaiva vyavahāro 'pi
    teṣāṁ kṛṣṇe sadekṣyate
pratyekaṁ teṣu tasyāpi
    viśuddhas tādṛg eva saḥ

tathā-so; eva-indeed; vyavahāraḥ-activities; api-also; teṣām-of them; kṛṣṇe-in kṛṣṇa; sadā-always; īkṣyate-is seen; pratyekam-each; teṣu-in them; tasya-of him; api-also; viśuddhaḥ-pure; tādṛk-like that; eva-indeed; saḥ-he.

In the course of their daily activities they constantly associate with Kṛṣṇa. They

are all very pure. Each one is like that.

Śrīla Sanātana Gosvāmī explains that the words "each one is like that" mean that each one, in truth, is most dear to Kṛṣṇa.

Text 213

tathāpi tṛptiḥ kasyāpi
naivodeti kadācana
prema-tṛṣṇā ca vividhā
dainya-mātā vivardhate

tathāpi-still; tṛptiḥ-satiation; kasyāpi-of someone; na-not; eva-indeed; udeti-arises; kadācana-at any time; prema-of love; tṛṣṇā-the thirst; ca-and; vividhā-various; dainya-of humbleness; mātā-the mother; vivardhate-increases.

None of them is ever satisfied. The many varieties of the thirst of their love for Kṛṣṇa, which is the mother of humbleness, always increase.

Text 214

gopīṣu ca sadā tāsu
pratyekaṁ koṭi-koṭiṣu
parā prītiḥ kṛpāsaktir
api sa tasya vīkṣyate

gopīṣu-for the gopīs; ca-also; sadā-always; tasu-for them; pratyekam-each; koṭi-koṭiṣu-millions and millions; parā-great; prītiḥ-love; kṛpā-of kindness; asaktiḥ-attachment; api-also; sa-that; tasya-of him; vīkṣyate-is seen.

Kṛṣṇa"s great kindness, love, and attachment are seen to be always placed in each of the millions and millions of gopīs.

Text 215

yayā yukti-śatair vyaktaṁ
mādṛśair anumanyate
ābhiḥ samo na ko 'py anya-
tratyo 'py asya priyo janāḥ

yayā-by which; yukti-of reasons; śataiḥ-with hundreds; vyaktam-manifested; mādṛśaiḥ-by they who are like me; anumanyate-inferred; ābhiḥ-by them; samaḥ-equal; na-not; ko 'pi-anyone; anyatratyaḥ-in any other place; api-even; asya-to him; priyaḥ-dear; janaḥ-person.

For these reasons and for hundreds of other reasons persons like myself can understand that so one in any place is more dear to Kṛṣṇa than they.

Text 216

tatrāpi yāṁ prati prema-
viśeṣo 'sya yadekṣyate
tadā pratīyate kṛṣṇā-
syaiṣaiva nitarāṁ priyā

tatrāpi-still; yam-whom; prati-to; prema-love; viśeṣaḥ-best; asya-of him; yada-when; ikṣyate-is seen; tadā-then; pratīyate-is believed; kṛṣṇāsya-of kṛṣṇa; eṣa-she; eva-indeed; nitaraṁ priyā-most dear.

When Kṛṣṇa"s special love to a certain gopī is seen, then it is understood that she is the most dear to Him.

Text 217

sarvās tad-ucitaṁ tās tu
krīḍā-sukha-parasparam
sarvadānubhavantyo "pi
manyante prema na prabhoḥ

sarvāḥ-all; tad-ucitam-appropriate; tāḥ-they; tu-indeed; krīḍā-of pastimes; sukha-happiness; parasparam-together; sarvadā-alaways; anubhavantyā-experiencing; api-also; manyante-are considered; prema-love; na-not; prabhoḥ-of the Lord.

Although each gopī is most dear to the Lord, and although they all experience the many blisses of enjoying pastimes with Him, the gopīs do not think the Lord loves them.

Text 218

pratyekaṁ cintayanty evam

aho kiṁ bhavitā kiyat
saubhagyaṁ mama yena syāṁ
kṛṣṇasyādhamadāsy api

pratyekam-each; cintayanti-thinks; evam-thus; ahaḥ-oh; kim-what?; bhavitā-will be; kiyat-how much?; saubhagyam-good fortune; mama-of me; yena-by which; syām-I may be; kṛṣṇasya-of kṛṣṇa; adhama-the lowest; dasi-maidservant; api-even.

Each gopī thinks: "When will I be fortunate to be the least of Kṛṣṇa"s maidservants?"

Text 219

aho svāmin gabhīro 'yaṁ
dustarko mahatām api
gāḍha-prema-rasāveśa-
svabhāva-mahimādbhutaḥ

ahaḥ-O; svāmin-master; gabhīraḥ-deep; ayam-this; dustarkaḥ-illusion; mahatām-of the great souls; api-even; gāḍha-deep; prema-of love; rasa-mellows; āveśa-entrance; svabhāva-natural; mahima-glory; adbhutaḥ-wonderful.

O Lord, even the great souls cannot understand the great wonder of their deep love.

Text 220

ekadā yamunā-tīre
viharan nanda-nandanaḥ
śuśrāvātma-hrade tasmin
kāliyaṁ punar āgatam

ekadā-one day; yamunā-tīre-on the shore of the Yamuna; viharan-enjoying pastimes; nanda-nandanaḥ-the son of Nanda; śuśrāva-heard; ātma-hrade-own lake; tasmin-there; kāliyam-Kaliya; punaḥ-again; āgatam-came.

One day, as He was enjoying pastimes by the Yamunā's shore, Kṛṣṇa, the son of Nanda, heard that Kāliya had again come to his lake.

Text 221

ekākī tatra gatvāsu
nīpam āruhya vegataḥ
kurditvā nipapātāsmin
hrade niḥsārayann apaḥ

ekākī-alone; tatra-there; gatvā-having gone; āśu-at once; nīpam-a kadamba tree; āruhya-climbing; vegataḥ-violently; kurditvā-diving; nipapāt-fell; asmin-in the; hrade-lake; niḥsārayann-agitating; apaḥ-the waters.

At once going there alone and climbing a kadamba tree, He dove into the lake, making the waters very turbulent.

Text 222

vicitra-santāra-vitāra-līlayā
jale lasaṁs tad bahudhā ninādayan
khalena bhogair amunaitya veṣṭitaḥ
sa kautukī kañcid adarśayad daśām

vicitra-wonderful; santāra-vitāra-going back and forth; līlayā-with pastimes; jale-in the water; lasan-playing; tat-that; bahudhā-many; ninādayan-making a sound; khalena-by the demon; bhogaiḥ-with its coils; amunā-by him; etya-approaching; veṣṭitaḥ-surrounded; saḥ-He; kautukī-playful; kañcit-a certain; adarśayat-showed; daśām-state.

Playing in the water by wonderfully swimming back and forth, and making many loud sounds, Kṛṣṇa approached the demon, who at once wrapped his coils about the Lord. Playful Kṛṣṇa then showed something.

Text 223

tat-saṅginas taṁ sahasā prayātaṁ
gopās tv anālokya mṛtā ivābhavan
sarve tad-anveṣaṇa-kātarā yayus
tat-pāda-cihnair hradam īkṣitair amum

tat-saṅginaḥ-His companions; tam-Him; sahasā-at once; prayātam-gone; gopāḥ-the gopas; tu-indeed; anālokya-not seeing; mṛtāḥ-dead; iva-as if; abhavan-became; sarve-all; tad-anveṣaṇa-to find Him; kātarāḥ-tormented; yayuḥ-went; tat-pāda-cihnaiḥ-by His footprints; hradam-to the lake; īkṣitaiḥ-seen; amum-that.

Not seeing Kṛṣṇa, who had left their company, the gopa friends became as if they had died. Tormented by the desire to find Him, they saw His footprints, and followed them to the lake.

Text 224

dṛṣṭvaiva kṛṣṇaṁ samādṛṣṭa-ceṣṭaṁ
mohaṁ gatās te 'sya vayasya-saṅghāḥ
ācchāditaṁ yaṁ vana-vīthibhir ye
'nālokayanto na jijīviṣanti

dṛṣṭvā-seeing; eva-indeed; kṛṣṇam-Kṛṣṇa; samadṛṣṭa-ceṣṭaṁmotionless; moham-fainting; gatāḥ-attained; te-they; asya-of Him; vayasya-saṅghāḥ-the friends; ācchāditam-covered; yam-whom; vana-vīthibhiḥ-by the waters; ye-who; anālokayantaḥ-not seeing; na-not; jijīviṣanti-desire to live.

When they saw Kṛṣṇa could not move, His friends fainted. When they could not see Him at all because He was covered by the waters, they no longer wished to live.

Text 225

gavo vṛṣā vatsatarās tathānye
gramyāḥ samagrāḥ paśavo 'tha vanyāḥ
tīre sthitās tatra mahārta-nādaiḥ
krandanti kṛṣṇānana-datta-netrāḥ

gavaḥ-the cows; vṛṣāḥ-bulls; vatsatarāḥ-calves; tathā-so; anye-others; gramyāḥ-domestic animals from the village; samagrāḥ-all; paśavaḥ-animals; atha-then; vanyāḥ-from the forest; tīre-on the shore; sthitāḥ-standing; tatra-there; mahārta-of torment; nādaiḥ-with sounds; krandanti-cry; kṛṣṇa-of Kṛṣṇa; ānana-on the face; datta-placed; netrāḥ-eyes.

Standing by the shore, the cows, bulls, calves, and other domestic animals from the village, as well as the wild animals from the forest, all cried, fixing their eyes on Kṛṣṇa's face and screaming in agony.

Text 226

ākrānda-dīnā vihagā hradasya
tasyāntar uḍḍīya patanti vegāt
vṛkṣādayas tat kṣaṇam eva soṣaṁ

prāptā mahotpāta-cayāś ca jātāḥ

ākrānda-dīnāḥ-crying pitifully; vihagāḥ-the birds; hradasya-of the lake; tasya-of it; antaḥ-into; uḍḍīya-flying; patanti-fall; vegāt-forcefully; vṛkṣa-ādayaḥ-the trees and other plants; tat kṣaṇam-at that moment; eva-certainly; soṣam-the state of being dried up; prāptāḥ-attained; mahotpāta-cayāḥ-great calamities; ca-also; jātāḥ-were born.

Crying pitifully, the birds flew over the lake and dived into the waters. The trees and other plants became dry and withered. May great calamities happened.

Text 227

sampreritо 'ntaḥ prabhunaiva tena
dhāvan jagāma vrajam eka-vṛddhaḥ
hā-hā-mahā-rāva-gaṇaiḥ su-ghoraiḥ
krandan nudan taṁ tam athācacakṣe

sampreritaḥ-sent; antaḥ-within; prabhunā-by the Lord; eva-indeed; tena-by Him; dhāvan-running; jagāma-went; vrajam-to Vraja Village; eka-vṛddhaḥ-an old man; hā-hā-mahā-rāva-gaṇaiḥ-with loud calls of "alas! alas!"; su-ghoraiḥ-terrible; krandan-crying; nudan-making a sound; tam tam-that; atha-then; ācacakṣe-described.

Sent by the Lord, an old man ran to Vraja Village. Crying, and terribly calling out "Alas! Alas!", he described what had happened.

Text 228

prāg eva dṛṣṭvā mahato bhayaṅkarān
utpāta-vārān bahu-sambhramākulāḥ
anveṣaṇārthaṁ vraja-maṅgalasya te
ghoṣa-sthitāḥ santi bahir viniḥsṛtāḥ

prāk-ahead; eva-indeed; dṛṣṭvā-seeing; mahataḥ-great; bhayaṅkarān-fearful; utpāta-vārān-calamities; bahu-sambhrama-ākulāḥ-making great haste; anveṣaṇārtham-to find; vraja-of Vraja; maṅgalasya-the auspiciousness; te-they; ghoṣa-sthitāḥ-the people of Vraja; santi-are; bahiḥ-outside; viniḥsṛtāḥ-gone.

Seeing many fearful calamities, the people of Vraja left their homes and hurried to find Kṛṣṇa.

Text 229

punaḥ pravāyasas tasya
    bhagna-kaṇṭha-varasya tu
tad-vākyaṁ teṣu sahasā
    vajra-pāta ivābhavat

punaḥ-again; pravayasaḥ-from the old man; tasya-from him; bhagna-kaṇṭha-varasya-with a broken throat; tu-indeed; tad-vākyam-his statement; teṣu-among them; sahasā-at once; vajra-of a thunderbold; pātaḥ-the falling; iva-like; abhavat-was.

The old man's broken words were like a thunderbolt falling on them.

Texts 230 and 231

sa gṛhe 'vasthito rāmo
    mithyā mithyeti ghoṣayan
santvāyan vraja-lokaṁs tān
    mṛta-prāyān prādhāvataḥ

mātaraṁ rohiṇīṁ yatnāt
    prabodhya gṛha-rakṣaṇe
niyujya purato yātair
    dhāvitvā taiḥ sahāmilat

saḥ-He; gṛhe-at home; avasthitaḥ-staying; rāmaḥ-Balarāma; mithyā mithyā-a lie, a lie; iti-thus; ghoṣayan-saying; santvāyan-comforting; vraja-lokān-the people of Vraja; tān-them; mṛta-prāyān-almost dead; prādhāvataḥ-running; mātaram-to Mother; rohiṇīm-Rohiṇī; yatnāt-carefully; prabodhya-informing; gṛha-home; rakṣaṇe-in protection; niyujya-engaged; purataḥ-ahead; yātaiḥ-gone; dhāvitvā-running; taiḥ-them; saha-with; amilat-met.

In His home Balarāma called out "It's a lie! A lie!" consoling the people of Vraja, who had become like running corpses. He carefully convinced Mother Rohiṇī to stay at home, and then He also ran with the others.

Śrīla Sanātana Gosvāmī explains that Balarāma knew how powerful His younger brother was. Balarāma gave Mother Rohiṇī the task of cooking Kṛṣṇa's meal, and in this way He kept her at home.

Text 232

acirāt taṁ hradaṁ prāptaḥ
so 'nujaṁ vīkṣya tādṛśam
nāśaknod rakṣituṁ dhairyaṁ
ruroda prema-kātaraḥ

acirāt-quickly; tam-that; hradam-lake; prāptaḥ-attained; saḥ-he; anujam-younger brother; vīkṣya-seeing; tādṛśam-ike that; na-not; aśaknot-was able; rakṣitum-to protect; dhairyam-peacefulness; ruroda-cried; prema-by love; kātaraḥ-tormented.

He quickly came to the lake. Seeing His younger brother in that state, He could not remain peaceful, but He cried in the agony of love.

Text 233

vilāpaṁ vividhaṁ cakre
kaṣṭha-pāṣāṇa-bhedakam
kṣaṇān murcchām anuprāpto
yaśodā-nandavat sa tu

vilāpam-lamentation; vividham-many ways; cakre-did; kaṣṭha-wood; pāṣāṇa-and stones; bhedakam-breaking; kṣaṇāt-in a moment; murcchām-fainting; anuprāptaḥ-attained; yaśodā-nanda-vat-as Yaśodā and Nanda had done; saḥ-He; tu-indeed.

He laemnted again and again, His cries breaking wood and stone. In a moment He fainted, as Nanda and Yaśodā had already done.

Text 234

tatas teṣāṁ ca sarveṣāṁ
prāṇinām ārti-pūritāḥ
mahā-krānda-ravā ghorā
babhūvur viśva-rodakāḥ

tataḥ-then; teṣām-of them; ca-also; sarveṣām-all; prāṇinām-living entities; ārti-with pain; pūritāḥ-filled; mahā-krānda-ravāḥ-great cries; ghorāḥ-terrible; babhūvuḥ-were; viśva-teh world; rodakāḥ-making cry.

Then everyone let out a great, painful, terrible cry that made the entire world cry also.

Text 235

tena nādena mahātā
balarāmaḥ sa cetitaḥ
ātmānaṁ stambhayām āsa
yatnād dhīra-śiromaṇiḥ

tena-by this; nādena-sound; mahātā-great; balarāmaḥ-Nalarāma; saḥ-He; cetitaḥ-conscious; ātmānam-Himself; stambhayām āsa-becoming composed; yatnāt-with effort; dhīra-of the sober; śiromaṇiḥ-the crest jewel.

Awakened by this great sound, Balarāma, the crest jewel of the sober, with a great effort regained His peaceful composure.

Text 236

kṣaṇena samjñāṁ pitarau gatau tau
dṛṣṭvā sutaṁ tādṛśam udrudantau
vegāt tam eva hradam āviśantau
ruddhau balāc chrī-balinā karābhyām

kṣaṇena-in a moment; samjñām-conscious; pitarau-the two parents; gatau-attained; tau-they; dṛṣṭvā-seeing; sutam-their son; tādṛśam-like that; udrudantau-crying; vegāt-forcibly; tam-that; eva-indeed; hradam-lake; āviśantau-entering; ruddhau-stopped; balāt-by force; śrī-balinā-by Śrī Balarāma; karābhyām-with His hands.

In a moment Kṛṣṇa's parents became conscious again. Gazing at their son, and crying loudly, they began to enter the lake, but Śrī Balarāma forcibly stopped them with His hands.

Text 237

mūrcchitān mṛta-tulyāṁs tān
sarvān dṛṣṭvārti-yantritaḥ
su-gadgada-svareṇoccaiḥ
kṛṣṇaṁ sambodhya so 'bravīt

mūrcchitān-fainted; mṛta-to corpses; tulyān-euqal; tān-them; sarvān-everyone; dṛṣṭvā-seeing; arti-yantritaḥ-filled with pain; su-gadgada-svareṇa-with voices choked with emotion; uccaiḥ-loudly; kṛṣṇam-Kṛṣṇa; sambodhya-calling out; saḥ-He; abravīt-said.

Seeing everyone fainted as if they were dead, Balarāma became filled with pain. In a voice choked with emotion, He loudly called out to Kṛṣṇa.

Text 238

śrī-baladeva uvāca

ete na vaikuṇṭha-nivāsi-pārṣadā
no vānarās te na ca yādavā api
goloka-lokā bhavad-eka-jīvanā
naśyanty aśakyā bhagavan mayāvitum

śrī-baladevaḥ uvāca-Śrī Balarāma said; ete-they; na-not; vaikuṇṭha-nivāsi-pārṣadāḥ-Yoru associates who live in Vaikuṇṭha; na-not; u-indeed; vānarāḥ-monkeys; te-they; na-not; ca-also; yādavāḥ-the Yādavas; api-also; goloka-lokāḥ-the people of Goloka; bhavad-eka-jīvanāḥ-for whom who are their only life; naśyanti-die; aśakyāḥ-not able; bhagavan-O Lord; mayā-by You; avitum-to protect.

Śrī Balarāma said: These people are not Your associates in Vaikuṇṭha! They are not Your monkey-associates! They are not the Yādavas! They are the people of Goloka! You are their only life and soul! They are dying now! Lord, I have no power to save them!

Text 239

prāṇair viyuktā na bhavanti yāvat
tāvad vinodaṁ karuṇa tyajaitam
kṛṣṇānyathā goṣṭha-janaika-bandho
gantāsi śokaṁ mṛdula-svabhāvaḥ

prāṇaiḥ-with life; viyuktāḥ-endowed; na-not; bhavanti-they are; yāvat-as; tāvat-so; vinodam-pastimes; karuṇa-O merciful one; tyaja-abandon; etam-this; kṛṣṇa-O Kṛṣṇa; anyathā-otherwise; goṣṭha-of Vraja; jana-of the people; eka-only; bandhaḥ-O friend; gantā asi-You will go; śokam-to grief; mṛdula-soft; svabhāvaḥ-nature.

They are now lifeless! Merciful Kṛṣṇa! Only friend of the people of Vraja! Give

up this pastime, or Your gentle heart will become filled with grief!

Text 240

śrī-svarūpa uvāca

gopyo vilāpair vividhai rudantyo
momuhyamānāḥ paramārta-gatryaḥ
pārśve prabhor gantum iva praviṣṭās
tās taṁ hradaṁ śoka-vināṣṭa-cittāḥ

śrī-svarūpaḥ uvāca-Śrī Sarūpa said; gopyaḥ-the gopīs; vilāpaiḥ-with lamentations; vividhaiḥ-many; rudantyaḥ-crying; momuhyamānāḥ-fainting; paramārta-tormented; gatryaḥ-limbs; pārśve-at the side; prabhoḥ-of the Lord; gantum-to go; iva-as if; praviṣṭāḥ-entered; tāḥ-they; tam-that; hradam-lake; śoka-by grief; vināṣṭa-destroyed; cittāḥ-their hearts.

Śrī Sarūpa said: Crying with many words of lamentation, fainting, their bodies filled with pain, and their hearts destroyed by grief, the gopīs entered the lake, as if to go by the Lord's side.

Text 241

tāvad vihāya prabhur ātma-kautukaṁ
nirgatya tat kāliya-bhoga-bandhanāt
uttuṅga-viṣṭīrṇa-sahasra-tat-phaṇeṣv
āruhya hastābja-yugaṁ vyasārayat

tāvat-then; vihāya-abandoning; prabhuḥ-the Lord; ātma-kautukam-His pastime; nirgatya-going; tat-that; kāliya-of Kāliya; bhoga-of the coils; bandhanāt-from the bondage; uttuṅga-raised; viṣṭīrṇa-expanded; sahasra-thousands; tat-phaṇeṣu-on its hoods; āruhya-climbing; hasta-hands; ābja-lotus; yugam-two; vyasārayat-extended.

Leaving that pastime, freeing Himself from the bondage of Kāliya's coils, and climbing on the serpent's thousands of raised, extended hoods, Kṛṣṇa stretched out His two lotus hands.

Text 242

teṣv eva nītvā yugapan nija-priyās
tā gopikā sa-tvaram adhyarohayat
ratna-sthalī-paṅkti-sameṣu sarvatas

citrāti-citra-bhramaṇābhirāmiṣu

teṣu-on them; eva-indeed; nītvā-bringing; yugapat-at the same moment; nija-priyāḥ-dear to Him; tāḥ-the; gopikāḥ-gopīs; sa-tvaram-quickly; adhyarohayat-climbed; ratna-sthalī-paṅkti-sameṣu-decorated with jewels; sarvataḥ-everywhere; citrāti-citra-very wonderful; bhramaṇa-abhirāmiṣu-enjoying pastimes.

Then, bringing His gopī-beloveds, Kṛṣṇa climbed the very wonderful jeweled pastime place of Kāliya's hoods.

Text 243

tābhiḥ samaṁ teṣu mahādbhuteṣu
raṅgeṣu divyair bahu-gīta-vādanaiḥ
nṛtyan vicitraṁ sa tu kautukārṇavo
lebhe sukhaṁ rāsa-vilāsa-sambhavam

tābhiḥ-them; samam-with; teṣu-on them; mahādbhuteṣu-very wonderful; raṅgeṣu-dancing arenas; divyaiḥ-splendid; bahu-many; gīta-with songs; vādanaiḥ-and instrumental music; nṛtyan-dancing; vicitram-wonderful; saḥ-He; tu-certainly; kautuka-of playfulness; arṇavaḥ-an ocean; lebhe-attained; sukham-happiness; rāsa-of the rāsa dance; vilāsa-pastime; sambhavam-creation.

With splendid singing and instrumental music, dancing with the gopīs on these very wonderful dancing-places, Kṛṣṇa, who is an ocean of playfulness, enjoyed the wonderful happiness of the rāsa-dance pastime.

Śrīla Sanātana Gosvāmī explains that Nanda and the others could not see these pastimes.

Text 244

rāmeṇa prāpitair bodhaṁ
vartamānais taṭopari
kṛṣṇaṁ nandādibhir dṛṣṭvā
prāptau tair harṣa-vismayau

rāmeṇa-by Balarāma; prāpitaiḥ-brought; bodham-to consciousness; vartamānaiḥ-being; taṭa-upari-on the shore; kṛṣṇam-Kṛṣṇa; nanda-ādibhiḥ-by Nanda and the others; dṛṣṭvā-being seen; prāptau-attained; taiḥ-by them; harṣa-joy; vismayau-and wonder.

Staying on the shore, and now brought by Balarāma to consciousness, Nanda and the others gazed at Kṛṣṇa and became filled with joy and wonder.

Text 245

damayitvāhi-rājaṁ sa
stuvatīnāṁ samācchinat
vastrāṇi nāga-patnīnām
uttarīyāṇi sa-smitam

damayitvā-subduing; ahi-rājam-the king of serpents; saḥ-He; stuvatīnām-offering prayers; samacchinat-taking; vastrāṇi-garments; nāga-of the serpent; patnīnām-of the wives; uttarīyāṇi-upper; sa-smitam-with a smile.

After subduing the serpent-king Kāliya, smiling Kṛṣṇaforcibly took away the upper garments from the serpent's wives as they offered prayers.

Text 246

tair ekaṁ pragrahaṁ dīrghaṁ
viracayyāsya nāśikam
biddhvā praveśya vāmena
pāṇiṇādhāt sa kautukī

taiḥ-with them; ekam-one; pragraham-rope; dīrgham-long; viracayya-making; asya-of him; nāśikam-the nose; biddhvā-piercing; praveśya-entering; vāmena-with the left; pāṇiṇā-hand; adhāt-placed; saḥ-He; kautukī-playful.

Making of these garments a single long rope, piercing the serpent's nose, and threading it, playful Kṛṣṇa held the rope in His left hand.

Text 247

nāgam aśvam ivārūḍhas
codayām āsa taṁ haṭhāt
dhṛtaṁ dakṣiṇa-hastena
muralīṁ vādayan mudā

nāgam-the serpent; aśvam-a horse; iva-as; ārūḍhaḥ-mounting; codayām āsa-made go; tam-him; haṭhāt-forcibly; dhṛtam-held; dakṣiṇa-right; hastena-with the

hand; muralīm-the flute; vādayan-playing; mudā-happily.

Then Kṛṣṇa, playing the flute with His right hand, rode the serpent as one rides a horse, and made it go here and there.

Text 248

kaśayeva kadācit tam
tayā sañcalayan balāt
nija-vahanataṁ ninye
prasāda-bharam ācaran

kaśayā-with the flute; iva-as if; kadācit-sometimes; tam-that; tayā-with that; sañcalayan-making go; balāt-forcibly; nija-own; vahanatām-state of being the carrier; ninye-brought; prasāda-mercy; bharam-abundance; ācaran-doing.

Sometimes prodding the serpent with His flute, He made the serpent His carrier, showing it great mercy.

Śrīla Sanātana Gosvāmī explains that the Lord's mercy to Kāliya is described in Śrīmad-Bhāgavatam 10.16.34.

Text 249

tat-patnībhir upanītam
anarghyaṁ ratna-bhūṣaṇam
vastra-mālyānulepaṁ ca
tat-phaṇeṣv eva so 'dadhāt

tat-patnībhiḥ-by his wives; upanītam-given; anarghyam-a priceless; ratna-jewel; bhūṣaṇam-ornament; vastra-garments; mālya-garlands; anulepam-fragrant ointments; ca-and; tat-phaṇeṣu-on their hoods; eva-indeed; saḥ-He; adadhāt-placed.

Accepting the priceless jewel-ornament and the garments, garlands, and fragrant ointments the serpent's wives offered, Kṛṣṇa placed them on Kāliya's hoods.

Text 250

padmotpalādibhiḥ puṣpair
    yāmunais tābhir ahṛtaiḥ
bhūṣaṇais taiś ca tā gopīr
    ātmānaṁ ca vyabhūṣayat

padma-lotuses; utpala-and lilies; ādibhiḥ-beginning with; puṣpaiḥ-with flowers; yāmunaiḥ-from the Yamunā; tābhiḥ-by them; ahṛtaiḥ-taken; bhūṣaṇaiḥ-ornaments; taiḥ-with them; ca-also; tāḥ-the; gopīḥ-gopīs; ātmānam-Himself; ca-and; vyabhūṣayat-decorated.

Then, with many lotuses, water liles, and other flowers the serpent's wives brought from the Yamunā, Kṛṣṇa decorated both Himself and the gopīs.

Text 251

stuyamānaḥ phaṇīndreṇa
    tenāsaṅkhya-mukhena saḥ
niḥsasāra hradāt sarvān
    svīyān harṣeṇa nartayan

stuyamānaḥ-being offered prayers; phaṇīndreṇa-by the serpent king; tena-by him; asaṅkhya-mukhena-with countless mouths; saḥ-He; niḥsasāra-left; hradāt-the lake; sarvān-all; svīyān-own; harṣeṇa-happily; nartayan-making dance.

As the serpent king offered prayers with its countless mouths, Kṛṣṇa emerged from the lake, making His friends and relatives dance with joy.

Text 252

suparṇa-duṣprāpa-mahā-prasāda-
    varāvalī-lābha-mahā-prahṛṣṭāt
sa kāliyād gopa-vadhū-samūhaiḥ
    samaṁ mahāścarya-varo 'varūḍhaḥ

suparṇa-by Garuḍa; duṣprāpa-difficult to attain; mahā-prasāda-var-avalī-great mercy; lābha-attainment; mahā-prahṛṣṭāt-from great joy; saḥ-He; kāliyāt-from Kāliya; gopa-vadhū-samūhaiḥ samam-with the gopīs; mahāścarya-varaḥ-very wonderful; avarūḍhaḥ-descended.

Then, from Kāliya, who was very happy to have attained a very great mercy that even Garuḍa could not attain, very wonderful Kṛṣṇa descended with the gopīs.

Text 253

nīrājanāliṅgana-rājikāparair
    nandādibhir hṛṣṭa-dṛg-aśru-dhārayā
āplāvito 'sau kṛpayānuśiṣya taṁ
    kiñcit phaṇīndraṁ nirasārayad dhradāt

nīrājana-arat; āliṅgana-and embraces; rājika-series; aparaiḥ-by others; nanda-with Nanda; ādibhiḥ-beginning; hṛṣṭa-happy; dṛk-from eyes; aśru-of tears; dhārayā-with streams; āplāvitaḥ-flooded; asau-He; kṛpayā-mercifully; anuśiṣya-instructing; tam-him; kiñcit-something; phaṇīndram-the serpent king; nirasārayat-sent away; hradāt-from the lake.

Flooded with streams of tears from the happy eyes of Nanda and the others as again and again they embraced Him and offered ārati to Him, Kṛṣṇa, after mercifully giving some instructions, sent the serpent king out of the lake.

Śrīla Sanātana Gosvāmī explains that the Lord's instructions to Kāliya are given in Śrīmad-Bhāgavatam 10.16.60-61.

Text 254

taiḥ gopa-gopī-nivahaiḥ prahṛṣṭair
    vistāryamānena manohareṇa
vāditra-gītādi-mahotsavena
    santoṣito 'gād bhagavān sva-ghoṣam

taiḥ-by them; gopa-gopī-nivahaiḥ-the gopas and gopīs; prahṛṣṭaiḥ-happy; vistāryamānena-expanded; manohareṇa-beautiful; vāditra-of instrumental music; gīta-and singing; ādi-beginning; mahā-great; utsavena-a festival; santoṣitaḥ-pleased; agāt-went; bhagavān-the Lord; sva-ghoṣam-to His own home.

Pleased by a great and beautiful festival of singing, instrumental music, and other festivities celebrated by the happy gopas and gopīs, the Lord went to His own home.

Texts 255-257

kadācit tasya duṣṭasya

kaṁsasyānucarau priyau
bahiścarāsu-rūpau tau
keśy-ariṣṭau mahāsurau

ādyo mahā-hayākāro
dvitīyas tu vṛṣākṛtiḥ
gopān bhiyayamānau tān
mardayantau ca gokulam

gagana-spṛṇ-mahā-kāyau
nādena prāṇino 'khilān
nipātayantau bhū-pṛṣṭhe
yugapad vrajam āgatau

kadācit-sometimes; tasya-of him; duṣṭasya-the demon; kaṁsasya-of Kaṁsa; anucarau-the two followers; priyau-dear; bahiś-cara-asu-death; rūpau-personified; tau-they; keśi-Keśī; ariṣṭau-and Ariṣṭa; mahāsurau-great demons; ādyaḥ-the first; mahā-haya-of a great horse; ākāraḥ-in the form; dvitīyaḥ-the second; tu-indeed; vṛṣa-of a bull; ākṛtiḥ-in the form; gopān-the gopas; bhiyayamānau-frightening; tān-them; mardayantau-hurting; ca-also; gokulam-Gokula; gagana-the sky; spṛk-touching; mahā-great; kāyau-bodies; nādena-with a sound; prāṇinaḥ-living entities; akhilān-all; nipātayantau-making fall; bhū-pṛṣṭhe-on the ground; yugapat-at once; vrajam-to Vraja; āgatau-came.

Once, Kaṁsa's two great demon servants Keśī and Ariṣṭa, the first assuming the form of a great horse, and the second assuming the form of a bull, both of them so tall their great bodies touched the sky, both of them like death personified, and both of them terrifying the gopas, wreaking havoc in Gokula, and with their roaring making every living entity fall to the ground, came to Vraja.

Text 258

tayor bhiyākṛṣya balena kṛṣṇo
nirvāryamāno 'pi nijeṣṭa-lokaiḥ
āśvāsya tān darśita-vīra-darpaḥ
sva-pāṇināsphoṭya bhujaṁ puro 'bhūt

tayoḥ-of them; bhiyā-by fear; ākṛṣya-pulled; balena-strongly; kṛṣṇaḥ-Kṛṣṇa; nirvāryamānaḥ-being surrounded and stopped; api-even; nija-own; iṣṭa-worshiped; lokaiḥ-by the people; āśvāsya-comforting; tān-them; darśita-shown; vīra-darpaḥ-heroic power; sva-pāṇinā-with His hand; āsphoṭya-flexing; bhujam-arm; puraḥ-before; abhūt-became.

Surrounded by His dear friends terrified of the two demons, Kṛṣṇa, comforting

them and showing them His heroic power, flexed His arm.

Text 259

prāg āgataṁ vega-bhareṇa keśinaṁ
pāda-prahāreṇa nirasya dūrataḥ
paścād vṛṣaṁ prāpya vibhidya nāsikaṁ
baddhvāśu gopīśvara-sammukhe nyadhāt

prāk-before; āgatam-come; vega-bhareṇa-quickly; keśinam-Keśī; pāda-prahāreṇa-with a kick; nirasya-throwing; dūrataḥ-far away; paścāt-after; vṛṣam-the bull; prāpya-attaining; vibhidya-piercing; nāsikam-his nose; baddhvā-binding; āśu-at once; gopīśvara-of Lord Śiva; sammukhe-in the presence; nyadhāt-placed.

First the horse came running, and Kṛṣṇa kicked it far away. Then Kṛṣṇa went to the bull, pierced its nose, and brought it before the deity of Lord Śiva.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa tied a rope to the bull's nose and brought it before the Śiva-liṅga in Vṛndāvana so Lord Śiva could ride it.

Text 260

punas tam āyātam amanda-vikramo
hayaṁ samutplutya mahā-parakramaḥ
balāt samāruhya gatir anekaśo
'nuśikṣāyan nirdamayan vyarājata

punaḥ-again; tam-it; āyātam-come; amanda-vikramaḥ-very powerful; hayam-the horse; samutplutya-throwing; mahā-parakramaḥ-very powerful; balāt-forcibly; samāruhya-mounting; gatiḥ-going; anekaśaḥ-many; anuśikṣāyan-ordering; nirdamayan-subduing; vyarājata-was splendidly manifested.

When the horse came again, very powerful Kṛṣṇa, jumping on its back, subdued it and, ordering it to go here and there, was very splendid and glorious.

Text 261

hayaṁ tam āruhya nijān vayasyān
su-śīghra-hastena sahasraśas tān
vicitra-tat-kūrdana-kautukena
bhraman bhuvi vyomni ca so 'bhireme

hayam-the horse; tam-it; āruhya-mounting; nijān-own; vayasyān-friends; su-śīghra-very long; hastena-with a hand; sahasrasaḥ-thousands; śastān-them; vicitra-wonderful; tat-kūrdana-leaping; kautukena-with pastimes; bhraman-wandering; bhuvi-on the ground; vyomni-in the sky; ca-also; saḥ-he; abhireme-enjoyed.

With his friends and relatives, Kṛṣṇa enjoyed riding on the horse, as with pastimes of wonderful leaps of thousands of hands it wandered on the ground and in the sky.

Text 262

kṣaṇān niyamya sva-vaśe nidhāya
nibadhya pāśais tam api vrajāntaḥ
arakṣad ārohana-kelaye 'muṁ
vṛṣaṁ tathānogana-vāhanāya

kṣaṇāt-vn a moment; niyamya-subduing; sva-vaśe-under His control; nidhāya-placing; nibadhya-tying; pasaiḥ-with ropes; tam-it; api-also; vrajāntaḥ-in Vraja; arakṣat-protected; ārohana-of riding; kelaye-for pastimes; amum-the; vṛṣam-bull; tathā-so; anogana-of carts; vāhanāya-for pulling.

In a moment defeating it, bringing it under His control, and bridling it, for pastimes of riding Kṛṣṇa kept the horse in Vraja. In the same way He kept the bull for pulling carts.

Text 263

nandīśvara-pure tatra
vasantaṁ kṛṣṇam ekadā
kaṁsājñayāgato 'krūro
netuṁ madhu-purīṁ vrajāt

nandīśvara-pure-in Nandīśvara-purī; tatra-there; vasantam-residing; kṛṣṇam-Kṛṣṇa; ekadā-one time; kaṁsa-of Kaṁsa; ājñayā-by the order; āgataḥ-come; akrūraḥ-Akrūra; netum-to bring; madhu-purīm-to Mathurā City; vrajāt-from Vraja.

One day, as Kṛṣṇa was living in the town of Nandīśvara, Akrūra came to bring Him from Vraja to Mathurā City on Kaṁsa's order.

Text 264

tasmiṁs tadāniṁ yad vṛttaṁ
tac chrutvānyatrikā api
śīlā-kaṣṭādayo nūnaṁ
rudanti vidalanti ca

tasmin-here; tadānim-then; yat-what; vṛttam-activity; tat-that; śrutvā-hearing; anyatrikāḥ-in another place; api-even; śīlā-stone; kaṣṭā-and wood; ādayaḥ-beginning with; nūnam-indeed; rudanti-cry; vidalanti-break; ca-and.

When they heard this news, even the people in other places, and even the stones, wood, and other inanimate objects cried and broke into pieces.

Text 265

rātrāv ākarṇya tāṁ vārtāṁ
loka gokula-vāsinaḥ
vyalapan bahudhā sarve
rudanto mumuhur bhṛśam

rātrau-at night; ākarṇya-hearing; tām-that; vārtām-news; lokāḥ-the people; gokula-vāsinaḥ-living in Gokula; vyalapan-lamented; bahudhā-again and again; sarve-all; rudantaḥ-crying; mumuhuḥ-fainted; bhṛśam-greatly.

At night hearing this news, all the people of Gokula lamented, crying and fainting again and again.

Text 266

putra-prāṇā yaśodā ca
bibhyatī duṣṭa-kaṁsataḥ
jugopa kṛṣṇam ekānte
nihnutya śapathair nijaiḥ

putra-son; prāṇā-life; yaśodā-Yaśodā; ca-and; bibhyati-afraid; duṣṭa-the demon; kaṁsataḥ-from Kaṁsa; jugopa-hid; kṛṣṇam-Kṛṣṇa; ekānte-in a solitary place; nihnutya-covering; śapathaiḥ-with complaints; nijaiḥ-own.

Yaśodā, terrified of the demon Kaṁsa, and thinking her son her very life, with many loud complaints hid Kṛṣṇa in a secluded place.

Śrīla Sanātana Gosvāmī explains that she hid Kṛṣṇa behind a curtain and other obstacles.

Text 267

prātaḥ prabodhito nando
'krūreṇa bahu-yuktibhiḥ
prabodhya rudatīṁ patnīṁ
sva-putraṁ bahir ānayat

prātaḥ-inthe morning; prabodhitaḥ-convinced; nandaḥ-Nanda; akrūreṇa-by Akrūra; bahu-yuktibhiḥ-with many arguments; prabodhya-convincing; rudatīm-crying; patnīm-wife; sva-own; putram-son; bahiḥ-outside; ānayat-brought.

In the morning Akrūra, with many arguments, convinced Nanda. Then Nanda convinced his crying wife and brought his son outside.

Śrīla Sanātana Gosvāmī explains that Akrūra's arguments included a description of Kaṁsa's wickedness and Kṛṣṇa's supreme strength.

Text 268

hā-hety-arta-svarair uccai
rudatīnām alajjitam
gopīnāṁ vīkṣamānānāṁ
praṇān iva samācchinat

hā-alas; hā-alas; iti-thus; arta-of pain; svaraiḥ-with sounds; uccaiḥ-loud; rudatīnām-crying; alajjitam-without shame; gopīnām-of the gopīs; vīkṣamānānām-seeing; praṇān-life; iva-as if; samacchinat-broke.

It was as if Nanda had broken the lives of the gopīs as they loudly called out "Alas! Alas!", shamelessly cried, and gazed on Kṛṣṇa.

Text 269

tadā yaśodā bahir etya dīnā
nijāśru-dhārāḥ parimarjayanti
dhṛtvā kare nyāsam ivātma-putram

śvaphalka-putrasya kare nyadhatta

tadā-then; yaśodā-Yaśodā; bahiḥ-outside; etya-coming; dīnā-poor; nija-own; aśru-of tears; dhārāḥ-streams; parimarjayantī-wiping away; dhṛtvā-taking; kare-in the hand; nyāsam-a gesture; iva-as if; ātma-own; putram-son; śvaphalka-putrasya-of the son of Śvaphalka; kare-in the hand; nyadhatta-placed.

Then poor Yaśoda came outside. Wiping away the streams of her tears, she took her son's hand and, as if making a gesture, placed it in the hand of Akrūra.

Text 270

provāca nandaṁ ca tavāpi haste
nyasto mayā prāṇa-dhanādhiko 'yam
kutrāpy aviśvasya nidhāya pārśve
'trānīya deyo bhavatā kare me

provāca-said; nandam-to Nanda; ca-also; tava-of you; api-indeed; haste-in the hand; nyastaḥ-placed; mayā-by me; prāṇa-of life; dhana-than the treasure; adhikaḥ-more; ayam-He; kutrāpi-anywhere; aviśvasya-not having trust; nidhāya-placing; pārśve-at the side; atra-here; ānīya-bringing; deyaḥ-should be given; bhavatā-by you; kare-in the hand; me-of me.

She said to Nanda: "I trust no one but you. He who is more dear than life I place in your hand. Keep Him by your side. Return Him here, and place Him again in my hand."

Text 271

evaṁ suta-sneha-bharāturā satī
momuhyamānā samayaṁ vidhāya sā
kṛṣṇaṁ vinaikātma-gṛhaṁ yad āgatā-
krandas tad āsīd vraja-yoṣitāṁ mahān

evam-thus; suta-for her son; sneha-bhara-with great love; āturā-overcome; satī-the pious lady; momuhyamānā-fainting again and again; samayam-opportunity; vidhāya-taking; sā-she; kṛṣṇam-Kṛṣṇa; vinā-without; eka-sole; ātma-own; gṛham-home; yat-which; āgata-arrived; ākrandaḥ-crying; tat-that; āsīt-was; vraja-of Vraja; yoṣitām-of the women; mahān-great.

When the pious lady, overcome with love for her son, and fainting again and again, went, without Kṛṣṇa, to her home, a great cry rose among the women of

Vraja.

Text 272

yasmin smṛte 'dyāpi śilāpi roditi
    sravaty apo dārupaviś ca dīryate
nūnaṁ jagan majjati śoka-sāgare
    praṇair viyuktaṁ na bhaved yadi kṣaṇāt

yasmin-which; smṛte-remembered; adya-today; api-even; śilā-the stones; api-even; roditi-cry; sravati-flows; apaḥ-water; dāru-wood; paviḥ-thunder; ca-also; dīryate-is broken; nūnam-indeed; jagat-the world; majjati-is plunged; śoka-of grief; sāgare-in an ocean; praṇaiḥ-with life; viyuktam-endowed; na-not; bhavet-may be; yadi-if; kṣaṇāt-in a moment.

When this is remembered, even today, the rocks cry out, dry wood sheds tears, thunderbolts break into pieces, and, if it has not already given up its life, the world is at once plunged in an ocean of sorrow.

Text 273

yaśodayā tā bahudhānusāntvitāḥ
    prabodhyamānāḥ sarala-svabhāvayā
mahārti-śokārṇava-magna-mānasāḥ
    sa-kopam ūcur bata tāṁ vraja-striyaḥ

yaśodayā-by Yaśodā; tāḥ-they; bahudhā-in many ways; anusāntvitāḥ-comforted; prabodhyamānāḥ-convinced; sarala-svabhāvayā-by her honesty; mahā-great; arti-pain; śoka-sorrow; arṇava-in the ocean; magna-plunged; mānasāḥ-whose hearts; sa-kopam-with anger; ūcuḥ-said; bata-indeed; tām-to her; vraja-striyaḥ-the women of Vraja.

Again and again comforted by honest, simple Yaśodā, the women of Vraja, their hearts drowning in an ocean of pain and grief, angrily said to her:

Śrīla Sanātana Gosvāmī explains that Mother Yaśodā said to them: "I placed Kṛṣṇa in the hand of Nanda and the hand of Akrūra, who is the son of a great sage. Kṛṣṇa will be returned. Because He was placed in the hands of good people there is no need to fear. They will quickly return Him to me." Mother Yaśoda was simple and honest, and therefore she had faith in the words of crooked Akrūra.

Text 274

re nirdaye re dhiṣaṇāvihine
vatsaṁ nijaṁ vyāghra-kare samarpya
śaktāsi dāhārham idaṁ praveṣṭuṁ
riktaṁ gṛhaṁ tena kathaṁ tvam ekā

re-O; nirdaye-merciless one; re-O; dhiṣaṇā-vihine-fool; vatsam-son; nijam-own; vyāghra-of a tiger; kare-in the paws; samarpya-placing; śaktā-able; asi-you are; dāha-for the fire; arham-worthy; idam-this; praveṣṭum-to enter; riktam-empty; gṛham-house; tena-by this; katham-how?; tvam-you; ekā-alone.

"O merciless one! O fool! How, after placing your own son in the paws of a tiger, can you, alone, enter your empty home, which should now be set in flames?"

Text 275

tām evam anyāṁś ca vigarhayantyo
'krūraṁ śapantyo 'dhika-śoka-vegāt
nirgatya gehāt prabhum āhvayantyo
'dhāvan sa-vegaṁ karuṇaṁ rudatyaḥ

tām-her; evam-thus; anyān-others; ca-and; vigarhayantyaḥ-rebuking; akrūram-Akrūra; śapantyaḥ-cursing; adhika-śoka-vegāt-from great grief; nirgatya-going; gehāt-from home; prabhum-to the Lord; āhvayantyaḥ-calling out; adhāvan-ran; sa-vegam-quickly; karuṇam-pitifully; rudatyaḥ-crying.

Pushed by grief, rebuking her and the others, cursing Akrūra, calling out to the Lord, and crying pitifully, they ran from their homes.

Śrīla Sanātana Gosvāmī explains that the "others" here are Nanda and the gopas.

Text 276

tais tair mahā-śoka-dṛḍhārti-rodanair
akrūra-nandau bala-ballavānvitau
yānādhirūḍhaṁ priyam apy arodayan
vyamohayanta vraja-vāsino 'khilān

taiḥ taiḥ-with that; mahā-great; śoka-grief; dṛḍha-intense; ārti-of pain; rodanaiḥ-with cries; akrūra-nandau-Nanda and Akrūra; bala-ballava-the cowherd boys; anvitau-with; yāna-on vehicles; ādhirūḍham-climbed; priyam-beloved; api-also; arodayan-made to cry; vyamohayanta-made to faint; vraja-vāsinaḥ-the residents of Vraja; akhilān-everyone.

With these cries of intense grief and pain they made Akrūra, Nanda, the gopa boys accompanying them, and their beloved Kṛṣṇa standing on the chariot, cry, and they made all the people of Vraja faint.

Text 277

svasthyaṁ kṣaṇāt prāpya sa gopikā-gatis
tā vīkṣya labdhāntya-daśā iva svayam
sañjīvayan yāna-varād avaplutas
tābhir vṛtaḥ kuñjam agād alakṣitam

svasthyam-an auspicious condition; kṣaṇāt-in a moment; prāpya-attaining; saḥ-He; gopikā-of the gopīs; gatiḥ-the goal; tāḥ-them; vīkṣya-seeing; labdha-attained; āntya-daśāḥ-death; iva-as if; svayam-personally; sañjīvayan-bringing to life; yāna-varāt-from the chariot; avaplutaḥ-descended; tābhiḥ-by them; vṛtaḥ-surrounded; kuñjam-to the forest grove; agāt-went; alakṣitam-unseen.

Composing Himself, and seeing that the gopīs had become as if dead, He who is the gopīs' goal brought them again to life, descended from the chariot, and, unseen by anyone, went with them to the forest.

Text 278

kaṁsa-dūtas tataḥ svastho
'paśyan kṛṣṇaṁ rathopari
anutāpya balaṁ vākya-
pāṭavair anunītavān

kaṁsa-of Kaṁsa; dūtaḥ-the messenger; tataḥ-then; svasthaḥ-composing himself; apaśyan-seeing; kṛṣṇam-Kṛṣṇa; ratha-the chariot; upari-on; anutāpya-feeling unhappy; balam-to Balarāma; vākya-pāṭavaiḥ-with expert words; anunītavān-convinced.

Composing himself, Kaṁsa's messenger Akrūra, not seeing Kṛṣṇa on the chariot, and feeling morose, convinced Balarāma with many eloquent words.

Text 279

duḥkhaṁ ca kathayām āsa
devakī-vasudevayoḥ
yādavānāṁ ca sarveṣāṁ
tac ca kṛṣṇaika-hetukam

duḥkham-the suffering; ca-also; kathayām āsa-described; devakī-of Devakī; vasudevayoḥ-and Vasudeva; yādavānām-of the Yādavas; ca-also; sarveṣām-of everyone; tat-that; ca-indeed; kṛṣṇa-Kṛṣṇa; eka-sole; hetukam-cause.

He described how only for Kṛṣṇa's sake Devakī, Vasudeva, and all the Yādavas has suffered.

Text 280

tataḥ śrī-rauhineyo 'sau
vāsudevo 'munā saha
pitṛvyenānujaṁ mṛgyan
kuñjaṁ tat prāpa lakṣaṇaiḥ

tataḥ-then; śrī-rauhineyaḥ-the son of Rohiṇī; asau-He; vāsudevaḥ-the son of Vasudeva; amunā-Him; saha-with; pitṛvyena-with Their uncle; anujam-younger brother; mṛgyan-searching for; kuñjam-forest grove; tat-that; prāpa-attained; lakṣaṇaiḥ-by signs.

Then Balarāma, who is the son of Vasudeva and Rohiṇī, with His uncle Akrūra searched for His younger brother Kṛṣṇa. By following certain signs He came to the right forest grove.

Śrīla Sanātana Gosvāmī explains that the "signs" here were Kṛṣṇa's footprints.

Text 281

gopībhir āvṛtaṁ kṛṣṇam
ālakṣyārāt sthito 'grajaḥ
akrūras tv abravīt kṛṣṇaṁ
śrāvayann idam udrudan

gopībhiḥ-by the gopīs; āvṛtam-surrounded; kṛṣṇam-Kṛṣṇa; ālakṣya-seeing; ārāt-far away; sthitaḥ-situated; agrajaḥ-the elder; akrūraḥ-Akrūra; tu-indeed; abravīt-

said; kṛṣṇam-to Kṛṣṇa; śrāvayann-causing to hear; idam-this; udrudan-crying out.

When Balarāma could see Kṛṣṇa and the gopīs from far away, Akrūra called out so Kṛṣṇa could hear his words.

Text 282

śrīmad-akrūra uvāca

nirbhartsyete duṣṭa-kaṁsena nityaṁ
dīnau vṛddhau khaḍgam udyamya hantum
īśyete ca trāsa-śokārti-magnau
bhaktau yuktau jātu nopekṣituṁ tau

śrīmad-akrūraḥ uvāca-Śrīmān Akrūra said; nirbhartsyete-are insulted; duṣṭa-kaṁsena-by the demon Kaṁsa; nityam-always; dīnau-poor; vṛddhau-aged; khaḍgam-a sword; udyamya-taking; hantum-to kill; īśyete-are able; ca-and; trāsa-fear; śoka-and grief; ārti-sufferings; magnau-plunged; bhaktau-two devotees; yuktau-engaged; jātu-ever; na-not; upekṣitum-ignored; tau-they.

Śrīmān Akrūra said: Wicked kaṁsa insults your poor, aged parents again and again! Again and again he raises his sword to kill them! They are plunged in fears, lamentation and pain! They are Your devotees! It is not right to ignore them!

Śrīla Sanātana Gosvāmī explains that Vasudeva and Devakī, Kṛṣṇa's parents, are afraid of Kaṁsa. They lament because they cannot see their son, and they suffer because they hear from Kaṁsa many lies about their son.

Text 283

sarve 'nanyālambanā yādavās te
mad-vartmāntar-datta-netrā mahārtāḥ
śokottāptā mā hatāśā bhavantu
trāstāḥ kaṁsād deva-viprādayaś ca

sarve-all; ananya-without another; ālambanāḥ-depending; yādavāḥ-Yādavas; te-the; mat-of me; vartma-the path; antaḥ-on; datta-placed; netrāḥ-whose eyes; maha-ārtāḥ-tormented; śoka-grief; uttāptāḥ-suffering; mā-don't; hata-destroyed; āśāḥ-hope; bhavantu-may be; trāstāḥ-frightened; kaṁsāt-from Kaṁsa; deva-the demigods; vipra-and brāhmaṇas; ādayaḥ-beginning with; ca-and.

All the Yādavas placed their eyes on my path! They suffer greatly! They have no other shelter! They are overcome with grief! Let not their hopes be destroyed! Let not the demigods, brāhmaṇas, and others continue to fear Kaṁsa!

Śrīla Sanātana Gosvāmī explains that the words “placed their eyes on my path" mean that the Yādavas know of Akrūra's journey and mission and they are anxiously awaiting its outcome. The words "They have no other shelter" mean that Kṛṣṇa is their only shelter.

Text 284

sa ślāghate bāhu-balaṁ sadātmano
no manyate kañcana deva-mardanaḥ
ātmānurūpair asurair balābalaiḥ
kaṁsas tathā rāja-kulaiḥ sadārcitaḥ

saḥ-he; ślāghate-praises; bāhu-of the arms; balam-the strength; sadā-always; ātmanaḥ-of the self; na-not; u-indeed; manyate-is considered; kañcana-anything; deva-the demigods; mardanaḥ-crushing; ātma-the self; anurūpaiḥ-like; asuraiḥ-by demons; bala-abalaiḥ-comparative strength; kaṁsaḥ-Kaṁsa; tathā-so; rāja-kulaiḥ-by the kings; sadā-always; arcitaḥ-worshiped.

Again and again he praises the strength of his arms! He does not think the demigods have any power at all to crush him! He is always worshiped by demon-kings pnwerful as he!

Text 285

śrī-sarūpa uvāca

evaṁ bruvāṇaḥ sa-tṛṇāni dhṛtvā
dantair mahā-kāku-kulaṁ cakāra
ekaikaśas tāḥ praṇaman vraja-strīr
akrūra-nāmā paramogra-karmā

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; evam-thus; bruvāṇaḥ-speaking; sa-tṛṇāni-with blades of grass; dhṛtvā-holding; dantaiḥ-with his teeth; mahā-kāku-kulam-many sweet words; cakāra-did; ekaikaśaḥ-one by one; tāḥ-to them; praṇaman-bowing down; vraja-strīḥ-the women of Vraja; akrūra-nāmā-named Akrūra; parama-very; ugra-terrible; karmā-deeds.

Śrī Sarūpa said: Pleacing blades of grass in his teeth, he spoke many sweet

words. He who is named Akrūra, and whose actions are very terrible, bowed down before the women of Vraja, one by one.

Text 286

śrīmad-akrūra uvāca

mā ghāṭayadhvaṁ yadu-vaṁsa-jātān
śokāṁś ca kṛtsnān kṛpayāddhvam etān
kṛṣṇasya dīnau pitarau ca devyaḥ
kaṁsena ruddhau parirakṣatām

śrīmad-akrūraḥ uvāca-Śrīmān Akrūra said; mā-don't; ghāṭayadhvam-kills; yadu-vaṁsa-jātān-the people born in the Yadu dynasty; śokān-lamentations; ca-also; kṛtsnān-all; kṛpayāddhvam-be merciful; etān-to them; kṛṣṇasya-of Kṛṣṇa; dīnau-the poor; pitarau-parents; ca-also; devyaḥ-O goddesses; kaṁsena-by Kaṁsa; ruddhau-imprisoned; parirakṣatām-should be saved.

Śrīmān Akrūra said: Don't kill they who were born in the Yadu family! Be kind to them, for they are filled with grief! O goddesses, Kṛṣṇa's poor parents, who are imprisoned by Kaṁsa, should be rescued!

Text 287

śrī-gopikā ūcuḥ

he he mahā-dhūrta mṛṣa-pralāpaka
kaṁsānuvārtin pitarau kuto 'sya
putrasya vai nanda-yaśodāyos tau
mā gokulaṁ māraya mā jahi strīḥ

śrī-gopikāḥ ūcuḥ-the gopīs said; he-O!; he-O!; mahā-great; dhūrta-rascal; mṛṣa-pralāpaka-lier; kaṁsa-of Kaṁsa; anuvārtin-follower; pitarau-parents; kutaḥ-where?; asya-of Him; putrasya-the son; vai-certainly; nanda-yaśodāyoḥ-of Nanda and Yaśodā; tau-they; mā-don't; gokulam-Gokula; māraya-kill; mā-don't; jahi-defeat; strīḥ-women.

The gopīs said: O, O thief! Lier! Follower of Kaṁsa! Where are the parents of He who is the son of Nanda and Yaśodā? Don't kill Gokula Village! Don't crush women!

Text 288

śrī-sarūpa uvāca

duṣṭasya kaṁsasya niśamya ceṣṭitaṁ
duḥkhaṁ nijānāṁ ca tad ātma-hetukam
āśvāsya gopīr niragad ruṣā śucā
kuñjād balasyānumatiṁ vilakṣya ca

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; duṣṭasya-wicked; kaṁsasya-of Kaṁsa; niśamya-hearing; ceṣṭitam-the activities; duḥkham-unhappy; nijānām-own; ca-and; tat-that; ātma-own; hetukam-cause; āśvāsya-comforting; gopīḥ-the gopīs; niragat-went; ruṣā-with anger; śucā-with grief; kuñjāt-from the forest grove; balasya-of balarāma; anumatim-agreement; vilakṣya-seeing; ca-also.

Śrī Sarūpa said: Hearing of wicked kaṁsa's deeds and of how He Himself was the cause of His relatives' suffering, and seeing that Balarāma agreed, Kṛṣṇa comforted the gopīs and, filled with rage and grief, left the forest grove.

Text 289

tataḥ pramudito 'krūro
balarāmānumoditaḥ
tatraiva ratham ānetuṁ
dhāvan vegād bahir gataḥ

tataḥ-then; pramuditaḥ-happy; akrūraḥ-Akrūra; balarāma-Balarāma; anumoditaḥ-made happy; tatra-there; eva-indeed; ratham-the chariot; ānetum-to bring; dhāvan-running; vegāt-quickly; bahiḥ-outside; gataḥ-went.

Akrūra was pleased. Encouraged by Balarāma, he ran to bring the chariot.

Text 290

nirṇīya kṛṣṇasya pure prayāṇaṁ
tasyānanābjaṁ muhur īkṣamāṇāḥ
bhītā viyogānalato rudantyo
gopyaḥ padābje patitās tam āhuḥ

nirṇīya-concluding; kṛṣṇasya-of Kṛṣṇa; pure-to the city; prayāṇam-the journey; tasya-of Him; ānana-face; abjam-lotus; muhuḥ-again and again; īkṣamānaḥ-gazing; bhītāḥ-frightened; viyoga-of separation; analataḥ-of the fire; rudantyaḥ-crying;

gopyaḥ-gopīs; pada-abje-at the lotus feet; patitāḥ-fallen; tam-to Him; āhuḥ-said.

Understanding that Kṛṣṇa would now go to Mathyrā City, again and again gazing at His lotus face, frightened of the fire of separation from Him, crying, and falling at His feet, the gopīs said to Kṛṣṇa:

Text 291

na śaknumo nātha kadāpi jīvituṁ
vinā bhavantaṁ lavam apy anāśrayāḥ
na muñca dāsīs tad ima nijāḥ prabho
na yasya tatraiva yato gamiṣyasi

na-not; śaknumaḥ-we are able; nātha-O Lord; kadāpi-at any time; jīvitum-to live; vinā-without; bhavantam-You; lavam-for a moment; api-even; anāśrayāḥ-without a shelter; na-don't; muñca-abandon; dāsīḥ-maidservants; tat-this; imāḥ-these; nijāḥ-Your own; prabhaḥ-O Lord; na-not; yasya-of whom; tatra-there; eva-indeed; yato-from which; gamiṣyasi-You will go.

Lord, we cannot live without You! We have no shelter but You! Lord, don't abandon Your maidservants! Please don't go!

Text 292

vanaṁ gṛhaṁ no bhavad-ālayo vanaṁ
dviṣat suhṛd bandhu-gaṇaś ca vairiṇaḥ
viṣaṁ ca pīyūṣam utāmṛtaṁ viṣaṁ
yad-artham asmāt tvād rte mriyāmahe

vanam-forest; gṛham-home; naḥ-of us; bhavat-Your; ālayaḥ-home; vanam-forest; dviṣat-enemies; suhṛt-friends; bandhu-friends; gaṇaḥ-multitude; ca-and; vairiṇaḥ-enemies; viṣam-poison; ca-and; pīyūṣam-nectar; uta-indeed; amṛtam-nectar; viṣam-poison; yad-artham-for whose sake; asmāt-of us; tvāt-You; rte-without; mriyāmahe-we will die.

For Your sake we made the forest our home and our homes a forest. We made enemies friends and friends enemies. We made poison nectar and nectar poison. Without You we will die!

Text 293

kathaṁ tad evaṁ smita-sundarānanaṁ
manoharaṁ pāda-saroruha-dvayam
uraḥ-sthalaṁ cākhila-śobhayārcitaṁ
kuto 'py anālokya ciraṁ mṛyemahi

katham-somehow; tat-this; evam-thus; smita-smiling; sundara-handsome; ānanam-face; manoharam-charming; pāda-feet; saroruha-lotus; dvayam-pair; uraḥ-sthalam-chest; ca-and; akhila-all; śobhayā-by handsomeness; arcitam-worshiped; kuto 'pi-somehow; anālokya-not seeing; ciram-gradually; mṛyemahi-we will die.

Not seeing Your handsome smiling face, Your charming lotus feet, and Your chest worshiped by all splendors, we will slowly die!

Text 294

vṛndāvanaṁ gopa-vilāsa-lobhāt
tvayi prayāte saha mitra-vṛndaiḥ
sāyaṁ samāyāsyasi khalv avaśyam
ity āśayāhar gamayema kṛcchrāt

vṛndāvanam-to Vṛndāvana forest; gopa-with the gopas; vilāsa-pastimes; lobhāt-out of the desire; tvayi-when You; prayāte-go; saha-with; mitra-vṛndaiḥ-Your friends; sāyam-the evening; samāyāsyasi-You will return; khalu-indeed; avaśyam-for certain; iti-thus; āśayā-with the hope; ahaḥ-the day; gamayema-we pass; kṛcchrāt-with difficulty.

When, desiring to enjoy gopa pastimes, You go to Vṛndāvana Forest with Your friends, only by hoping that certainly You will return in the evening, can we somehow, painfully, pass the day.

Text 295

dūraṁ gate tat puram ājñayā punaḥ
kaṁsasya duṣṭasya tad-iṣṭa-saṅgataḥ
jīvema nānā-vidha-śaṅkayākulāḥ
kathaṁ pravāsārti-vicintanena ca

dūram-far away; gate-gone; tat puram-to that city; ajñayā-by the order; punaḥ-again; kaṁsasya-of Kaṁsa; duṣṭasya-wicked; tad-iṣṭa-saṅgataḥ-by that desire; jīvema-we live; nānā-various; vidha-kinds; śaṅkayā-with fear; ākulāḥ-filled; katham-how?; pravāsa-of the journey; ārti-of the pain; vicintanena-with thinking; ca-also.

When, following Kaṁsa's order and in the company of Kaṁsa's dear friend, You have gone far away to that city, how, filled with many fears, and worrying that You will suffer in a far-away place, will we live?

Text 296

na jñāyate sānucarasya tasya
kaṁsasya ghāṭena kiyān śramaḥ syāt
kālaś ca tatratya-janārti-hatyā
syād vā na vā tatra bata smṛtir naḥ

na-not; jñāyate-is known; sa-with; anucarasya-followers; tasya-of him; kaṁsasya-Kaṁsa; ghāṭena-by killing; kiyān-how much?; śramaḥ-trouble; syāt-may be; kālaḥ-time; ca-and; tatratya-there; jana-the people; ārti-the sufferings; hatyā-by killing; syāt-may be; vā-or; na-not; vā-or; tatra-there; bata-indeed; smṛtiḥ-memory; naḥ-of us.

We don't know how hard it will be to kill Kaṁsa and his followers, or how long it will take to kill the sufferings of the people there, or whether You will remember us there?

Text 297

śrī-sarūpa uvāca

ity evam ādikaṁ kāku-
kulaṁ tā vidadhus tathā
yena tatratyam akhilaṁ
ruroda ca mumoha ca

śrī-sarūpaḥ-Śrī Sarūpa; uvāca-said; iti-thus; evam-in this way; ādikam-beginning; kāku-kulam-plaintive words; tāḥ-they; vidadhuḥ-did; tathā-so; yena-by which; tatratyam-there; akhilam-everyone; ruroda-wept; ca-and; mumoha-fainted; ca-and.

When the gopīs spoke these plaintive words everyone there wept and fainted.

Text 298

kathañcid bhagavān dhairyam
ālambyāśrūni marjayan
svasya tāsāṁ ca netrebhyo
'bravīd etat sa-gadgadam

kathañcit-somehow; bhagavān-the Lord; dhairyam-peacefulness; ālambya-attaining; aśrūni-tears; marjayan-wiping; svasya-own; tāsām-of the gopīs; ca-and; netrebhyaḥ-from the eyes; abravīt-said; etat-this; sa-gadgadam-in a faltering voice.

Somehow regaining His composure, and wiping the tears from His and the gopīs' eyes, the Lord spoke the following words in a voice choked with emotion.

Text 299

śrī-bhagavān uvāca

satāṁ mamāpi dviṣato 'lpa-śakter
vidhāya kaṁsasya śamaṁ sa-helam
mām āgata-prāyam idaṁ pratītā
sakhyo ruditvā kurutāśivaṁ mā

śrī-bhagavān-the Lord; uvāca-said; satām-of the devotees; mama-of Me; api-also; dviṣataḥ-from hatred; alpa-śakteḥ-weak; vidhāya-doing; kaṁsasya-of Kaṁsa; śamam-pacification; sa-helam-casually; mām-Me; āgata-prāyam-almost come; idam-this; pratītāḥ-believing; sakhyaḥ-friends; ruditvā-crying; kuruta-do; aśivam-inauspiciousness; mā-don't.

The Lord said: I will very easily pacify this impotent Kaṁsa, who hates Me and My devotees. Have faith that I will soon return. O friends, do not cry and make things inauspicious.

Śrīla Sanātana Gosvāmī explains that "pacify" here is a euphemism for "kill".

Text 300

śrī-sarūpa uvāca

atha tatraiva nandādya
gopāḥ sarve gatā jvarāt
rohiṇī śrī-yaśodā ca
pare 'pi paśavas tathā

śrī-sarūpaḥ-Śrī Sarūpa; uvāca-said; atha-then; tatra-there; eva-indeed; nanda-ādyaḥ-headed by Nanda Mahārāja; gopāḥ-the gopas; sarve-all; gatāḥ-came; jvarāt-quickly; rohiṇī-Rohiṇī; śrī-yaśodā-Śrī Yaśodā; ca-and; pare-others; api-and; paśavaḥ-the animals; tathā-so.

Śrī Sarūpa said: Then Nanda, the gopas, Rohiṇī, Śrī Yaśodā, the others, and the animals, all quickly came there.

Śrīla Sanātana Gosvāmī explains that the "others" included the brāhmaṇa priests, the servants, the maidservants, and many others. The animals included the cows, buffaloes, and many other animals.

Text 301

akrūreṇa drutānītam
    āruroha rathaṁ hariḥ
sāgrajo gopikā-lagnaṁ
    dṛṣṭiṁ yatnān nivārtayan

akrūreṇa-by Akrūra; druta-quickly; ānītam-brought; āruroha-climbed; ratham-the chariot; hariḥ-Lord Hari; sa-agrajaḥ-with His elder brother; gopikā-on the gopīs; lagnam-resting; dṛṣṭim-glance; yatnāt-with great effort; nivārtayan-turning.

With a great effort turning His glance from the gopīs, Lord Hari, with His elder brother, climbed the chariot Akrūra had quickly brought.

Text 302

yaśodā rudatīr dṛṣṭvā
    patitā dhūli-paṅkilāḥ
muhyatīr vihvalā gopīḥ
    prārudat karuṇa-svaram

yaśodā-Yaśodā; rudatīḥ-crying; dṛṣṭvā-seeing; patitāḥ-fallen; dhūli-by the dust; paṅkilāḥ-muddied; muhyatīḥ-fainting; vihvalāḥ-overcome; gopīḥ-the gopīs; prārudat-cried; karuṇa-pitiful; svaram-with a sound.

Seeing the gopīs crying, fainting, falling to the ground, and turning the dust to mud with their tears, Yaśodā cried pitifully.

Text 303

yatnāt tāṁ sāntvayann āha
    nando 'ntar-duḥkhito 'pi san
prastutārtha-samādhāna-
    naipuṇyaṁ darśayann iva

yatnāt-with great effort; tām-her; sāntvayan-comofrting; āha-said; nandaḥ-Nanda; antaḥ-in his heart; duḥkhitaḥ-unhappy; api-although; san-being so; prastuta-explained; artha-meaning; samādhāna-conclusion; naipuṇyam-expertise; darśayan-showing; iva-as if.

Even thought he was also unhappy at heart, Nanda, showing his eloquence, spoke words to comfort her.

Text 304

śrī-nanda uvāca

mā viddhi harṣena purīṁ prayāmi tāṁ
    kṛṣṇaṁ kadāpy anya-sutaṁ ca vedmy aham
hitvemam āyāni kathañcana vrajaṁ
    tasyāṁ vidhāsye ca vilambam unmanāḥ

śrī-nandaḥ-Śrī Nanda; uvāca-said; mā-don't; viddhi-think; harṣena-happily; purīm-to the city; prayāmi-I go; tām-to that; kṛṣṇam-Kṛṣṇa; kadāpi-sometime; anya-another; sutam-son; ca-also; vedmi-know; aham-I; hitvā-placing; imam-Him; āyāni-I will return; kathañcana-somehow; vrajam-to Vraja; tasyām-in that; vidhāsye-I will place; ca-also; vilambam-delay; unmanāḥ-eager.

Śrī Nanda said: Don't think I go happily to that city, or that I believe Kṛṣṇa is someone else's son, or that I will leave Kṛṣṇa there and somehow return to Vraja without Him, or that I will be eager to stay long in that city.

Śrīla Sanātana Gosvāmī explains that Nanda here asserts that Akrūra's claim that Kṛṣṇa is Vasudeva's son is a lie.

Text 305

jāne na kiṁ te tanayaṁ vinā kṣaṇaṁ
    jīvema neme vraja-vāsino vayam

tad viddhi mām āśu sa-putram āgataṁ
    śrī-devakī-śūrasutau vimocya tau

jāne-I know; na-not; kim-whether?; te-your; tanayam-son; vinā-without; kṣaṇam-for a moment; jīvema-we live; na-not; ime-they; vraja-of Vraja; vāsinaḥ-the residents; vayam-we; tat-that; viddhi-know; mām-me; āśu-at once; sa-with; putram-son; āgatam-come; śrī-devakī-Śrī Devakī; śūra-sutau-and vasudeva, the son of Śurasena; vimocya-freeing; tau-them.

Do I not know that without your son we people of Vraja cannot live for a moment? Know that as soon as Vasudeva and Deavakī are released I will return with your son.

Text 306

śrī-sarūpa uvāca

itthaṁ sa-śapathaṁ tena
    yaśodāśvāsitā muhuḥ
citte śāntim ivādhāya
    gopīr āśvāsayad bahu

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; ittham-thus; sa-with; śapatham-a promise; tena-by him; yaśodā-Yaśodā; āśvāsitā-comforted; muhuḥ-again and again; citte-in her heart; śāntim-peacefulness; iva-as if; ādhāya-taking; gopīḥ-the gopīs; āśvāsayat-comforted; bahu-greatly.

Śrī Sarūpa said: Comforted by him again and again with many promises, and now peaceful at heart, Yaśodā comforted the gopīs with many words.

Text 307

yatnāt santarpya bahudhā
    tāḥ samutthāpitās tayā
anaṁsy āruruhur gopāḥ
    so 'krūro 'cālayad ratham

yatnāt-with great effort; santarpya-satisfying; bahudhā-in many ways; tāḥ-them; samutthāpitāḥ-picked up; tayā-by her; anaṁsi-carts; āruruhuḥ-climbed; gopāḥ-the gopas; saḥ-he; akrūraḥ-Akrūra; acālayat-moved; ratham-the chariot;

Carefully pacifying them in many ways, she picked them up. The gopas

climbed on their carts. Akrūra made the chariot go.

Texts 308 and 309

prayāntaṁ kṛṣṇam ālokya
kiñcit tad-virahāsahāḥ
hā-hety-ākrośa-śuṣkāsyāḥ
praskhalat-pāda-vikramāḥ

bhagna-kaṇṭha-svarair dīrghair
mahārtyā kāku-rodanaiḥ
pūrayantyo diśaḥ sarvā
anvadhāvan vraja-striyaḥ

prayāntam-going; kṛṣṇam-Kṛṣṇa; ālokya-seeing; kiñcit-something; tad-viraha-separation from Him; asahāḥ-unable to bear; hā-alas!; hā-alas!; iti-thus; ākrośa-with crying; śuṣka-dried up; āsyāḥ-their faces; praskhalat-stumbling; pāda-vikramāḥ-footsteps; bhagna-broken; kaṇṭha-throats; svaraiḥ-sounds; dīrghaiḥ-long; mahā-artyā-with great suffering; kāku-rodanaiḥ-with pitiful cries; pūrayantyaḥ-filling; diśaḥ-the directions; sarvāḥ-all; anvadhāvan-ran after; vraja-of Vraja; striyaḥ-the women.

Seeing Kṛṣṇa leaving, unable to bear His separation, their dried-up mouths crying "Alas! Alas!", their steps faltering, and their pitiful wailing filling all directions, the women of Vraja, ran after the chariot.

Text 310

kāścid rathaṁ dadhuḥ kāścic
cakrādho nyapatan javāt
kāścin mohaṁ gatāḥ kāścin
nāśakan gantum agrataḥ

kāścit-some; ratham-the chariot; dadhuḥ-held; kāścit-some; cakra-of the wheels; adhaḥ-beneath; nyapatan-fell; javāt-quickly; kāścit-some; moham-fainting; gatāḥ-attained; kāścit-some; na-npt; aśakan-were able; gantum-to go; agrataḥ-ahead.

Some grabbed the chariot. Some threw themselves under the wheels. Some fainted. Some could not move.

Text 311

tato gāvo vṛṣā vatsā
    mṛgāś cānye 'pi jantavaḥ
ākrośanto 'śru-dhautāsyās
    taṣṭhur āvṛtya taṁ ratham

tataḥ-then; gāvaḥ-the cows; vṛṣāḥ-the bulls; vatsāḥ-the calves; mṛgāḥ-the deer; ca-and; anye-other; api-also; jantavaḥ-creatures; ākrośantaḥ-crying; aśru-with tears; dhauta-washed; āsyāḥ-faces; taṣṭhuḥ-stood; āvṛtya-surrounding; tam-that; ratham-chariot.

Then cows, bulls, calves, deer, and other animals, crying, and their faces washed with tears, surrounded the chariot.

Text 312

khagāś ca babhramus tasyo-
    pari kolāhalākulāḥ
sapady udbhijja-jātīnāṁ
    aśuṣyan patra-sañcayāḥ

khagāḥ-birds; ca-and; babhramuḥ-wandered; tasya-it; upari-above; kolāhala-ākulāḥ-making a great sound; sapadi-at once; udbhijja-jātīnām-of plants; aśuṣyan-withered; patra-sañcayāḥ-leaves.

Making a great sound, the birds flew in a circle above them. The leaves of the plants suddenly withered.

Text 313

skhlanti sma mahādrīnāṁ
    sa-vanaspatikāḥ śilāḥ
nadyaś ca śuṣka-jalajāḥ
    kṣīṇāḥ sasruḥ pratisravam

skhlanti sma-stumbled; mahā-adrīnām-of the great mountains; sa-vanaspatikāḥ-with trees; śilāḥ-rocks; nadyaḥ-rivers; ca-also; śuṣka-withered; jalajāḥ-lotuses; kṣīṇāḥ-thin; sasruḥ-flowed; pratisravam-in the opposite direction.

The trees and rocks fell from the great mountains, the lotuses withered, and the

rivers, now very thin, flowed upstream.

Text 314

teṣāṁ daśāṁ tāṁ parama-priyāṇāṁ
vīkṣyārti-śokākula-mānaso 'sau
udrodanaṁ roddhum abhūd aśakto
vyagro 'śru-dhārā-parimarjanaiś ca

teṣām-of them; daśām-the condition; tām-that; parama-priyāṇām-of the most beloved; vīkṣya-seeing; ārti-pain; śoka-and grief; ākula-afflicted; mānasaḥ-heart; asau-He; udrodanam-crying; roddhum-to stop; abhūt-was; aśaktaḥ-unable; vyagraḥ-agitated; aśru-of tears; dhārā-with streams; parimarjanaiḥ-washing; ca-and.

Seeing the condition of His most beloved gopīs, Kṛṣṇa became filled with pain and grief. Unable to stop their crying, He Himself became washed in tears.

Text 315

rathād avaplutya punaḥ prayāṇaṁ
prabhor athāsaṅkya sa vṛṣṇi-vṛddhāḥ
dadhāra pṛṣṭhe praṇayād ivāmuṁ
kadāpi mohena patet kileti

rathāt-from the chariot; avaplutya-jumping down; punaḥ-again; prayānam-the journey; prabhoḥ-of the Lord; atha-then; āśaṅkya-fearing; saḥ-he; vṛṣṇi-of the Vṛṣṇi dynasty; vṛddhāḥ-the elder person; dadhāra-held; pṛṣṭhe-from behind; praṇayāt-out of love; iva-as if; amum-Him; kadāpi-sometimes; mohena-by fainting; patet-fell down; kila-indeed; iti-thus.

Fearing that kṛṣṇa might again jump from the chariot, or faint unconscious and fall from it, Akrūra, the elder of the Vṛṣṇis, affectionately held Him from behind.

Text 316

kṛṣṇaṁ mugdham ivālakṣya
kaśāghāṭaiḥ pracoditāḥ
rāma-nandādi-sammatyā
rathāśvās tena vegataḥ

kṛṣṇam-Kṛṣṇa; mugdham-fainted; iva-as if; ālakṣya-seeing; kaśa-whip; āghāṭaiḥ-by hitting; pracoditāḥ-sent; rāma-of Balarāma; nanda-and Nanda; ādi-beginning with; sammatyā-by the conclusion; ratha-of the chariot; aśvāḥ-the horses; tena-by that; vegataḥ-quickly.

Noticing that Kṛṣṇa had fainted, Akrūra, with the permission of Balarāma, Nanda, and the others, with his whip made the chariot's horses, go very quickly.

Text 317

itas tato nipatitā
gopa-nārīḥ paśūṁś ca saḥ
vārjayan vakra-gatyāśu
rathaṁ taṁ nirasārayat

itas tataḥ-here and there; nipatitāḥ-fallen; gopa-nārīḥ-the gopīs; paśūn-the animals; ca-and; saḥ-he; vārjayan-removing; vakra-gatyā-with a crooked direction; āśu-at once; ratham-the chariot; tam-that; nirasārayat-did not go.

Here and there the gopīs would throw themselves before the horses, but Akrūra would always make the chariot swerve and not hit them.

Text 318

krośantīnāṁ ca gopīnāṁ
kurārīṇām ivolbaṇam
paśyantīnāṁ prabhuṁ jahre
'krūraḥ śyena ivāmiṣām

krośantīnām-crying; ca-also; gopīnām-of the gopīs; kurārīṇām-kurāri birds; iva-like; ulbanam-great; paśyantīnām-seeing; prabhuṁ-the Lord; jahre-took; akrūraḥ-Akrūra; śyenaḥ-an eagle; iva-like; amiṣām-meat.

As the crying gopīs looked on, Akrūra stole the Lord from them as an eagle steals a piece of meat from kurri birds.

Text 319

tathā sañcoditās tena
hayās te vegavattarāḥ
kvāsau gato na kenāpi
śakto lakṣayituṁ yathā

tathā-so; sañcoditāḥ-sent; tena-by him; hayāḥ-horses; te-the; vegavattarāḥ-very quick; kva-where?; asau-he; gataḥ-gone; na-not; kenāpi-by anyone; śaktaḥ-able; lakṣayitum-to understand; yathā-as.

Akrūra drove the horses so fast that soon no one could even see the chariot.

Text 320

svaṁ svaṁ śakaṭam ārudhā
mahā-vṛṣabha-yojitam
sa-vegam anujagmus taṁ
gopa nandādayo 'khilāḥ

svaṁ svam-each their own; śakaṭam-cart; ārudhāḥ-climbed; mahā-vṛṣabha-with great bulls; yojitam-yoked; sa-vegam-quickly; anujagmuḥ-followed; tam-him; gopāḥ-the gopas; nanda-ādayaḥ-headed by Nanda; akhilāḥ-all.

Each climbing on his own cart yoked with great bulls, Nanda and all the gopas quickly followed the chariot.

Text 321

nītvā brahma-hrade 'krūraḥ
stutvā bahu-vidhaiḥ stavaiḥ
prabodhya nyāya-santānaiḥ
kṛṣṇaṁ svasthyam ivānayat

nītvā-bringing; brahma-hrade-to the Brahmā Lake; akrūraḥ-Akrūra; stutvā-praying; bahu-vidhaiḥ-with many; stavaiḥ-prayers; prabodhya-awakening; nyāya-santānaiḥ-with logic; kṛṣṇam-Kṛṣṇa; svasthyam-natural condition; iva-as if; anayat-brought.

Bringing Him to Brahmā Lake, and speaking many eloquent prayers, Akrūra woke Kṛṣṇa and brought Him to His original consciousness.

Śrīla Sanātana Gosvāmī explains that Brahmā Lake is also known as Akrūra-tīrtha.

Text 322

teṣāṁ vraja-janānāṁ tu
yā daśājani duḥśravā
dalanti kathayā tasya
hā hā vajrādayo 'py alam

teṣām-of them; vraja-janānām-the people of Vraja; tu-indeed; yā-which; daśā-condition; ajani-wa smanifested; duḥsravā-difficult to hear; dalanti-breaks; kathayā-with the explanation; tasya-of it; hā-alas!; hā-alas!; vajra-with thunderbolts; ādayaḥ-beginning; api-also; alam-enough.

It is very difficult to hear what happened to the people of Vraja. Alas! Alas! Talk of it breaks thunderbolts and other hard things into pieces.

Text 323

śrī-parīkṣid uvāca

evaṁ vadann aye mātaḥ
sarūpaḥ karuṇa-svaraiḥ
rudann uccaiḥ sa-kātaryaṁ
mumoha prema-vihvalaḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; evam-thus; vadan-speaking; aye-O; mātaḥ-mother; sarūpaḥ-Sarūpa; karuṇa-pitiful; svaraiḥ-with words; rudan-crying; uccaiḥ-loudly; sa-kātaryam-with suffering; mumoha-fainted; prema-with love; vihvalaḥ-overcome.

Śrī Parīkṣit said: O mother, speaking these words in a pitiful voice, crying in pain, and overcome with love, Sarūpa fainted.

Text 324

tena māthura-varyeṇa
vyagreṇa rudatā kṣaṇāt
prayāsair vividhaiḥ svasthyaṁ
nīto 'sau punar abravīt

tena-by him; māthura-varyeṇa-the Mathurā brāhmaṇa; vyagreṇa-agitated; rudatā-crying; kṣaṇāt-in a moment; prayāsaiḥ-with great efforts; vividhaiḥ-various; svasthyam-his natural condition; nītaḥ-brought; asau-he; punaḥ-again; abravīt-

said.

With many great efforts the agitated and crying Mathurā-brāhmaṇa brought him back to consciousness in a moment, and again he spoke.

Text 325

śrī-sarūpa uvāca

kṛṣṇo madhu-purīṁ gatvā
tatratyān paritoṣya tān
kaṁsaṁ sānucaraṁ hatvā
pitarau tau vyamocayat

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; kṛṣṇaḥ-Kṛṣṇa; madhu-purīm-to Mathura-purī; gatvā-having gone; tatratyān-the people there; paritoṣya-satisfying; tān-them; kaṁsam-Kaṁsa; sa-with; anucaram-his followers; hatvā-having killed; pitarau-His parents; tau-them; vyamocayat-released.

Śrī Sarūpa said: Then Kṛṣṇa went to Mathurā City, delighted the people there, killed Kaṁsa and Kaṁsa's followers, and released His parents.

Text 326

ugrasenaṁ ca kaṁsasya
tātaṁ rājye 'bhyaśecayat
āninye yādavān digbhyaḥ
paurāṁś cāśvāsayaj janān

ugrasenam-Ugrasena; ca-also; kaṁsasya-of Kaṁsa; tātam-the father; rājye-in the kingdom; abhyaśecayat-crowned as ruler; āninye-brought; yādavān-the Yādavas; digbhyaḥ-from the different directions; paurān-of the city; ca-also; āśvāsayat-comforted; janān-the people.

He crowned Kaṁsa's father, Ugrasena, ruler of the kingdom, brought the Yādavas there from all directions, and comforted the people of the city.

Texts 327 and 328

yadūnāṁ paramārtānām
    tad-eka-gati-jīvinām
kaṁseṣṭa-nṛpa-bhītānām
    agrahad bhakta-vatsalaḥ

atrāvatsīt sukhaṁ kartuṁ
    sāgrajo gokule ca tān
nandādīn preṣayām āsa
    tatratyāśvāsanāya saḥ

yadūnām-of the Yādavas; paramārtānām-dstressed; tad-eka-gati-jīvinām-the only goal and life; kaṁsa-of Kaṁsa; iṣṭa-desired; nṛpa-kings; bhītānām-afraid; agrahat-took; bhakta-to the devotees; vatsalaḥ-affectionate; atra-there; avatsīt-lived; sukham-happily; kartum-to do; sa-with; agrajaḥ-His elder brother; gokule-in Gokula; ca-also; tān-them; nanda-ādīn-headed by Nanda; preṣayām āsa-sent for; tatratya-the people there; āśvāsanāya-to comfort; saḥ-He.

To please the Yādavas, for whom He was the only goal of life, and who were very unhappy, frighted by the kings that had been Kaṁsa's friends, Kṛṣṇa, who is affectionate to His devotees, stayed there with His elder brother. Then Kṛṣṇa sent Nanda and the other gopas back to Gokula to comfort the people there.

Text 329

pitar ādau bhavān yā bhū-
    gopa-vargaiḥ saha drutam
yāvan na mriyate ko 'pi
    tatratyo 'smān vinā janaḥ

pitaḥ-O father; ādau-in the beginning; bhavān-you; yāḥ-who; bhū-gopa-vargaiḥ-with the gopas; saha-with; drutam-quickly; yāvat-when; na-not; mriyate-dies; ko 'pi-someone; tatratyaḥ-there; asmān-us; vinā-without; janāḥ-people.

(Kṛṣṇa said:) "Father, with the gopas please go to Gokula at once, so the people there do not die in my absence."

Text 330

ahaṁ ca tava mitrāṇām
    eṣām udvigna-cetasām
acirāt sukham ādhāya
    tam eṣo 'smy avrajan vrajam

aham-I; ca-and; tava-your; mitrāṇām-friends; eṣām-of them; udvigna-agitated; cetāsām-hearts; acirāt-quickly; sukham-happiness; ādhāya-giving; tam-this; eṣaḥ-He; asmi-I am; avrajan-went; vrajam-to Vraja.

I will stay here briefly to please my friends so unhappy at heart, and then I will quickly return to Vraja.

Text 331

śrī-nanda uvāca

tvam anyadīyo 'si vihāya yādṛśān
kuto 'pi vastuṁ ca paratra śaknuyāḥ
iti pratītir na bhavet kadāpi me
tataḥ pratijñāya tathā mayāgatam

śrī-nandaḥ-Śrī Nanda; uvāca-said; tvam-You; anyadiyaḥ-belonging to another; asi-are; vihāya-leaving; yādṛśān-like whom; kuto 'pi-somwehere; vastum-to reside; ca-and; paratrasomewhere else; śaknuyaḥ-are able; iti-thus; pratītiḥ-belief; na-not; bhavet-is; kadāpi-ever; me-of me; tataḥ-then; pratijñāya-believing; tathā-so; mayā-by me; āgatam-come.

Śrī Nanda said: I will never believe that You are some else's son and You will go to live somewhere else. When You say "I will return", I believe You.

Text 332

tad rakṣa rakṣātma-samīpato 'smān
mā muñca mā muñca nijān kathañcana
ātmecchayā tatra yadā prayāsyasi
tvat-saṅgato yāma tadaiva hā vayam

tat-therefore; rakṣa-protect; rakṣa-protect; ātma-samīpataḥ-near You; asmān-us; mā-don't; muñca-leave; mā-don't; muñca-leave; nijān-Your own; kathañcana-ever; ātma-own; icchayā-by the desire; tatra-there; yadā-when; prayāsyasi-You will go; tvat-saṅgataḥ-near You; yāma-we go; tadā-then; eva-indeed; hā-ah!; vayam-we.

Save us! Save us! Don't leave us! Don't leave us! Go where You like. We will go with You.

Text 333

mad-āśayā te vraja-vāsino janā
bhavaj-jananyā saha santi śasavāḥ
gate vinā tvāṁ mayi dāruṇāntare
dhruvaṁ vinaṅkṣyanti sapady amī pitaḥ

mad-āśayā-by my promise; te-they; vraja-vāsinaḥ-the residents of Vraja; janāḥ-people; bhavaj-jananyā-Your mother; saha-with; santi-are; sa-āsavāḥ-living; gate-gone; vinā-without; tvām-You; mayi-me; dāruṇa-hard; antare-heart; dhruvam-indeed; vinaṅkṣyanti-will die; sapadi-at once; amī-they; pitaḥ-O father.

Because of my promise, Your mother and the poeple of Vraja are still alive. O dear one, if I am hard-hearted and return without You, they will die in a moment.

Śrīla Sanātana Gosvāmī explains that Nanda had promised the people of Vraja that he would not return without Kṛṣṇa.

Text 334

śrīdāmovāca

go-cāraṇena lasati tvayi goṣṭha-bhūmyām
acchādite taru-latādibhir eva yasmin
jīvema ye na vayam īśa tvām antarā te
sthātuṁ ciraṁ katham amutra bhavema śaktāḥ

śrīdāmā uvāca-Śrīdāmā said; go-cāreṇa-by herding the cows; lasati-enjoys pastimes; tvayi-You; goṣṭha-bhūmyām-in the land of Vraja; acchādite-covered; taru-latādibhiḥ-with trees, vines, and other plants; eva-indeed; yasmin-in which; jīvema-we live; ye-who; na-not; vayam-we; īśa-O Lord; tvām-You; antarāḥ-without; te-Your; sthātum-to stay; ciram-for a long time; katham-how; amutra-in another; bhavema-we will be; śaktāḥ-able.

Śrīdāmā said: O Lord, how can we, who could barely stay alive when You hid for a moment behind a tree, a vine or something else in Your pastimes of herding the cows in the land of Vraja, survive if You stay for a long time in a far-away place?

Text 335

śrī-sarūpa uvāca

evaṁ viklavitaṁ teṣāṁ
   śrutvā tūṣnīṁ sthite prabhau
vrajaṁ jigāmiṣāṁ tasyā-
   saṅkyā sura-suto 'bravīt

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; evam-thus; viklavitam-agitated; teṣām-of them; śrutvā-hearing; tūṣnīm-in silence; sthite-situated; prabhau-when the Lord; vrajam-to Vraja; jigāmiṣām-the desire to go; tasya-of Him; āśaṅkyā-fearing; śūra-sutaḥ-Vasudeva, the son of Śūrasena; abravīt-said.

Śrī Sarūpa said: When the Lord, hearing their unhappiness, became silent, Vasudeva, fearing the Lord would want to go to Vraja, spoke.

Text 336

śrī-vasudeva uvāca

bhrātar nanda bhavat-sūnoḥ
   sāgrajasyāsya nirvṛtiḥ
bhavet tatraiva vasataḥ
   sarvathānyatra tu vyathā

śrī-vasudevaḥ uvāca-Śrī Vasudeva said; bhrātaḥ-O brother; nanda-Nanda; bhavat-your; sūnoḥ-of the son; sa-with; agrajasya-elder brother; asya-His; nirvṛtiḥ-happiness; bhavet-may be; tatra-there; eva-indeed; vasataḥ-residing; sarvathā-in all respects; anyatra-in another place; tu-indeed; vyathā-unhappiness.

Śrī Vasudeva said: Brother Nanda, Your son will be perfectly happy staying in Vraja with His elder brother. He will not be happy anywhere else.

Text 337

kintūpanayanasyāyaṁ
   kālas tad-brahmacāriṇau
bhūtvā sthānāntare gatvā-
   dhityemau vrajam eṣyataḥ

kintu-however; upanayanasya-of accepting a sacred-thread; ayam-this; kālaḥ-is the time; tad-brahmacāriṇau-brahmacārīs; bhūtvā-becoming; sthānāntare-to another place; gatvā-going; adhitya-studying; imau-They; vrajam-to Vraja; eṣyataḥ-will go.

However, this is the time for Them to accept the sacred-thread. Let Them become brahmacārīs, go to another place, and study. Afterwards They will return to Vraja.

Text 338

śrī-sarūpa uvāca

sa-smitaṁ vasudevasya
vākye svasya tv a-sa-smitam
kṛṣṇasya nandaḥ samlakṣya
pratasthe rodanākulaḥ

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; sa-smitam-smiling; vasudevasya-of Vasudeva; vākye-in the statement; svasya-own; tu-indeed; a-sa-smitam-not smiling; kṛṣṇasya-of Kṛṣṇa; nandaḥ-Nanda; samlakṣya-seeing; pratasthe-went; rodana-ākulaḥ-crying.

Seeing Kṛṣṇa smile at Vasudeva's words, Nanda, filled with tears, and not smiling, left.

Śrīla Sanātana Gosvāmī explains that with this smile Kṛṣṇa hinted that He wanted to do as Vasdueva said. Nanda understood the hint and, convinced that Kṛṣṇa would certainly return to Vraja to be with them, left.

Text 339

sa yādava-kulair devo
gopa-rājam anuvrajan
rudadbhiḥ kramaśo gopair
dhṛtaḥ kaṇṭhe 'rudattaram

saḥ-He; yādava-kulaiḥ-with the Yādavas; devaḥ-the Lord; gopa-of the gopas; rājam-the king; anuvrajan-following; rudadbhiḥ-crying; kramaśaḥ-one by one; gopaiḥ-by the gopas; dhṛtaḥ-held; kaṇṭhe-on the neck; arudattaram-cried loudly.

Accompanied by the Yādavas, the Lord followed the king of the gopas. As the weeping gopas one by one held His neck, the Lord wept loudly.

Text 340

vyākulaṁ kṛṣṇam ālakṣya
    yiyāsuṁ sannyavartayan
vasudevādayo dhīrā
    yāvadā yukti-paṅktibhiḥ

vyākulam-agitated; kṛṣṇam-Kṛṣṇa; ālakṣya-seeing; yiyāsum-wishing to go; sannyavartayan-turned around; vasudeva-ādayaḥ-headed by Vasudeva; dhīrāḥ-intelligent; yāvadāḥ-Yādavas; yukti-of logical arguments; paṅktibhiḥ-with a series.

Seeing that Kṛṣṇa was unhappy and wanted to go, Vasudeva and the other intelligent Yādavas turned Him back Him with many logical arguments.

Text 341

kṛṣṇecchayaiva te sarve
    nandādyāḥ prāpitāḥ vrajam
śrutvāyāntaṁ ca nandaṁ te
    mudābhīyur vraja-sthitāḥ

kṛṣṇa-of Kṛṣṇa; icchayāby the desire; eva-indeed; te-they; sarve-all; nanda-by Nanda; ādyāḥ-headed; prāpitāḥ-attained; vrajam-Vraja; śrutvā-hearing; āyāntam-had come; ca-also; nandam-Nanda; te-they; mudā-with happiness; abhīyuḥ-came; vraja-sthitāḥ-the people of Vraja.

By Kṛṣṇa's desire Nanda and all the other gopas went to Vraja. Hearing that Nanda had come, the people of Vraja happily came to meet him.

Text 342

nandas tu śoka-lajjābhyāṁ
    mukham ācchādya vāsasā
rudan gehaṁ gato 'śeta
    bhūmau parama-duḥkhitaḥ

nandaḥ-Nanda; tu-indeed; śoka-with grief; lajjābhyām-and embarrassment; mukham-his face; ācchādya-covering; vāsasā-with a cloth; rudan-crying; geham-to his home; gataḥ-gone; aśeta-lay down; bhūmau-on the ground; parama-duḥkhitaḥ-very unhappy.

Out of grief and embarrassment covering his face with a cloth, very morose, and crying, Nanda went to his home and lay down on the ground.

Text 343

te cāvilokya prabhum ārti-kātarāḥ
kārtavya-mūḍhā bahu-śaṅkayāturāḥ
śuṣkānanāḥ prastum anīśvarāḥ prabhor
vārtam aśṛṇvan bata vṛddha-gopataḥ

te-they; ca-also; avilokya-not seeing; prabhum-the Lord; ārti-kātarāḥ-filled with pain; kārtavya-about what shopuld be done; mūḍhāḥ-bewildered; bahu-many; śaṅkayā-with fears; āturāḥ-filled; śuṣka-dried up; ānanāḥ-faces; prastum-to move; anīśvarāḥ-unable; prabhoḥ-of the Lord; vārtām-the news; aśṛṇvan-heard; bata-indeed; vṛddha-gopataḥ-from the elderly gopa.

Not seeing the Lord, the people of Vraja became filled with pain. Filled with many fears, they did not know what to do. Their mouths dried and withered, they could not even ask about Him. Then, from an elderly gopa they heard the news of the Lord.

Text 344

hā heti hā heti mahārti-nādair
uccai rudatyaḥ saha kṛṣṇa-mātrā
prāpur daśāṁ yāṁ punar aṅganās tā
hā hanta hā hanta kathaṁ bruve tām

hā-alas!; hā-alas!; iti-thus; hā-alas!; hā-alas!; iti-thus; mahārti-of great pain; nādaiḥ-with sounds; uccaiḥ-loud; rudatyaḥ-crying; saha-with; kṛṣṇa-of Kṛṣṇa; mātrā-bythe mother; prāpuḥ-attained; daśām-a state; yām-which; punaḥ-again; aṅganāḥ-women; tāḥ-they; hā-alas!; hanta-alas!; hā-alas!; hanta-alas!; katham-how?; bruve-I describe; tām-it.

"Alas! Alas! Alas! Alas!" Kṛṣṇa's mother and the othewr women cried in agony. Alas! Alas! Alas! Alas! How can I describe what they felt?

Text 345

śrī-parīkṣid uvāca

evaṁ manasy āgata-tat-pravṛtti-
praduṣkṛtātyanta-sugagni-dagdhaḥ
mugdho 'bhavad gopa-kumāra-varyo
mātaḥ sarūpo nitarāṁ punaḥ saḥ

śrī-parīkṣid uvāca-Śrī Parīkṣit said; evam-thus; manasi-in the heart; āgata-arrived; tat-pravṛtti-His activities; praduṣkṛta-manifested; atyanta-great; sugagni-fire; dagdhaḥ-burned; mugdhaḥ-fainted; abhavat-became; gopa-kumāra-varyaḥ-the best of the gopas; mātaḥ-O mother; sarūpaḥ-Sarūpa; nitarām-greatly; punaḥ-again; saḥ-he.

Śrī Parīkṣit said: O Mother, his heart burned by these activities, Sarūpa, the best of the cowherd boys, again fainted.

Text 346

tenaiva vipra-pravareṇa yatnato
nīto manāk svasthyam iva sva-yuktibhiḥ
āśaṅkya mohaṁ punar ātmano 'dhikaṁ
vārtāṁ viśeṣena na tām avarṇayat

tena-by him; eva-indeed; vipra-pravareṇa-the best of brāhmaṇas; yatnataḥ-with careful effort; nītaḥ-brought; manāk-a little; svasthyam-to consciousness; iva-as if; sva-yuktibhiḥ-with some means; āśaṅkya-fearing; moham-fainting; punaḥ-again; ātmanaḥ-of himself; adhikam-more; vārtām-news; viśeṣena-specifically; na-not; tām-that; avarṇayat-described.

The great brāhmaṇa carefully brought Sarūpa to consciousness again. Fearing he would faint again, Sarūpa did not say anything more about this topic.

Text 347

tat-kathā-śeṣa-śuśrūṣā-
vyagraṁ taṁ vīkṣya māthuram
yatnāt so 'ntar avaṣṭabhya
punar āha mahāśayaḥ

tat-kathā-of that story; śeṣa-the end; śuśrūṣā-vyagram-eager to hear; tam-him; vīkṣya-seeing; māthuram-the Mathurā brāhmaṇa; yatnāt-carefully; saḥ-he; antaḥ-his heart; avaṣṭabhya-composing; punaḥ-again; āha-spoke; mahā-āśayaḥ-the great soul.

Seeing that the Mathurā brāhmaṇa was very eager to hear the rest of the story, the great soul Sarūpa, carefully pacifying his heart, spoke.

Text 348

śrī-sarūpa uvāca

teṣāṁ tu śokārti-bharaṁ kadāpi taṁ
    paraiḥ prakārair anivartyam āptataḥ
janāt sa vikhyāpya janeṣu sarvato
    vrajaṁ priya-prema-vaśo cirād gataḥ

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; teṣām-of them; tu-indeed; śoka-of grief; ārti-pain; bharam-great; kadāpi-sometime; tam-that; paraiḥ-by other; prakāraiḥ-means; anivartyam-turning around; āptataḥ-from the attainment; janāt-from the person; saḥ-He; vikhyāpya-saying; janeṣu-among the people; sarvataḥ-everywhere; vrajam-to Vraja; priya-of His dear devotees; prema-by the love; vaśaḥ-subjugated; cirāt-quickly; gataḥ-went.

Śrī Sarūpa said: Deciding that there was no other way to remove their grief, Kṛṣṇa, who is conquered by His devotees' love, quickly returned to Vraja.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa made this decision after hearing the words of Uddhava.

Text 349

vidagdha-mūrdhānya-maṇiḥ kṛpākulo
    vraja-sthitānāṁ sa dadāt sapady asūn
tathā samaṁ tair vijahāra te yathā
    visasmarur duḥkham adaḥ sa-mūlakam

vidagdha-of the wise; mūrdhānya-of the best; maṇiḥ-the jewel; kṛpākulaḥ-merciful; vraja-sthitānām-of the people of Vraja; saḥ-He; dadāt-placed; sapadi-at once; asūn-the life; tathā-so; samam-with; taiḥ-them; vijahāra-enjoyed pastimes; te-they; yathā-as; visasmaruḥ-forgot; duḥkham-unhappiness; adaḥ-then; sa-mūlakam-at the root.

Merciful Kṛṣṇa, who is the crest jewel of the wise, restored the lives of the people of Vraja. He enjoyed pastimes with them, and they forgot all their sufferings and the roots from which their sufferings grew.

Text 350

yadi ca ko 'pi kadācid anusmared
 vadati tarhi mayā śvapatā bata
kim api duṣṭam ananvayam īkṣitaṁ
 sa-ruditaṁ ca bhayād bahu śocati

yadi-if; ca-and; ko 'pi-someone; kadācit-sometime; anusmaret-may remember; vadati-speaks; tarhi-then; mayā-by me; svapatā-dreaming; bata-indeed; kim api-something; duṣṭam-bad; ananvayam-that; īkṣitam-to see; sa-ruditam-with crying; ca-also; bhayāt-out of fear; bahu-greatly; śocati-laments.

If someone sometimes would remember or speak of the Lord's absence from Vraja, the person would think: "I was frightened and lamented greatly because I saw a very bad dream."

Text 351

cireṇa gopala-vihāra-mādhurī-
 bharaiḥ samākṛṣṭa-vimohitendriyāḥ
na sasmaruḥ kiñcid atītam eṣyad apy
 amī vidur na vraja-vāsino janāḥ

cireṇa-in a long time; gopala-with Lord Gopala; vihāra-pastimes; mādhurī-bharaiḥ-with great sweetness; samākṛṣṭa-attracted; vimohita-charmed; indriyāḥ-senses; na-not; sasmaruḥ-remembered; kiñcit-anything; atītam-beyond; eṣyat-will go; api-something; amī-they; viduḥ-understood; na-not; vraja-vāsinaḥ janāḥ-the people of Vraja.

Their senses attracted and charmed by the sweetness of Gopāla's pastimes, after a time the people of Vraja could not remember the Lord's leaving them.

Text 352

sa hi kālāntare 'krūro
 'pūrvāgatā ivāgataḥ
tathaiva ratham ādāya
 punas tasmin vraje sakhe

saḥ-he; hi-indeed; kālāntare-after time; akrūraḥ-Akrura; apūrva-āgataḥ-as if he had never come before; iva-as if; āgataḥ-came; tathā-so; eva-indeed; ratham-chariot; ādāya-taking; punaḥ-again; tasmin vraje-in Vraja; sakhe-O friend.

O friend, after some time, as if he had never come before Akrūra came again

and took his chariot to Vraja.

Text 353

nīyamāne punas tena
tathaiva vraja-jīvane
tatratyānāṁ daśā kāpi
pūrvavat samajāyata

nīyamāne-taken; punaḥ-again; tena-by him; tatha-soi; eva-indeed; vraja-of Vraja; jīvane-the life; tatratyānām-of the people there; daśā-condition; kāpi-something; pūrvavat-like before; samajayata-was manifested.

Again he took away the life of Vraja. The people there attained the same condition as before.

Text 354

madhu-puryāṁ punar gatvā
kaṁsaṁ hatvā punar vrajam
āgataḥ pūrvavat tatra
tathaiva viharaty asau

madhu-puryām-in Mathura City; punaḥ-again; gatvā-going; kaṁsam-Kamsa; hatvā-killing; punaḥ-again; vrajam-to Vraja; āgataḥ-come; pūrvavat-as before; tatra-there; tatha-so; eva-indeed; viharati-enjoys pastimes; asau-He.

Again Kṛṣṇa went to Mathurā City, killed Kaṁsa, and returned to Vraja as before. In this way He enjoyed pastimes.

Text 355

evaṁ punaḥ punar yāti
tat-pure pūrva-pūrvavat
punaḥ punaḥ samāyāti
vraje krīḍet tathaiva saḥ

evam-thus; punaḥ punaḥ-again and again; yāti-goes; tat-pure-to that city; pūrva-pūrvavat-as before; punaḥ punaḥ-again and again; samāyāti-returns; vraje-in Vraja; krīḍet-enjoys pastimes; tatha-so; eva-certainly; saḥ-He.

Again and again He goes to Mathurā City and, as before, again and again He returns and enjoys pastimes in Vraja.

Text 356

tathaiva kāliya-damaḥ punaḥ punas
tathaiva govardhana-dharaṇaṁ muhuḥ
parāpi līlā vividhādbhutāsakṛt
pravartate bhakta-mano-harā prabhoḥ

tatha-so; eva-indeed; kāliya-damaḥ-subduing Kaliya; punaḥ punaḥ-again and again; tatha-so; eva-indeed; govardhana-dharaṇam-lifting Govardhana Hill; muhuḥ-again and again; parā-other; api-also; līlā-pastimes; vividhā-many; adbhutā-wonderful; asakṛt-again and again; pravartate-are; bhakta-mano-harā-charming the devotee's hearts; prabhoḥ-of the Lord.

Again and again He subdues Kāliya. Again and again He lifts Govardhana Hill. Again and again the Lord enjoys many wonderful pastimes that enchant the devotees' hearts.

Text 357

tatratyās te tu taṁ sarvam
apūrvaṁ manyate sadā
śrī-kṛṣṇa-parama-prema-
kālakūṭa-vimohitāḥ

tatratyāḥ-the people there; te-they; tu-indeed; tam-that; sarvam-everything; apūrvam-not happened before; manyate-think; sadā-always; śrī-kṛṣṇa-for Śrī Kṛṣṇa; parama-prema-of great love; kālakūṭa-by the poison; vimohitāḥ-bewildered.

Poisoned by great love for Śrī Kṛṣṇa, the people of Vraja think these events never happened before.

Text 358

atas teṣāṁ hi nitarāṁ
sa varīvṛddhyate mahān
viyoga-yogayoḥ prema-
veśāvego nirantaram

ataḥ-then; teṣām-of them; hi-indeed; nitarām-greatly; saḥ-it; varīvṛddhyate-increases; mahān-great; viyoga-of separation; yogayoḥ-and association; prema-veśāvegaḥ-great love; nirantaram-greatly.

Separated from Him, and meeting Him again, their love for Kṛṣṇa grows very great.

Text 359

dūre 'stu tāvad vārteyaṁ
tatra nitya-nivāsinām
na tiṣṭhed anusandhānaṁ
nutnānāṁ mādṛśām api

dūre-far away; astu-may be; tāvat-then; varta-news; iyam-this; tatra-there; nitya-eternal; nivāsinām-residents; na-not; tiṣṭhet-stays; anusandhānam-search; nutnānām-new; mādṛśām-like me; api-also.

For the eternal residents of Vraja the news of these pastimes is far away. Even newcomers like myself cannot remember them.

Śrīla Sanātana Gosvāmī explains that by the Lord's mercy the eternal residents of Vraja forget these pastimes.

Text 360

tādṛṅ-mahā-mohana-mādhurī-sarid-
dhārā-samudre satataṁ nimajjanāt
tādṛk-priya-prema-mahā-dhanāvalī-
lābhonmadāt ke hi na vismaranti kim

tādṛk-like this; mahā-mohana-mādhurī-of very charming sweetness; sarid-dhārā-streams; samudre-in the ocean; satatam-eternally; nimajjanāt-are plunged; tādṛk-like this; priya-prema-of love; mahā-dhanāvalī-the great treasure; lābha-by the attainment; unmadāt-from the madness; ke-who?; hi-vndeed; na-not; vismaranti-forgets; kim-whether?

How can they who are always plunged in in a great ocean filled by streams of the Lord's charming sweetnesses and are umaddened by attaining the great treasure of pure love for Him, not forget?

Text 361

aho mahaiśvaryam asāv api prabhur
nija-priya-prema-samudra-samplutaḥ
kṛtaṁ ca kāryaṁ ca na kiñcid īśvaraḥ
sadānusandhātum abhijña-śekharaḥ

ahaḥ-oh; mahā-aiśvaryam-great opulence; asau-He; api-indeed; prabhuḥ-the Lord; nija-priya-of His dear devotees; prema-of love; samudra-in the ocean; samplutaḥ-plunged; kṛtam-done; ca-also; kāryam-duty; ca-also; na-not; kiñcit-something; īśvaraḥ-the Lord; sadā-always; anusandhātum-to understand; abhijña-of the wise; śekharaḥ-the crown.

Ah, plunged in an ocean of love for His dear devotees, even the Lord Himself, the crown of the wise, has no power to understand His own opulences, what His has done, and what He will do.

Śrīla Sanātana Govsāmī explains that even Lord Kṛṣṇa forgets that these pastimes have happened again and again.

Text 362

līlaiva nityā prabhu-pāda-padmayoḥ
sa sac-cid-ānanda-mayī kila svayam
ākṛṣyamāneva tadīya-sevayā
tat-tat-parīvāra-yutā pravartate

līlā-pastimes; eva-indeed; nityā-eternal; prabhu-pāda-padmayoḥ-at the Lord's lotus feet; sā-thst; sat-cid-ānanda-mayī-eternal and full of knowledge and bliss; kila]indeed; svayam-personally; ākṛṣyamānā-being attracted; iva-as if; tadīya-His; sevayā-by the service; tat-tat-parīvāra-yutā-with His associates; pravartate-is.

These pastimes, where the Lord's lotus feet are served by His personal associates, are eternal, spiritual, and full of knowledge and bliss,

Śrīla Sanātana Gosvāmī explains that the Lnrd's pastimes appear like those of an ordinary human being. This is described in Śrīmad-Bhāgavatam 10.8.31. Śri Viṣṇu Purāṇa also explains:

manuṣya-dehināṁ ceṣṭām

ity evam anuvartataḥ
lila jagat-pates tasya
chandataḥ sa pravartate

"By His own wish the Lord of the universes enjoys pastimes like those of a human being."

Text 363

iyaṁ te kathitā brahman
golokasya vilakṣaṇā
mahātmya-mādhurī-dhārā
prānta-kaṣṭhā hi sarvataḥ

iyam-this; te-to you; kathita-described; brahman-O brahmana; golokasya-of Goloka; vilakṣaṇā-extraordinary; mahātmya-of glories; mādhurī-of the sweetness; dhārā-the stream; prānta-kaṣṭhā-ultimate; hi-indeed; sarvataḥ-completely.

O brāhmaṇa, thus I have described to you the extraordinary and supremely exalted flood of sweetness that is Goloka's glory.

Text 364

śrī-māthura uvāca

kṛṣṇe madhu-purīṁ yāte
vaset kutra bhavān katham
yaś cirāt tat-padaṁ prāptaḥ
prayatnais tat-tad-āśayā

śrī-māthuraḥ uvāca-the Mathurā brahmana said; kṛṣṇe-when Kṛṣṇa; madhu-purīm-to Mathurā City; yāte-goes; vaset-lives; kutra-where; bhavān-you; katham-how?; yaḥ-who; cirāt-after a long time; tat-padam-His feet; prāptaḥ-attains; prayatnaiḥ-with great efforts; tat-tad-āśayā-with various desires.

The Mathurā brāhmaṇa said: When Kṛṣṇa went to Mathurā City, where did you stay? How, attaining His feet after a long time and with great endeavor, could you wish to go somewhere else?

Text 365

śrī-sarūpa uvāca

ādeśena prabhos tasya
vraje nandādibhiḥ saha
vasanti mādṛśāḥ sarve
tatra sva-sādṛśais tadā

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; ādeśena-by the order; prabhoḥ-of the Lord; tasya-of Him; vraje-in Vraja; nanda-ādibhiḥ-by the people who have Nanda as their leader; saha-with; vasanti-live; mādṛśāḥ-those like me; sarve-all; tatra-there; sva-sādṛśaiḥ-like Him; tadā-then.

By the Lord's order everyone like me stays in Vraja with Nanda and the others who are like Him.

Śrīla Sanātana Gosvāmī explains that Nanda and the others have the same nature as the Lord Hismelf

Text 366

tal-lokasya svabhāvo 'yam
kṛṣṇa-saṅgaṁ vināpi yat
bhavet tatraiva tiṣṭhāśā
na cikīrṣā ca kasyacit

tal-lokasya-of that place; svabhāvaḥ-nature; ayam-this; kṛṣṇa-with Kṛṣṇa; saṅgam-association; vinā-without; api-even; yat-which; bhavet-may be; tatra-there; eva-indeed; tiṣṭhāśā-staying; na-not; cikīrṣā-desire to do; ca-also; kasyacit-of anyone.

It is the nature of Goloka that they who live there never wish to leave it, even if they cannot have Kṛṣṇa's company there.

Text 367

tatratyaṁ yac ca tad-duḥkhaṁ
tat sarva-sukha-mūrdhasu
sa narīṇarti śokaś ca
kṛtsnānanda-bharopari

tatratyam-there; yat-that; ca-also; tad-duḥkham-that unhappiness; tat-that; sarva-all; sukha-unhappiness; mūrdhasu-on the heads; saḥ-it; narīṇarti-again and

again dances; śokaḥ-grief; ca-also; kṛtsna-complete; ānanda-bhara-great bliss; upari-above.

Torment felt there dances again and again on the heads of all happinesses. Grief felt there is better than the greatest bliss.

Text 368

itthaṁ vasaṁs tatra cireṇa vāñchitaṁ
vāñchādhikaṁ cāviratam paraṁ phalam
cittānupūrtyānubhavann api dhruvaṁ
vastu-svabhāvena na tṛptim āpnuyam

ittham-thus; vasan-residing; tatra-there; cireṇa-eternally; vāñchitam-desired; vāñchā-than desire; ādhikam-greater; ca-also; aviratam-without cessation; param-great; phalam-result; citta-the heart; anupurtyā-by filling; anubhavan-experiencing; api-also; dhruvam-indeed; vastu-svabhāvena-by the real nature; na-not; tṛptim-satisfaction; āpnuyam-I attain.

Staying there always, attaining an eternal result beyond what I could desire, and may heart always feeling fulfilled, I never became satiated.

Text 369

ato vraja-strī-kuca-kuṅkumācitaṁ
manoramaṁ tat-pada-paṅkaja-dvayam
kadāpi kenāpi nijendriyādinā
na hātum īśe lava-leśam apy aham

ataḥ-then; vraja-of Vraja; strī-of the women; kuca-of the breasts; kuṅkuma-with the kuṅkuma; ācitam-anointed; manoramam-enchanting; tat-pada-paṅkaja-dvayam-His two lotus feet; kadāpi-ever; kenāpi-by anyone; nija-own; indriya-ādinā-beginning with the senses; na-not; hātum-to abandon; īśe-I am able; lava-leśam-for a moment; api--even; aham-I.

With my senses and limbs I cannot, for even a moment, leave Kṛṣṇa's lotus feet, which are anointed with kuṅkuma from the vraja-gopīs' breasts.

Text 370

tasyāpi yo dīnatare jane 'smin
    mādhurya-niṣṭhāpta-kṛpā-prasādaḥ
anyair asambhavyatayā na vaktuṁ
    kutrāpi yujyeta tathāpy anuktaḥ

tasya-of Him; api-even; yaḥ-who; dīnatare-very poor; jane-person; asmin-in this; mādhurya-sweetness; niṣṭhā-faith; āpta-attained; kṛpā-mercy; prasādaḥ-mercy; anyaiḥ-by others; asambhavyatayā-by impossibility; na-not; vaktum-to say; kutrāpi-somewhere; yujyeta-is proper; tathāpi-still; anuktaḥ-unsaid.

In this very poor person the Lord's mercy has placed faith in His sweetness. What by others cannot be spoken, I have somehow said.

Text 371

evaṁ tatra ciraṁ tiṣṭhan
    martyaloka-sthitaṁ tv idam
māthura-maṇḍalaṁ śrīmad
    apaśyaṁ khalu tādṛśam

evam-thus; tatra-there; ciram-eternally; tiṣṭhan-staying; martyaloka-in the material world; sthitam-situated; tu-even; idam-this; māthura-maṇḍalam-the circle of Mathurā; śrīmat-beautiful; apaśyam-In saw; khalu-indeed; tādṛśam-like this.

Staying for a long time in Goloka, I cam to see that it was the same as beautiful Mathurā-maṇḍala in the material world.

Text 372

tat-tac-chrī-gopa-gopībhis
    tābhir gobhiś ca tādṛśaiḥ
paśu-pakṣi-kṛmi-kṣmābhṛt-
    sarit-tarv-ādibhir vṛtam

tat-tac-śrī-gopa-gopībhiḥ-with the gopas and gopīs; tābhiḥ-with them; gobhiḥ-with the cows; ca-also; tādṛśaiḥ-like them; paśu-pakṣi-birds; kṛmi-worms; kṣmābhṛt-hills; sarit-rivers; taru-trees; ādibhiḥ-beginning with; vṛtam-surrounded.

Mathurā-maṇḍala is also filled with the same gopas, gopīs, birds, worms, hills, rivers, trees, and everything else.

Text 373

tathaivāviratam̐ śrīmat-
 kṛṣṇacandreṇa tena hi
vistāryamāṇayā tādṛk
 krīḍā-śreṇyāpi maṇḍitam

tatha-so; eva-indeed; aviratam-eternal; śrīmat-kṛṣṇacandreṇa-by Lord Kṛṣṇa; tena-by Him; hi-indeed; vistāryamānayā-expanded; tādṛk-like that; krīḍā-śreṇyā-many pastimes; api-also; maṇḍitam-decorated.

It is eternally decorated with the same pastimes of Śrīmān Kṛṣṇacandra.

Text 374

tat kadācid itas tatra
 kadāpi vidadhe sthitim
bhedam̐ nopalabhe kañcit
 padayor adhunaitayoḥ

tat-that; kadācit-soemtimes; itaḥ-thus; tatra-there; kadāpi-sometimes; vidadhe-does; sthitim-staying; bhedam-difference; na-not; upalabhe-attains; kañcit-at all; padayoḥ-of the two places; adhunā-now; etayoḥ-of them.

Sometimes I stay there and sometimes here. Now I do not see and difference between them.

Śrīla Sanātana Gosvāmī explains that "there" and “here" refer to Goloka in the spiritual world and Mathurā-maṇḍala in the material world.

Text 375

gamanāgamānair bhedo
 yaḥ prasajjeta kevalam
tam̐ cāham̐ tat-tad-āsaktyā
 na jānīyam iva sphuṭam

gamana-with going; āgamanaiḥ-and coming; bhedaḥ-difference; yaḥ-which; prasajjeta-is; kevalam-only; tam-that; ca-also; aham-I; tat-tad-āsaktyā-by attachment; na-not; jānīyam-I understand; iva-as if; sphuṭam-clearly.

Only when coming from one and going to the other may I see be a slight difference. Attached to both places, I do not know and difference between them.

Text 376

asmāt sthāna-dvayād anyat
padaṁ kiñcit kathañcana
naiva spṛśati me dṛṣṭiḥ
śravaṇaṁ vā mano 'pi vā

asmāt-than this; sthāna-of places; dvayāt-pair; anyat-another; padam-place; kiñcit-something; kathañcana-somehow; na-not; eva-certainly; spṛśati-touches; me-my; dṛṣṭiḥ-eyes; śravaṇam-ears; vā-or; manaḥ-mind; api-also; vā-or.

Neither my eyes, ears, nor mind touch any place other than these two abodes.

Text 377

anyatra vartate kvāpi
śrī-kṛṣṇo bhagavān svayam
tādṛśās tasya bhaktā vā
santīti manute na hṛt

anyatra-in another place; vartate-stays; kvāpi-somewhere; śrī-kṛṣṇo bhagavān-Lord Śrī Kṛṣṇa; svayam-mersonally; tādṛśāḥ-like this; tasya-of Him; bhaktāḥ-devotees; vā-or; santi-are; iti-thus; manute-thinks; na-not; hṛt-the heart.

My heart does not think: "Lord Śrī Kṛṣṇa also stays in other places, and His devotees also stay in other places."

Text 378

kadācid darśanaṁ vā syād
vaikuṇṭhādi-nivāsinām
śrī-kṛṣṇa-viraheṇārtān
iva paśyāmi tān api

kadācit-sometimes; darśanam-the sight; vā-or; syāt-may be; vaikuṇṭhādi-nivāsinām-of the residents of Vaikuṇṭha or othe rplaces; śrī-kṛṣṇa-from Śrī Kṛṣṇa; viraheṇa-by the separation; ārtān-tormented; iva-as if; paśyāmi-I see; tān-them; api-also.

When sometimes I see the residents of Vaikuṇṭha or other places, I see them as being tormented by separation from Śrī Kṛṣṇa.

Text 379

kadāpi teṣu vraja-vāsi-loka-
sādṛśya-bhavān avalokanān me
jātānutāpena bhavet tato 'pi
prema-prakāśāt paramaṁ sukhaṁ tat

kadāpi-sometimes; teṣu-in them; vraja-vāsi-loka-the people of Vraja; sādṛśya-bhāvān-like; avalokanat-see; me-of me; jāta-born; anutāpena-by suffering; bhavet-may be; tataḥ-from that; api-also; prema-of love; prakāśāt-from the manifestation; paramam-supreme; sukham-happiness; tat-that.

Sometimes I see in their love is not like the love the people of Vraja feel. From that I feel distress, love, and then the highest happiness.

Text 380

aho golokīyair nikhila-bhuvana-vāsi-mahitaiḥ
sadā tais tair lokaiḥ samanubhavanīyasya mahataḥ
padārthasyākhyātuṁ kati vivaraṇāni prabhur aham
tad āstaṁ tal-lokākhila-parikarebhyo mama namaḥ

ahaḥ-Oh; golokīyaiḥ-of Goloka; nikhila-all; bhuvana-worlds; vāsi-by the residents; mahitaiḥ-praised; sadā-always; taiḥ taiḥ-by them; lokaiḥ-people; samanubhavanīyasya-experienced; mahataḥ-greatly; pada-of the words; arthasya-of the meaning; ākhyātum-to explain; kati-how many?; vivaraṇāni-description; prabhuḥ-able; aham-I; tat-that; āstam-may be; tal-loka-that planet; akhila-all; parikarebhyaḥ-to the associates; mama-my; namaḥ-obeisances.

I offer my respectful obeisances to the people of Goloka, who eternally see the glories of that abode, and who are worshiped by the residents of all the worlds. How can I describe them in words?

Chapter Seven: Jagad-ananda (The Bliss of the Worlds)

Text 1

śrī-sarūpa uvāca

evaṁ yat paramaṁ sādhyaṁ
    paramaṁ sādhanaṁ ca yat
tad vicāryādhunā brahman
    svayaṁ niścīyatāṁ tvayā

śrī-sarūpaḥ uvāca-Śrī Sarūpa said; evam-thus; yat-what; paramam-supreme; sādhyam-to be attained; paramam-supreme; sādhanam-method; ca-and; yat-what; tat-that; vicārya-considering; adhunā-now; brahman-O brahmana; svayam-personally; niścīyatām-should be discerned; tvayā-by you.

Śrī Sarūpa said: O brāhmaṇa, please consider all this and decide what is the best goal of life and the best way to attain it.

Text 2

mathurā-brāhmaṇa-śreṣṭha
    mādvat prāpyaṁ tvayāpi tat
sarvaṁ devyāḥ prasādena
    prāptam eveti manyatām

mathurā-brāhmaṇa-śreṣṭha-O best of Mathurā brāhmanas; mādvat-like me; prāpyaṁ tvayā-by you; api-also; tat-that; sarvam-everything; devyāḥ-of the goddess; prasādena-by the mercy; prāptam-attained; eva-indeed; iti-thus; manyatām-should be considered.

O best of Mathurā brāhmaṇas, by the grace of the goddess you also may attain all that I have attained.

Text 3

vartate cāvaśiṣṭaṁ yat
    bhūta-prāyaṁ ca viddhi tat

vīkṣye kṛpā-bharaṁ tasya
    vyaktaṁ bhagavatas tvayi

vartate-is; ca-also; avaśiṣṭam-remainder; yat-what; bhūta-was; prāyam-mostly; ca-and; viddhi-know; tat-that; vīkṣye-I will see; kṛpā-bharam-great mercy; tasya-of Him; vyaktam-manifested; bhagavataḥ-of the Lord; tvayi-to you.

Know that what you have not attained you will attain. I will see the Lord bestow His great mercy on you.

Text 4

paśya yaś cātmanas tasya
    tadīyānām api dhruvam
vṛttaṁ parama-gopyaṁ tat
    sarvaṁ te kathitaṁ mayā

paśya-see; yaḥ-what; ca-and; ātmanaḥ-of the self; tasya-of Him; tadīyānām-of His devotees; api-also; dhruvam-indeed; vṛttam-done; parama-gopyam-very confidential; tat-that; sarvam-everything; te-to you; kathitam-spoken; mayā-by me.

I have told you the most confidential secrets of the Lord, His devotees, and myself.

Texts 5-7

nija-bhāva-viśeṣaś ca
    bhagavac-caraṇāśrayaḥ
na prakāśayituṁ yogyo
    hriyā sva-manase 'pi yaḥ

jāte daśā-viśeṣe ca
    vṛttaṁ sva-para-vismṛteḥ
viśesa-jñāna-rahityān
    nānubhūtaṁ yadātmanā

tat tat sarvam idaṁ tena
    kṛṣṇenāviśya me hṛdi
niḥsāritam ivāyātaṁ
    balād vaktre tvad-agrataḥ

nija-own; bhāva-love; viśeṣaḥ-specific; ca-and; bhagavat-of the Lord; caraṇa-at the feet; āśrayaḥ-shelter; na-not; prakāśayitum-to manifest; yogyaḥ-proper; hriyā-from shyness; sva-manase-in the heart; api-also; yaḥ-who; jāte-born; daśā-condition; viśeṣe-specific; ca-also; vṛttam-done; sva-oneself; para-and others; vismṛteḥ-from forgetfulness; viśesa-specific; jñāna-knowledge; rahityāt-from the secret; na-not; anubhūtam-experienced; yadā-when; ātmanā-by the self; tat tat sarvam-everything; idam-this; tena-by Him; kṛṣṇena-Kṛṣṇa; āviśya-entering; me-my; hṛdi-heart; niḥsāritam-gone; iva-as if; āyātam-arrived; balāt-by force; vaktre-in the mouth; tvat-you; agrataḥ-in the presence.

Evereything of the highest love for the Lord's lotus feet, which I am embarrassed to reveal even in my own heart, and which is so confidential I myself do not know of it directly, in your presence has come from my mouth, for the Lord entered my heart and forced it out.

Text 8

bhavataś cātra viśvāso
nitarāṁ samapadyata
lakṣaṇair lakṣitaś cāyaṁ
mayā śīghra-phala-pradaḥ

bhavataḥ-of you; ca-also; atra-in this; viśvāsaḥ-faith; nitarām-greatly; samapadyata-is; lakṣaṇaiḥ-by the characteristics; lakṣitaḥ-seen; ca-also; ayam-this; mayā-by me; śīghra-long; phala-result; pradaḥ-giving.

By the symptoms you show I can see that you have great faith, which will bring you the greatest result.

Text 9

svayaṁ śrī-radhikā devī
prātar adyādideśa mām
sarūpāyāti mat-kuñje
mad-bhakto māthuro dvijaḥ

svayam-personally; śrī-radhikā devī-Goddess Rādhikā; prātaḥ-in the morning; adya-today; ādideśa-instructed; mām-me; sarūpa-O Sarūpa; āyāti-comes; mat-kuñje-in My forest; mad-bhaktaḥ-My devotee; māthuro dvijaḥ-a Mathurā

brāhmaṇa.

This morning Queen Rādhikā instructed me: "O Sarūpa, a Mathurā brāhmaṇa who is My devotee has come to My forest."

Text 10

tatraikākī tvam adyādau
gatvā mad-upadeśataḥ
prabodhyāśvāsya taṁ kṛṣṇa-
prasādaṁ prāpaya drutam

tatra-there; ekākī-alone; tvam-you; adya-today; ādau-beginning; gatvā-going; mad-upadeśataḥ-on My order; prabodhya-awakening; āśvāsya-comforting; tam-that; kṛṣṇa-of Kṛṣṇa; prasādam-mercy; prāpaya-give; drutam-at once.

On My order quickly go there alone, enlighten him, comfort him, and give him Kṛṣṇa's mercy.

Text 11

asmāt tasyāḥ samādeśāc
chīghram atrāham āgataḥ
na praharṣād upekṣe sma
kṛṣṇa-saṅga-sukhaṁ ca tat

asmāt-from that; tasyāḥ-of Her; samādeśāt-instruction; śīghram-from afar; atra-here; aham-I; āgataḥ-have come; na-not; praharṣāt-out of joy; upekṣe sma-considered; kṛṣṇa-of Kṛṣṇa; saṅga-of the company; sukham-the happiness; ca-and; tat-that.

Following Her order, I happily came here from far away, not caring for the happiness of Kṛṣṇa's company.

Text 12

śrī-parīkṣid uvāca

evam ukto 'pi viprasya
    tasya hi prema-sampadaḥ
udayadarśanān mūrdhni
    sarūpaḥ karam arpayāt

śrī-parīkṣid uvāca-Śrī Parīkṣit said; evam-thus; uktaḥ-said; api-even; viprasya-of the brāhmaṇa; tasya-of him; hi-indeed; prema-of love; sampadaḥ-the wealth; udaya-the rising; adarśanāt-because of not seeing; mūrdhni-on the head; sarūpaḥ-Sarūpa; karam-his hand; arpayāt-placed.

Śrī Parīkṣit said: Seeing that the wealth of spiritual love had not yet appeared in the brāhmaṇa, Sarūpa placed his hand on the brāhmaṇa's head.

Text 13

sadyas tasyāsphurac-citte
    svānubhūtam ivākhilam
śrī-sarūpānubhūtaṁ yat-
    kṛpayā tan-mahātmanaḥ

sadyaḥ-at once; tasya-of him; asphurat-manifested; citte-in the heart; svānubhūtam-experienced; iva-as if; akhilam-everything; śrī-sarūpa-Śrī Sarūpa; anubhūtam-experienced; yat-of whom; kṛpayā-by the mercy; tat-mahātmanaḥ-of that great soul.

Then, by the mercy of that great soul, the brāhmaṇa could see in his heart everything that Sarūpa had seen.

Text 14

mahat-saṅgama-māhātmyam
    evaitat paramādbhutam
kṛtārtho yena vipro 'sau
    sadyo 'bhūt tat-svarūpavat

mahat-of the great souls; saṅgama-of the association; māhātmyam-the glory; eva-indeed; etat-this; paramādbhutam-very wonderful; kṛtārthaḥ-successful; yena-by which; vipraḥ-brāhmaṇa; asau-the; sadyaḥ-at once; abhūt-became; tat-

svarūpavat-in his original form.

Made successful by the very wonderful glory of association with a great soul, the brāhmaṇa at once attained his original spiritual form.

Śrīla Sanātana Gosvāmī explains that by the great mercy of the Lord one attains the association of a devotee. The value of associating with a devotee is described in Śrīmad-Bhāgavatam 3.7.19:

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

"By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangable enemy of the Madhu demon, and whose service vanquishes one's material miseries."*

The Vaśiṣṭha-śāstra explains:

sadā santo 'bhigantavyā
yadyapy upadiśanti na
yā hi svaira-kathās teṣām
upadeśā bhavanti te

śūnyam āpūrṇatām eti
mrtir apy amṛtāyate
āpat sāpad ivābhāti
vidvaj-jana-samāgamāt

"One should always associate with devotees. Even if they do not teach you directly, their conversations amongst themselves will teach you. Association with wise devotees makes what was empty full. It turns death into immortality. It turns calamity into good fortune."

Śrīmad-Bhāgavatam (5.12.12) explains:

rahūgaṇaitat tapasā na yāti
ne cejyayā nirvapanād gṛhād vā
na cchandasā naiva jalāgni-sūryair

vinā mahat-pāda-rajo-'bhiṣekam

"My dear King Rahūgaṇa, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth simply by observing celibacy (brahmacarya), strictly following the rules and regulations of householder life, leaving home as a vānaprastha, accepting sannyāsa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other proccesses to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee."*

The value of association with devotees is also explained in Śrīmad-Bhāgavatam 3.23.55, 3.25.25, 4.9.11, 4.24.57-58, 5.12.13, 5.13.21, 7.5.31, 10.51.53, 11.26.31-34, 11.12.1-2, 11.19.33-34, 3.13.4, 4.9.10, 4.9.12, 11.13.36, 5.5.2-3, 11.14.17, 11.2.55, 1.3.18, 11.2.29, 10.47.24, 4.22.39, 10.2.33, 10.87.29, 3.5.39, 1i.l7.39, and in Bhagavad-gītā 7.28, 10.10, 13.18, 18.54-55,

Text 15

tadvan mahā-prema-rasārṇava-plutas
tat-tad-vikārormibhir ācito bhṛṣam
hā kṛṣṇa kṛṣṇeti kiśora-śekharaṁ
taṁ darśayasveti rurāva sa dvijaḥ

tadvat-like that; mahā-great; prema-of love; rasa-of nectar; arṇava-in the ocean; plutaḥ-plunged; tat-tad-vikāra-of ecstasies; ūrmibhiḥ-with waves; ācitaḥ-filled; bhṛṣam-greatly; hā-O; kṛsna-Kṛṣṇa; kṛṣṇa-Kṛṣṇa; iti-thus; kiśora-of youths; śekharam-the crown; tam-Him; darśayasva-please reveal; iti-thus; rurāva-cried; saḥ-the; dvijaḥ-brāhmaṇa.

Now plunged, as Sarūpa was, in the nectar ocean of great love and tossed by the waves of many devotional ecstasies, the brāhmaṇa cried out: "O Kṛṣṇa! Kṛṣṇa! Please show me He who is the crown of youths!"

Text 16

tṛṇaṁ gṛhītvā daśanaiḥ sa-kāku
namann apṛcchat sa sarūpam eva
cara-sthira-prāṇi-gaṇāṁś ca kṛṣṇaḥ

kuto 'sti dṛṣṭo 'tra kim u tvayeti

tṛṇam-a blade of grass; gṛhītvā-taking; daśanaiḥ-by his teeth; sa-kāku-with sweet words; naman-bowing down; apṛcchat-asked; saḥ-he; sarūpam-Sarūpa; eva-indeed; cara-moving; sthira-unmoving; prāṇi-of living entities; gaṇān-multitudes; ca-also; kṛṣṇaḥ-Kṛṣṇa; kutaḥ-where?; asti-is; dṛṣṭaḥ-seen; atra-here; kim-whether; u-indeed; tvayā-by you; iti-thus.

Taking a blade of grass in his teeth, he bowed down before Sarūpa and with plaintive words asked both him and the moving and unmoving creatures there: "Where is Kṛṣṇa? Have you seen Him?"

Text 17

nāmāni kṛṣṇasya manoramāṇi
saṅkīrtayaṁs tasya padau gṛhītvā
premābdhi-magnasya guro ruroda
tat-prema-dṛṣṭyā vivaśasya vipraḥ

nāmāni-names; kṛṣṇasya-of Kṛṣṇa; manoramāni-enchanting; saṅkīrtayan-chanting; tasya-of him; padau-both feet; gṛhītvā-grasping; prema-of love; abdhi-in the ocean; magnasya-plunged; guraḥ-O guru; ruroda-cried; tat-prema-of love; dṛṣṭyā-with a glance; vivaśasya-overcome; vipraḥ-the brāhmaṇa.

Chanting Kṛṣṇa's beautiful names, grasping his guru's feet, plunged in an ocean of love, and overcome by his guru's affectionate glance, the brāhmaṇa wept.

Text 18

kṣaṇān mahā-prema-javena yantrito
vane manonmattavad utthito bhraman
vimūrchitas tatra sa kaṇṭhakācite
kārīra-kuñje nipapāta māthuraḥ

kṣaṇāt-in a moment; mahā-prema-javena-with great love; yantritaḥ-filled; vane-in the forest; manonmattavat-as a madman; utthitaḥ-risen; bhraman-wandering; vimūrchitaḥ-fainted; tatra-there; saḥ-he; kaṇṭhaka-with brambles; ācite-filled; kārīra-karīra; kuñje-in a grove; nipapāta-fell; māthuraḥ-the Mathurā brāhmaṇa.

At once overcome with great love, standing up, wandering as a madman, and fainting unconscious, he fell on some thorny karīra bushes.

Text 19

mātaḥ sapady eva vimiśritā gavāṁ
hāmbā-ravair veṇu-viṣāṇa-nikvaṇaḥ
taumbeya-vīṇā-dala-vādya-cārcitā
jātā gabhīrā madhurā vidūrataḥ

mātaḥ-O mother; sapadi-at once; eva-indeed; vimiśritā-mixed; gavām-of the cows; hāmbā-ravaiḥ-with the mooing; veṇu-of the flute; viṣāṇa-of horns; nikvaṇāḥ-sounds; taumbeya-of tumburus; vīṇā-vīṇās; dala-vādya-of leaf flutes; cārcitāḥ-chewed; jātāḥ-born; gabhīrā-deep; madhurāḥ-and sweet; vidūrataḥ-from far away.

O mother, from far away came sweet, deep sounds of bamboo flutes, horn bugles, tumburus, vīṇās, and leaf flutes.

Text 20

tau prāpitau bodham amībhir utthitau
tad-dīrgha-nādābhimukhe 'bhyadhāvatām
gopāladevaṁ tam apaśyatām atho
su-śyāma-gātra-dyuti-maṇḍalojjvalam

tau-the two of Them; prāpitau-attained; bodham-consciousness; amībhiḥ-with them; utthitau-risen; tad-dīrgha-long; nāda-sound; abhimukhe-in the presence; abhyadhāvatām-running; gopāladevam-Gopāladeva; tam-Him; apaśyatām-saw; athaḥ-then; su-śyāma-handsome and dark; gātra-limbs; dyuti-of splendor; maṇḍala-with the circle; ujjvalam-splendid.

Awakened by the loud sounds, standing up, and running toward them, they saw Gopāladeva, splendid with handsome dark limbs, . . .

Śrīla Sanātana Gosvāmī explains that the "they" here are the guru and his disciple.

Text 21

paśūn payaḥ pāyayituṁ vayasyaiḥ
samaṁ vihartuṁ taraṇeḥ sutāyām
gajendra-līlācita-nṛtya-gatyān-
tike samāyāntam ananta-līlam

paśūn-the cows; payaḥ-water; pāyayitum-to drink; vayasyaiḥ-friends; samam-with; vihartum-to play; taraṇeḥ sutāyām-in the Yamunap gajendra-of a king of elephants; līlā-pastimes; ācita-filled; nṛtya-dancing; gatya-with movements; antike-near; samāyāntam-gathering; ananta-limitless; līlam-pastimes.

. . . who enjoys limitless pastimes, who, so the cows could drink the Yamunā's water, and so He could play with His friends, with dancing limbs moving like the pastimes of a regal elephant, gathered everyone together, . . .

Text 22

svakīya-kaiśora-mahā-vibhūṣaṇaṁ
vicitra-lāvaṇya-taraṅga-sāgaram
jagan-mano-netra-mudaṁ vivardhanaṁ
muhur muhur nūtana-mādhurī-bhūtam

svakīya-own; kaiśora-of youth; mahā-great; vibhūṣaṇam-ornament; vicitra-wonderful; lāvaṇya-of handsomeness; taraṅga-with waves; sāgaram-an ocean; jagat-of the universes; manaḥ-of the hearts; netra-and eyes; mudam-the joy; vivardhanam-increasing; muhur muhuḥ-again and again; nūtana-newer; mādhurī-bhūtam-become sweet.

. . . who was decorated with the ornaments of youth, who was an ocean filled with waves of handsomeness, who filled with bliss the eyes and hearts of the world, whose sweetness became newer and newer at every momewnt, . . .

Text 23

niḥśeṣa-sal-lakṣaṇa-sundarāṅgaṁ
nīpāvataṁsaṁ śikhi-piccha-cūḍam
muktāvalī-maṇḍita-kambu-kaṇṭhaṁ

kauṣeya-pītāmbara-yugma-dīptam

niḥśeṣa-all; sat-transcendental; lakṣaṇa-qualities; sundara-hnadsome; aṅgam-limbs; nīpa-kadamba flower; avataṁsam-earrings; śikhi-peacock; piccha-feather; cūḍam-crown; muktā-of pearls; avalī-strand; maṇḍita-decorated; kambu-conchshell; kaṇṭham-neck; kauṣeya-silk; pīta-yellow; ambara-garments; yugma-pair; dīptam-splendid.

. . . whose handsome form had all transcendental virtues, whose ears were decorated with kadamba-flower earrings, who wore a peacock-feather crown, whose conchshell neck was decorated with a strand of pearls, who was splendid with a pair of yellow silk garments, . . .

Text 24

guñjā-mahā-hāra-vilamba-bhūṣita-
śrīvatsa-lakṣmy-ālaya-pīna-vakṣasam
siṁhendra-madhyaṁ śata-siṁha-vikramaṁ
saubhāgya-sārārcita-pāda-paṅkajam

guñjā-of guñjā; mahā-great; hāra-necklace; vilamba-hanging; bhūṣita-decorated; śrīvatsa-of śrīvatsa; lakṣmī-of the goddess of fortune; ālaya-the abode; pīna-broad; vakṣasam-chest; siṁha-of lions; indra-of the king; madhyam-waist; śata-of a hundred; siṁha-of lions; vikramam-the strength; saubhāgya-of handsomeness; sāra-the best; arcita-worshiped; pāda-feet; paṅkajam-lotus.

. . . whose broad chest was decorated with a great necklace of guñjā and with the Śrīvatsa home of the goddess of fortune, who had a lion's waist, who was strong as hundreds of lions, whose lotus feet were worshiped by the greatest handsomeness, . . .

Text 25

kadamba-guñja-tulasī-śikhaṇḍa-
pravāla-mālāvali-cāru-veṣam
katī-tatī-rājita-citra-puṣpa-
kañcī-vilambāḍhya-nitamba-deśam

kadamba-kadamba; guñja-gunja; tulasī-tulasī; śikhaṇḍa-peacock feathers; pravāla-pravala; mālāvali-garlands; cāru-veṣam-handsomely decorated; katī-tatī-

hips; rājita-splendid; citra-colorful; puṣpa-flowers; kañcī-sash; vilamba-hanging; āḍhya-opulent; nitamba-deśam-hips.

. . . who was handsome with garlands of kadamba flowers, guñjā, tulasī, peacock feathers, and pravāla, and whose broad hips were splendid with a sash of colorful flowers, . . .

Text 26

sauvarṇa-divyāṅgada-kaṅkanollasad-
vṛttāyatā-sthūla-bhujābhirāmam
bimbādhara-nyasta-manojña-veṇu-
vādyollasat-padma-karāṅgulīkam

sauvarṇa-gold; divya-splendid; aṅgada-bracelets; kaṅkana-armlets; ullasat-splendid; vṛtta-āyatā-sthūla-broad; bhuja-arms; abhirāmam-handsome; bimba-bimba fruit; adhara-lips; nyasta-placed; manojña-charming; veṇu-flute; vādya-playing; ullasat-splendid; padma-lotus; kara-hand; aṅgulīkam-fingers.

. . . who was handsome with broad arms splendid with golden armlets and bracelets, whose lotus fingers played the bamboo-flute placed to His bimba-fruit lips, . . .

Text 27

svotprekṣitāpaurvika-veṇu-gīta-
bhaṅgi-sudhā-mohita-viśva-lokam
tiryaṅ manāg lola-viloka-līlā-
laṅkāra-samlālita-locanābjam

sva-own; utprekṣita-sent; apaurvika-unprecedented; veṇu-flute; gīta-music; bhaṅgi-waves; sudhā-nectar; mohita-enchanted; viśva-of the world; lokam-the people; tiryak-tilted; manāk-slightly; lola-restless; viloka-eyes; līlā-pastimes; alaṅkāra-ornaments; samlālita-playful; locana-abjam-lotus eyes.

. . . whose waves of nectar flute-music never heard before enchanted the people of the world, whose restless, playful lotus eyes were decorated with pastimes of slightly crooked glances, . . .

Text 28

cāpopamā-bhrū-yuga-nartana-śrī-
    samvardhita-peṣya-janānurāgam
śrīmat-sadā-smera-mukhāravinda-
    śobha-samākṛṣṭa-munīndra-cittam

cāpa-a bow; upamā-like; bhrū-yuga-eyeborws; nartana-dancing; śrī-handsomeness; samvardhita-increased; peṣya-jana-dear devotees; anurāgam-delight; śrīmat-handsome; sadā-always; smera-smiling; mukha-face; aravinda-lotus; śobha-glory; samākṛṣṭa-attracted; munīndra-of the kings of the sages; cittam-the minds.

. . . the glory of the dancing of whose archer's-bow eyebrows filled the devotees with love, whose always-smiling handsome lotus face attracted the hearts of the kings of the sages, . . .

Text 29

ṭila-prasūnottama-nāsikāgrato
    virājamānaika-gajendra-mauktikam
kadāpi go-dhūli-vibhūṣitālaka-
    dvirepha-sambhālanato lasat-karam

ṭila-prasūna-sesame flower; uttama-glorious; nāsika-agrataḥ-the tip of the nose; virājamāna-shining; eka-one; gajendra-elephant-king; mauktikam-pearl; kadāpi-sometimes; gaḥ-from the cows; dhūli-dust; vibhūṣita-decorated; alaka-locks of hair; dvirepha-bumblebees; sambhālanataḥ-covering; lasat-splendid; karam-hand.

. . . the sesame-flower tip of whose nose was splendid with an elephant-king pearl, who sometimes placed a splendid hand on the black bumble-bees of His curling locks of hair decorated with dust raised by the cows, . . .

Text 30

sūryātmajā-mṛd-racitordhva-puṇḍra-
    sphītārdra-candrākṛti-bhāla-paṭṭam

nānādri-dhātu-praticitritāṅgaṁ
    nānā-mahā-raṅga-taraṅga-sindhum

sūryātmajā-of the Yamunā; mṛt-mud; racita-made; ūrdhva-puṇḍra-tilaka; sphīta-great; ardra-candra-half-moon; ākṛti-form; bhāla-paṭṭam-forehead; nānā-various; adri-hills; dhātu-minerals; praticitrita-decorated; aṅgam-limbs; nānā-various; mahā-great; raṅga-pf blissful pastimes; taraṅga-waves; sindhum-an ocean.

. . . whose broad half-moon forehead was decorated with Yamunā-mud tilaka, whose body was decorated with pictures and designs drawn in different hill-mineral colors, who was an ocean filled with waves of many blissful pastimes, . . .

Text 31

sthitvā tri-bhaṅgi-lalitaṁ kadācin
    narmāṇi vaṁśyā bahu vādayantam
tair hāsayantaṁ nija-mitra-vargān
    bhūmiṁ padaiḥ svaiḥ paribhūṣayantam

sthitvā-standing; tri-bhaṅgi-three-fold bending; lalitam-graceful and playful; kadācit-sometimes; narmāṇi-jokes; vaṁśyā-with the flute; bahu-many; vādayantam-playing; taiḥ-with them; hāsayantam-making laugh; nija-own; mitra-vargān-friends; bhūmim-the earth; padaiḥ-with footprints; svaiḥ-own; paribhūṣayantam-decorating.

. . . who sometimes assumed a graceful three-fold bending posture, who, playing jokes on His flute, made His friends laugh, who decorated the earth with His footprints, . . .

Text 32

tādṛg-vayo-veṣa-vatāgra-janmanā
    nīlāṁśukālaṅkṛta-gaura-kāntinā
rāmeṇa yuktaṁ ramaṇīya-mūrtinā
    taiś cātma-tulyaiḥ sakhibhiḥ priyair vṛtam

tādṛk-like His; vayaḥ-age; veṣa-vatā-and dress; agra-janmanā-born before; nīla-blue; aṁśuka-with garments; alaṅkṛta-decorated; gaura-fair; kāntinā-complexion; rāmeṇa-Balarāma; yuktam-with; ramaṇīya-handsome; mūrtinā-form; taiḥ-with them; ca-also; ātma-to Him; tulyaiḥ-equal; sakhibhiḥ-with friends; priyaiḥ-dear;

vṛtam-accompanied.

. . . and who was accompanied by His handsome and fair-complexionsed elder brother Balarāma, whose age and ornaments were like His, and by His dear friends, who were also like Him.

Text 33

tad-darśanādbhuta-mahā-mudāvalī-
bhareṇa gāḍhena nipātitau hi tau
daṇḍa-prāṇāmārtham ivāśu petatuḥ
sambhrānti-vidhvaṁśita-sarva-naipuṇyau

tat-of Him; darśana-the sight; adbhuta-wonderful; mahā-grr-at; muda-of happinesses; avali-bhareṇa-with multitudes; gāḍhena-deep; nipatitau-fallen; hi-indeed; tau-they; daṇḍa-prāṇāma-artham-offering obeisances by falling as a stick; iva-as if; āśu-at once; petatuḥ-fell; sambhrānti-bewilderment; vidhvaṁśita-destroyed; sarva-all; naipuṇyau-expert intelligence.

Filled with wonderful bliss by seeing Him, they both fell down offering daṇḍavat obeisances, their peaceful composure destroyed.

Śrīla Sanātana Gosvāmī explains that the "they" here are the guru and his disciple.

Text 34

sa ca priya-prema-vaśaḥ pradhāvan
samāgato harṣa-bhareṇa mugdhaḥ
tayor upary eva papāta dīrgha-
mahā-bhujābhyāṁ parirebhatau dvau

saḥ-He; ca-also; priya-for His dear devotees; prema-by love; vaśaḥ-overcome; pradhāvan-running; samāgataḥ-came; harṣa-bhareṇa-with great happiness; mugdhaḥ-bewildered; tayoḥ-them; upari-above; eva-indeed; papāta-fell; dīrgha-long; mahā-great; bhujābhyām-with arms; parirebhatau-embraced; dvau-both.

Overcome with love for His dear devotees, and bewildered with happiness,

Kṛṣṇa ran to them, fell on them, and embraced them with His great, long arms.

Text 35

premāśru-dhārābhir aho mahā-prabhuḥ
sa snāpayām āsa kṛpārdra-mānasaḥ
kṣaṇāt samutthāya kara-dvayena tāv
utthāpayām āsa cakāra ca sthirau

prema-of love; aśru-of tears; dhārābhiḥ-with streams; ahaḥ-Oh; mahā-prabhuḥ-the Lord; saḥ-He; snāpayām āsa-bathed; kṛpā-with mercy; ardra-melting; mānasaḥ-His heart; kṣaṇāt-in a moment; samutthāya-lifting; kara-dvayena-with both hands; tau-them; utthāpayām āsa-lifting; cakāra-did; ca-and; sthirau-steady.

His heart melting with mercy, the Lord bathed them with streams of tears of love. With both hands He pulled them up at once. He made them peaceful.

Text 36

sammarjayann aśru rajaś ca gātre
lagnaṁ dayālur muhur āliliṅga
tatraiva tābhyām upaviśya bhūmau
vākyāmṛtair vipram atoṣayac ca

sammarjayan-wiping; aśru-the tears; rajaḥ-dust; ca-and; gātre-on the body; lagnam-resting; dayāluḥ-merciful; muhuḥ-again and again; āliliṅga-embraced; tatra-there; eva-indeed; tābhyām-with them; upaviśya-sitting; bhūmau-on the ground; vākya-of words; amṛtaiḥ-with nectar; vipram-the brāhmaṇa; atoṣayat-pleased; ca-also.

Wiping the tears and dust from their limbs, the merciful Lord embraced them again and again. Sitting with them on the ground, with the nectar of His words He pleased the brāhmaṇa.

Text 37

śrī-bhagavān uvāca

māthurānugṛhītārya
    vipra-vaṁśābdhi-candramāḥ
kṣemaṁ śrī-jana-śarmāṁs te
    kaccid rājati sarvataḥ

śrī-bhagavān-the Lord; uvāca-said; māthura-in Mathurā; anugṛhīta-accepted; ārya-O saintly person; vipra-of brahmanas; vaṁśa-in the family; abdhi-in the ocean; candramāḥ-O moon; kṣemam-auspiciousness; śrī-jana-for the people; śarman-O auspiciousness; te-of you; kaccit-whether?; rājati-shines; sarvataḥ-in all respects.

The Supreme Lord said: O Janaśarmā, kindness of Mathurā, O saintly one, O moon rising from the ocean of the brāhmaṇa's families, is everything well with you?

Note: The brāhmaṇa is here placed in his eternal position as a cowherd boy, and the Lord addresses him by his name in the spiritual world: Janaśarmā. From now on he is known as Janaśarmā.

Text 38

kṣemaṁ sa-parivārasya
    mama tvad-anubhāvataḥ
tvat-kṛpākṛṣṭa-citto 'smi
    nityaṁ tvad-vartma-vīkṣakaḥ

kṣemam-auspiciousness; sa-parivārasya-with associates; mama-of Me; tvat-of you; anubhāvataḥ-by seeing; tvat-of you; kṛpā-by the mercy; ākṛṣṭa-attaracted; cittaḥ-heart; asmi-I am; nityam-always; tvat-your; vartma-path; vīkṣakaḥ-looking.

By seeing you, I and My friends have become happy. My heart is drawn to your mercy. I always gaze at your path.

Śrīla Sanātana Gosvāmī explains that the words "I always gaze at your path" mean that Kṛṣṇa anxiously waits for them, thinking "When will they come?:

Text 39

diṣṭyā smṛto 'smi bhavatā
    diṣṭyā dṛṣṭaś cirād asi
svādhīno 'smi tava brahman
    ramasvātra yadṛcchayā

diṣṭyā-by good fortune; smṛtaḥ-remembered; asmi-I am; bhavatā-by you; diṣṭyā-by good fortune; dṛṣṭaḥ-seen; cirāt-after a long time; asi-you are; svādhīnaḥ-dependent; asmi-I am; tava-of you; brahman-O brahmana; ramasva-please enjoy; atra-here; yadṛcchayā-as you wish.

By good fortune you remembered Me. By good fortune after a long time now I can see you. I am your obedient servant. Please stay here and enjoy as you wish.

Text 40

śrī-parīkṣid uvāca

samagra-sambhrama-premā-
    nanda-bhāreṇa yantritaḥ
nāśakat prativaktuṁ taṁ
    jana-śarmāpi vīkṣitum

śrī-parīkṣid uvāca-Śrī Parīkṣit said; samagra-all; sambhrama-awe; prema-love; ānanda-bhāreṇa-wth great bliss; yantritaḥ-filled; na-not; aśakat-was able; prativaktum-to reply; tam-to Him; jana-of the people; śarma-the happiness; api-also; vīkṣitum-to see.

Śrī Parīkṣit said: Overcome with awe, love, and bliss, he could not reply. Janaśarmā could not even gaze on the Lord.

Text 41

bāṣpa-samruddha-kaṇṭhaḥ sann
    aśropahata-locanaḥ
paraṁ tac-caraṇāmbhoje
    mūrdhni dhṛtvārudattaram

bāṣpa-with tears; samruddha-choked; kaṇṭhaḥ-throat; san-being; aśra-with tears; upahata-filled; locanaḥ-eyes; param-greatly; tat-His; caraṇa-feet; ambhoje-lotus; mūrdhni-on his head; dhṛtvā-placing; arudattaram-wept.

His eyes and throat filled with tears, he placed the Lord's lotus feet on his head and wept.

Text 42

vadānya-cūḍāmaṇir ātmano 'dhikaṁ
kim apy apaśyan pratideyam ākulaḥ
sva-bhūṣaṇāni vyāpakṛṣya gātrato
vibhūṣya tais taṁ vidadhe sarūpavat

vadānya-of the generous; cūḍā-crest; maṇiḥ-jewel; ātmanaḥ-than the self; adhikam-greater; kim api-something; apaśyan-not seeing; pratideyam-return gift; ākulaḥ-agitated; sva-bhūṣaṇāni-His ornaments; vyāpakṛṣya-taking; gātrataḥ-from His limbs; vibhūṣya-decorating; taiḥ-with them; tam-him; vidadhe-placed; sarūpavat-as Sarūpa.

Not seeing any proper gift to give, Kṛṣṇa, the crest jewel of the generous, became agitated. Taking the ornaments from His own body, He decorated the brāhmaṇa and made him look like Sarūpa.

Text 43

ittham ātmānurūpaṁ sa
vyātanot paramāṁ kṛpām
jana-śarmāpi tenaiva
paripūrṇārthatāṁ gataḥ

ittham-thus; ātma-anurupam-like His own; saḥ-He; vyātanot-gave; paramam-great; kṛpām-mercy; jana-śarmā-Janaśarmā; api-even; tena-by Him; eva-indeed; paripūrṇa-fulfilled; arthatām-desires; gataḥ-attained.

In this way the Lord was merciful to the brāhmaṇa and made him a personal friend, like Himself. Then Janaśarmā attained his desires.

Śrīla Sanātana Gosvāmī explains that the Lord made him one of His gopa friends. By attaining his original spiritual form, the brāhmaṇa's desires were fulfilled. That the desvotees desire an attainment like this, and not material things,

is described in Śrīmad-Bhāgavatam 11.14.14, 11.20.34, 9.4.67, 10.16.37, and 10.83.41-43.

Text 44

athāpo 'pāyayad veṇu-
saṅketa-dhvāninā paśūn
samāhūya vicitreṇa
mukha-śabdena kenacit

atha-then; apaḥ-water; apāyayat-caused to drink; veṇu-of the flute; saṅketa-a signal; dhvāninā-sounding; paśūn-the cows; samāhūya-calling; vicitreṇa-wonderful; mukha-of His mouth; śabdena-with a sound; kenacit-a certain.

With a wonderful sound from His mouth, Kṛṣṇa had the cows drink water, and with a signal from His flute He called them together.

Text 45

tenaiva sukha-deśeṣu
tān nirūḍhyopaveṣya ca
tābhyām anyaiś ca sakhibhir
vijahārāpsu sāgrajaḥ

tena-by Him; eva-certainly; sukha-deśeṣu-in comfortable places; tān-them; nirūḍhya-placing; upaveṣya-sitting; ca-also; tābhyām-with the two of them; anyaiḥ-with the others; ca-and; sakhibhiḥ-with friends; vijahāra-played; apsu-in the water; sa-with; agrajaḥ-His elder brother.

After making the cows sit in comfortable places, He and His elder brother played in the water with the two of them and with His other friends.

Śrīla Sanātana Gosvāmī explains that "the two of them" are Sarūpa and Janaśarmā.

Text 46

parasparaṁ vary abhisiñcataḥ sakhīn
kadācid utkṣipya jalāni bhañjayet
kadāpi tair eva vinoda-kovido
vilambhito bhaṅga-bharaṁ jaharṣa saḥ

parasparam-each other; vari-water; abhisiñcataḥ-splashing; sakhīn-friends; kadācit-sometimes; utkṣipya-throwing; jalāni-water; bhañjayet-defeated; kadāpi-sometimes; taiḥ-by them; eva-indeed; vinoda-at playing; kovidaḥ-expert; vilambhitaḥ-attained; bhaṅga-bharam-defeat; jaharṣa-enjoyed; saḥ-He.

Sometimes, as His friends splashed water, He defeated them with splashes, and sometimes the Lord who is expert at playing enjoyed His own defeat.

Text 47

kalāla-vādyāni śubhāni sākaṁ
tair vādayan śrī-yamunā-pravāhe
sroto-'nuloma-pratilomato 'sau
santāra-līlām akarod vicitram

kalāla-of splashing; vādyāni-sounds; śubhāni-melodious; sākam-with; taiḥ-them; vādayan-making sounds; śrī-yamunā-of the Yamunā; pravāhe-in the current; srotaḥ-flowing; anuloma-following; pratilomataḥ-and opposing; asau-He; santāra-many; līlām-pastimes; akarot-did; vicitram-wonderful.

Making delightful splashing sounds, and swimming sometimes with and sometimes against Śrī Yamunā's currents, He enjoyed many wonderful pastimes.

Text 48

kadāpi kṛṣṇā-jala-madhyato nijaṁ
vapuḥ sa nihnutya saroja-kānane
mukhaṁ ca vinyasya kutūhalī-sthito
yathā na kenāpi bhavet sa lakṣitaḥ

kadāpi-sometimes; kṛṣṇā-of the Yamunā; jala-of the water; madhyataḥ-in the middle; nijam-own; vapuḥ-form; saḥ-He; nihnutya-hiding; saroja-of lotuses; kānane-in a forest; mukham-face; ca-and; vinyasya-placing; kutūhalī-playful; sthitaḥ-standing; yathā-as; na-not; kenāpi-by anyone; bhavet-may be; saḥ-He;

lakṣitaḥ-seen.

Sometimes, submerging His body in the dark waters of the Yamunā and placing His face in a forest of blue lotuses, playful Kṛṣṇa hid, unseen by anyone.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa's body was hidden by the dark water and His face was unrecognizable among the blue lotuses.

Text 49

tatas tad-ekekṣaṇa-jīvanas te
na taṁ samanviṣya yadālabhanta
tada mahārtaḥ suhṛdo rudanto
vicukruṣur vyagra-dhiyaḥ su-ghoram

tataḥ-then; tat-of them; eka-sole; īkṣaṇa-of the eyes; jīvanaḥ-the life; te-they; na-not; tam-Him; samanviṣya-searching; yadā-when; alabhanta-attained; tada-then; mahārtaḥ-tormented; suhṛdaḥ-friends; rudantaḥ-crying; vicukruṣuḥ-wept; vyagra-agitated; dhiyaḥ-at heart; su-ghoram-terribly.

Searching, and not finding Him, His grief-stricken friends wept terribly.

Text 50

tato hasan padma-vanād viniḥśrtaḥ
praharṣa-pūreṇa vikāsitekṣaṇaiḥ
sa-kūrdanaṁ taiḥ purato 'bhisāribhiḥ
saṅgamyamāno vijahāra kautukī

tataḥ-then; hasan-laughing; padma-of lotuses; vanāt-from the forest; viniḥśrtaḥ-emerged; praharṣa-of joy; pūreṇa-with a flood; vikāsita-blossomed open; īkṣaṇaiḥ-with eyes; sa-kūrdanam-with playing; taiḥ-with them; purataḥ-in the presence; abhisāribhiḥ saṅgamyamānaḥ-meeting; vijahāra-enjoyed pastimes; kautukī-happy.

Laughing as He emerged from the forest of lotuses, happy Kṛṣṇa played with His friends, their eyes wide with a flood of happiness.

Text 51

mṛṇāla-jālena manorameṇa
    viracya hārān jala-puṣpa-jātaiḥ
sakhīn alaṅkṛtya samuttatara
    jalāt samaṁ taiḥ sa ca bhūṣitas taiḥ

mṛṇāla-of lotus stems; jālena-with a network; manorameṇa-charming; viracya-making; hārān-necklaces; jala-water; puṣpa-flowers; jātaiḥ-born; sakhīn-friends; alaṅkṛtya-decorating; samuttatara-emerged; jalāt-from the water; samam-with; taiḥ-them; saḥ-He; ca-and; bhūṣitaḥ-decorated; taiḥ-by them.

He decorated them with waterflower garlands strung on lotus stems and they also decorated Him. Then they emerged from the water.

Text 52

madhyāhnikaṁ bhojanam atra kartuṁ
    vistīrṇa-kṛṣṇā-puline manojñe
gopaiḥ samaṁ maṇḍalaśo niviṣṭair
    nyaveṣayāt so 'grajam eva madhye

madhyāhnikam-midday; bhojanam-meal; atra-there; kartum-to do; vistīrṇa-broad; kṛṣṇā-of the Yamunā; puline-on the shore; manojñe-beautiful; gopaiḥ-the gopas; samam-with; maṇḍalaśaḥ-in circles; niviṣṭaiḥ-situated; nyaveṣayāt-placed; saḥ-he; agrajam-His elder brother; eva-certainly; madhye-in the middle.

To enjoy lunch He had the gopas make many circles on the broad shore of the Yamunā, and He placed His elder brother in the middle.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.12.1.

Text 53

svayaṁ ca līlāñcita-nṛtya-gatyā
    bhraman vicitraṁ paritaḥ puraiva

nītāni tatrālayato 'dbhutāni
bhojyāni reme pariveṣayan saḥ

svayam-personally; ca-also; līlā-añcita-playful; nṛtya-dance; gatyā-with movements; bhraman-wandering; vicitram-wonderful; paritaḥ-everywhere; purā-before; eva-indeed; nītāni-brought; tatra-there; ālayataḥ-from home; adbhutāni-wonderful; bhojyāni-foods; reme-enjoyed; pariveṣayan-serving; saḥ-He.

Wonderfully going here and there among them as if playfully dancing, He enjoyed serving them the many wonderful foods they had brought from home.

Text 54

sarvartu-śaśvat-phala-puṣpa-śālināṁ
vṛndātavī-divya-vicitra-śākhinām
tair āhṛtāny eva phalāni līlayā
svādūni tebhyo vibhajan yathā-ruci

sarva-all; ṛtu-seasons; śaśvat-always; phala-fruits; puṣpa-and flowers; śālinām-possessing; vṛndātavī-in Vṛndāvana forest; divya-splendid; vicitra-wonderful; śākhinām-of trees; taiḥ-by them; āhṛtāni-taken; eva-indeed; phalāni-fruits; līlayā-playfully; svādūni-delicious; tebhyaḥ-to them; vibhajan-serving; yathā-ruci-as they pleased.

Then He served to them, as they wished, the fruits they playfully gathered from the wonderful and splendid Vṛndāvana trees, which always bear the fruits and flowers of every season.

Texts 55-57

rasāla-tāla-bilvāni
bādarāmalakāni ca
nārikelāni panasa-
drakṣā-kadalakāni ca

nāgaraṅgāni pīlūni
kārīrāṇy aparāṇy api
kharjura-dāḍimādīni
pakvāni rasavanti ca

harṣāya teṣām ādāya

pratyekaṁ kiñcid acyutaḥ
tiṣṭhaṁs tat-tat-samīpo 'sau
bhuṅkte tān api bhojayet

rasāla-mangoes; tāla-tala; bilvāni-bilva; bādara-badara; amalakāni-amalakas; ca-and; nārikelāni-coconuts; panaśa-panasa; drakṣā-grapes; kādālakāni-bananas; ca-and; nāgarāṅgāni-nagaranga; pīlūni-pilu; kārīrāṇi-karira; aparāṇi-others; api-and; kharjura-kharjura; dāḍima-pomengranates; ādīni-beginning with; pakvāni-ripe; rasavanti-sweet; ca-also; harṣāya-for the happiness; teṣām-of them; ādāya-taking; pratyekam-to each one; kiñcit-something; acyutaḥ-the infallible Lord; tiṣṭhan-standing; tat-tat-samīpaḥ-near each; asau-He; bhuṅkte-ate; tān-them; api-also; bhojayet-fed.

He served them mangoes, tālas, bilvas, bādaras, amalakas, coconuts, panasas, grapes, bananas, nāgaraṅgas, karīras, kharjurās, pomegranates, and other sweet, ripe fruits. To please them, He took a little from each one. Sitting next to each one, the infallible Lord both fed and ate.

Śrīla Sanātana Gosvāmī explains that Kṛṣṇa sat next to each boy. Each boy thought that Kṛṣṇa was sitting next to him alone.

Texts 58 and 59

parīkṣya miṣṭa-miṣṭāni
śrī-mukhāntaḥ sva-pāṇibhiḥ
utthāyotthāya sakhibhir
arpyamānāni sādaram

sa-ślāghaṁ narma-hāsārdraṁ
vicitra-mukha-bhaṅgibhiḥ
madhuraṁ paricāryaṁs tān
hāsayitvā vyamohayat

parīkṣya-investigating; miṣṭa-miṣṭāni-the most delicious; śrī-mukhāntaḥ-in the mouth; sva-pāṇibhiḥ-with their own hands; utthāya-taking; utthāya-taking; sakhibhiḥ-by His friends; arpyamāṇāni-being placed; sa-with; ādaram-respect; sa-with; ślāgham-words of praise; narma-joking; hāsa-and laughter; ardram-melting; vicitra-wonderful; mukha-of the face; bhaṅgibhiḥ-with motions; madhuram-sweet; paricāryan-serving; tān-them; hāsayitvā-making laugh; vyamohayat-enchanting.

Tasting everything and deciding what was the most delicious, each boy would respectfully offer it to Kṛṣṇa, praising it, and placing it with his own hand in

Kṛṣṇa's mouth. Tasting the delicious food, joking, and making funny faces, Kṛṣṇa charmed them and made them laugh.

Texts 60 and 61

āmlikaṁ pānakaṁ miṣṭaṁ
   paraṁ ca vividhaṁ bahu
takraṁ ca tumbī-patrādi-
   bhṛtaṁ vary api yāmunam

piban nipāyayan sarvān
   rāmayām āsa ballavān
nānā-vidha-sukha-krīḍā-
   kutūhala-viśāradaḥ

amlikam-bitter; pānakam-drinks; miṣṭam-sweet; param-great; ca-and; vividham-various; bahu-many; takram-buttermilk; ca-and; tumbī-gourd; patra-cups; ādi-beginning with; bhṛtam-held; vari-water; api-also; yāmunam-Yamunā; piban-drinking; nipāyayan-giving to drink; sarvān-everyone; rāmayām āsa-pleased; ballavān-the gopas; nānā-various; vidha-kinds; sukha-happy; krīḍā-pastimes; kutūhala-happiness; viśāradaḥ-expert.

Drinking and giving them to drink many kinds of bitter and sweet nectar drinks and Yamunā water in gourd cups, the Lord who is expert at enjoying many kinds of happy pastimes pleased all the gopas.

Text 62

ācamya tāmbūlam atha sugandhaṁ
   karpūra-pūrṇaṁ sva-gṛhopanītam
vanyaṁ ca bhuṅkte sma vibhajya nūtnaṁ
   sa-nāga-vallī-dala-pūgam ardram

ācamya-sipping; tāmbūlam-betelnuts; atha-then; sugandham-fragrant; karpūra-with camphor; pūrṇam-filled; sva-gṛha-from His home; upanītam-brought; vanyam-from the forest; ca-also; bhuṅkte-enjoyed; sma-indeed; vibhajya-preparing; nūtnam-new; sa-nāga-vallī-dala]with betel leaves; pūgam-betelnuts; ardram-half.

Then He chewed fragrant betelnuts mixed with camphor and brought from

home, and He also chewed betelnuts and betelleaves found in the forest.

Texts 63-66

tulasī-mālatī-jātī-
mallikā-kunda-kubjakaiḥ
lavaṅga-ketakī-jhintī-
mādhavī-yūthikā-dvayaiḥ

kāñcanaiḥ karavīrābhyāṁ
śatapatrī-yugena ca
palāśair nava-mallībhir
oḍrair damanakādibhiḥ

kadamba-nīpa-bakulair
nāga-punnāga-campakaiḥ
kūṭajāśoka-mandāraiḥ
karṇikārāsanārjunaiḥ

pāṭalaiḥ priyakair anyair
api puṣpaiḥ sa-pallavaiḥ
vicitra nirmitā mirtrair
mālāś cādhād vibhajya saḥ

tulasī-tulasī; malatī-malati; jāti-jati; mallikā-malika; kunda-kunds; kubjakaiḥ-kubjaka; lavaṅga-lavanga; ketakī-ketaki; jhintī-jhinti; mādhavī-madhavi; yūthikā-yuthika; dvayaiḥ-with two; kāñcanaiḥ-golden; karavīrābhyām-karaviras; śatapatrī-sataraptris; yugena-with two; ca-also; palāśaiḥ-palasa; nava-mallībhiḥ-nava-mallis; oḍrairodras; damanaka-damanaka; ādibhiḥ-beginning with; kadamba-kadamba; nīpa-nipa; bakulaiḥ-bakula; nāga-naga; punnāga-punnaga; campakaiḥ-campaka; kutaja-kutaja; aśoka-asoka; mandāraiḥ-mandara; karṇikāra-karnikara; asana-asana; arjunaiḥ-arjuna; paṭālaiḥ-patala; priyakaiḥ-priyaka; anyaiḥ-other; api-also; puṣpaiḥ-with flowers; sa-pallavaiḥ-with leaves; vicitra-wonderful; nirmitā-made; mitraiḥ-by His friends; mālāḥ-garlands; ca-also; adhāt-placed; vibhajya-gave; saḥ-He.

Then He took and distributed the wonderful garlands His friends made of tulasī, mālatī, jātī, mallikā, kunda, kubjaka, lavaṅga, ketakī, jhiṇṭī, mādhavī, the two kinds of yūthikā, the two kinds of karavīra, the two kinds of śatapatrī, palāśa, navamalli, oḍra, damanaka, kadamba, nīpa, bakula, nāga, punnāga, campaka, kūṭaja, aśoka, mandāra, karṇikāra, āsana, arjuna, pāṭala, priyaka, and many other flowers and their leaves.

Śrīla Sanātana Gosvāmī explains that the two kinds of yūthikās are the white and golden kind, and the two kinds of karavīras and śatapatrīs are the white and red kind.

Text 67

candanāguru-kastūrī-
kuṅkumair āhṛtair vanāt
dravyaiḥ sugandhibhiś cānyaiḥ
piṣṭair aṅgāny alepayat

candana-sandal; āguru-aguru; kastūrī-musk; kuṅkumaiḥ-and kuṅkuma; āhṛtaiḥ-taken; vanāt-from the forest; dravyaiḥ-with things; sugandhibhiḥ-fragrant; ca-and; anyaiḥ-others; piṣṭaiḥ-powdered; aṅgāni-the limbs; alepayat-anointed.

Then He anointed His limbs with powder made from sandal, aguru, musk, kuṅkuma, and other fragrant things brought from the forest.

Śrīla Sanātana Gosvāmī explains that the boys crushed these things with stones and made of the powder a paste with water.

Texts 68 and 69

nikuñja-varye surabhi-prasūna-
suvāsite guñjad-ali-praghuṣṭe
vinirmite talpa-vare navīna-
mṛdu-pravāla-cchada-puṣpa-jātaiḥ

śrī-dāma-nāma-dayitāṅga-sukhopadhānaḥ
susvāpa mitra-nikaraiḥ paricāryamānaḥ
keśa-prasādhana-su-gīta-karāṅghri-padma-
samvāhana-stavana-vījana-caturībhiḥ

nikuñja-varye-in the excellent forest grove; surabhi-fragrant; prasūna-with flowers; suvāsite-scented; guñjat-humming; ali-with bees; praghuṣṭe-with sound; vinirmite-made; talpa-vare-on an excellent bed; navīna-new; mṛdu-soft; pravāla-leaves; chada-covered; puṣpa-flowers; jātaiḥ-made; śrīdāma-Śrīdāmā; nāma-named; dayita-dear friend; aṅga-body; sukha-comfortable; upadhānaḥ-pillow; susvāpa-slept; mitra-nikaraiḥ-by His friends; paricāryamānaḥ-being served; keśa-hair; prasādhana-arranging; su-gīta-singing; kara-hands; aṅghri-feet; padma-lotus;

samvāhana-massaging; stavana-reciting prayers; vījana-fanning; caturībhiḥ-expert.

Then, in a beautiful forest grove secented with fragrant flowers and pleasant with humming bees, on an excellent bed made of new soft leaves and flowers, served by boys expert in combing and decorating His hair, singing, massaging His lotus hands and feet, reciting prayers, and fanning Him, and His soft pillow the body of a dear friend named Śrīdāmā, He slept.

Śrīla Sanātana Gosvāmī explains that this is described in Śrīmad-Bhāgavatam 10.15.16 and 10.15.18.

Text 70

nānānukāra-mukha-padma-vikāra-narma-
bhaṅgi-śatair hāsita-rodhana-keli-dakṣān
nirjitya tān asukhayat suhṛdo mudaivaṁ
viśrāma-kelim atanod vividhaṁ sa-rāmaḥ

nānā-various; anukāra-imitations; mukha-face; padma-lotus; vikāra-transformations; narma-jokes; bhaṅgi-bending; śataiḥ-hundreds of times; hāsita-laughing; rodhana-crying; keli-pastimes; dakṣān-expert; nirjitya-conquering; tān-them; asukhayat-pleased; suhṛdaḥ-friends; mudā-with happiness; evam-thus; viśrāma-of relaxation; kelim-pastimes; atanot-did; vividham-various; sa-with; rāmaḥ-Balarāma.

With hundreds of different playlets and funny expressions on His lotus face, He won over the discriminating audience of His friends expert in comedy and made them happy. In this way He and Balarāma enjoyed many happy pastimes.

Text 71

atha saṅketitair veṇu-
śṛṅga-nadaiḥ paśūn punaḥ
utthāpya cārayan reme
govardhana-samīpataḥ

atha-then; saṅketitaiḥ-with signals; veṇu-of the flute; śṛṅga-and horn; nadaiḥ-with sounds; paśūn-the cows; punaḥ-again; utthāpya-making stand; cārayan-making move; reme-enjoyed; govardhana-Govardhana; samīpataḥ-near.

By sounding signals on His flute and horn making the cows stand up and walk, He enjoyed pastimes near Govardhana Hill.

Text 72

bhūṣaṇena vicitreṇa
vanyena sakhibhiḥ punaḥ
aham-pūrvikayā sarvair
bhūṣito 'sau yathā-ruci

bhūṣaṇena-with decoration; vicitreṇa-wonderful and colorful; vanyena-of things from the forest; sakhibhiḥ-by His friends; punaḥ-again; aham-pūrvikayā-I am first!; sarvaiḥ-by all; bhūṣitaḥ-decorated; asau-He; yathā-ruci-accordingto His wish.

Each boy eagerly claiming "I am first!" with wonderful and colorful forest ornaments they decorated Him according to His own wish.

Śrīla Sanātana Gosvāmī gives haritāla tilaka, a peacock feather crown, and a guñjā necklace as examples of these forest ornaments.

Text 73

sarūpa-pāṇau jana-śarma-samjñaṁ
samarpya taṁ vipram apūrva-jātam
sāyaṁ yathā-pūrvam ayaṁ praviśya
ghoṣe 'bhireme vraja-harṣa-kāri

sarūpa-of Sarūpa; pāṇau-in the hand; jana-śarma-samjñam-named Janaśarmā; samarpya-placing; tam-him; vipram-the brāhmaṇa; apūrva-jātam-newly arrived; sāyam-in the evening; yathā-pūrvam-as before; ayam-He; praviśya-entering; ghoṣe-Vraja; abhireme-enjoyed pastimes; vraja-harṣa-kāri-giving pleasure to Vraja.

Then, placing the newcomer, the brāhmaṇa now named Janaśarmā, in Sarūpa's hand, Kṛṣṇa, who gives happiness to Vraja, enjoyed the pastime of entering the gopa village at evening.

Text 74

gopīnātha-prasādāpta-
mahā-sādhu-mati-sthite
vicārya svayam ādatsva
sva-praśnasyādhunottaram

gopīnātha-of the Lord of the gopīs; prasāda-the mercy; āpta-attained; mahā-great; sādhu-saints; mati-in the hearts; sthite-situated; vicārya-considering; svayam-personally; ādatsva-please accept; sva-praśnasya-of his question; adhunā-now; uttaram-the answer.

O you who by Lord Gopīnātha's mercy have become a great saint, reflecting on it please accept this answer to your question.

Note: In this verse Mahārāja Parīkṣit is speaking to his mother.

Text 75

śrī-goloke nikhila-paramānanda-pūrantya-sīma-
gambhīryābdhau janāni gamanaṁ sādhāya sva-prāyaśaiḥ
yasmiṁs tās ta vividha-ratayas tena nāthena sākaṁ
yātra-mātrān madhura-madhuraṁ santataṁ saṅghante

śrī-golokein Śrī Goloka; nikhila-all; parama-transcendental; ānanda-bliss; pūra-flood; antya-sīma-ultimate; gambhīrya-depth; abdhau-in the ocean; janani-O mother; gamanam-going; sādhaya-do; sva-prāyaśaiḥ-with your own effort; yasmin-where; tāḥ tāḥ-they; vividha-ratayaḥ-various kinds of pastimes; tena-by Him; nāthena-the Lord; sākam-with; yātra-going; mātrāt-only; madhura-madhuram-supremely sweet; santatam-always; saṅghante-are.

Mother, please try with a great effort to go to Śrī Goloka, which is a deep ocean of the greatest transcendental bliss. Simply by going there one is able to enjoy many sublimely sweet and blissful pastimes with the Lord.

Text 76

bhaume cāsmin sapadi mathurā-maṇḍale yāna-mātrāt
siddhyeyus tāḥ sakala-samaye yasya kasyāpi naiva
kintv etasya priya-jana-kṛpā-pūrataḥ kasyacit syus
tad bho mātaś cinu pada-rajas tat-padaika-priyāṇām

bhaume-earth; ca-also; asmin-on this; sapadi-at the sdame time; mathurā-maṇḍale-in the circle of Mathurā; yāna-mātrāt-simply by going; siddhyeyuḥ-become perfect; tāḥ-they; sakala-samaye-always; yasya kasya api-of anyone; na-not; eva-certainly; kintu-however; etasya-of him; priya-dear; jana-persons; kṛpā-of mercy; pūrataḥ-from a flood; kasyacit-of someone; syuḥ-may be; tat-that; bhaḥ-O; mātaḥ-mother; cinu-take; pada-of the feet; rajaḥ-the dust; tat-padaika-priyāṇām-of they who are dear to that place.

These pastimes are not always manifested to one who simply goes to Mathurā-maṇaala on the earth. However, they will be manifested to one who is flooded with the mercy of a devotee dear to the Lord. Therefore, O mother, please take the dust of they who are dear to the Lord.

Text 77

sthānaṁ gopī-gaṇa-kuca-tati-kuṅkuma-śrī-bharārdra-
śrīmat-padāmbuja-yuga-sadā-prīti-saṅga-prādāyi
jijñāsos te janani kathito 'śeṣa-sandeha-ghāṭī
goloko 'yaṁ madhura-gahana-praśna-bhāvānusārāt

sthānam-the place; gopī-gaṇa-of the gopīs; kuca-tati-on the breasts; kuṅkuma-of kuṅkuma; śrī-bhara-with great beauty; ardra-anointed; śrīmat-glorious; padāmbuja-yuga-lotus feet; sadā-eternal; prīti-love; saṅgaśontact; prādāyi-giving; jijñāsoḥ-eager to understand; te-of you; janani-O mother; kathitaḥ-said; aśeṣa-all; sandeha-doubts; ghāṭī-dispelling; golokaḥ-Goloka; ayam-this; madhura-sweet; gahana-deep; praśna-question; bhāva-the meaning; anusārāt-according to.

O mother, by describing Goloka, which brings eternal love for the Lord's glorious lotus feet touched by the glory of the kuṅkuma on the gopīs' breasts, I have answered your sweet and profound question and I have dispelled your doubts.

Text 78

vaikuṇṭhasyāpy upari nitarāṁ rājate yo nitānta-
    śrīmad-gopī-ramaṇa-caraṇa-prema-pūraika-labhyaḥ
vāñchāvañchopari-guru-phala-prāpti-bhūmir yadīyaḥ
    lokā dhyātā dadhati paramaṁ prema-sampatti-niṣṭhām

vaikuṇṭhasya-Vaikuṇṭha; api-even; upari-above; nitarām-greatly; rājate-shines; yaḥ-which; nitānta-great; śrīmat-beautiful; gopī-of the gopīs; ramaṇa-of the lover; caraṇa-for the feet; prema-of love; pūra-a flood; eka-only; labhyaḥ-attainable; vāñchā-avañchā-upari-beyond what one can desire; guru-great; phala-result; prāpti-attainment; bhūmiḥ-place; yadīyāḥ-which; lokāḥ-people; dhyātāḥ-meditate; dadhati-places; paramam-great; prema-of love; sampatti-niṣṭhām-opulence.

Far above Vaikuṇṭha, Goloka is splendidly manifest. It is attained only by a flood of love for the feet of the gopīs' handsome lover. It gives a great result beyond what one can desire. It gives a treasure of spiritual love to they who meditate on it.

Text 79

adhunātrābhiyuktāni
    munīnāṁ mahatāṁ śṛṇu
imāni vacanāny ātma-
    citta-santoṣanāni hi

adhunā-now; atra-here; abhiyuktāni-appropriate; munīnām-of the sages; mahatām-great; śṛṇu-please hear; imāni-these; vacanāni-statements; ātma-own; citta-heart; santoṣanāni-pleasing; hi-indeed.

Now please hear the words of the great sages describing this, words that will please your heart.

Text 80

svargād ūrdhvaṁ brahmaloko
    brahmarṣi-gaṇa-sevitaḥ
tatra soma-gatiś caiva
    jyotiṣāṁ ca mahātmanām

svargāt-Svargaloka; ūrdhvam-above; brahmalokaḥ-Brahmaloka; brahmarṣi-gaṇa-with the great sages; sevitaḥ-filled; tatra-there; soma-of Lord Śiva; gatiḥ-the

place; ca-also; eva-certainly; jyotiṣām-of effulgence; ca-also; mahātmanām-of the great souls.

"Above Svargaloka is Brahmaloka, where Brahmā and the sages reside. Also there is the abode of Lord Śiva and the abode of the effulgent liberated souls.

Śrīla Sanātana Gosvāmī explains that this and the following texts are taken from Indra's prayers to Lord Kṛṣṇa in the Hari-vaṁśa. The statements of this verse are also confirmed in Śrīmad-Bhāgavatam 2.5.42, and Bhagavad-gītā 10.12, and 10.20.

Texts 81 and 82

tasyopari gavāṁ lokaḥ
sādhyas taṁ pālayanti hi
sa hi sarva-gataḥ kṛṣṇa
mahā-kāśa-gato mahān

upary upari tatrāpi
gatis tava tapomayī
yaṁ na vidmo vayaṁ sarve
pṛcchanto 'pi pitāmaham

tasya-that; upari-above; gavām-of cows; lokaḥ-a realm; sādhyaḥ-may be attained; tam-there; pālayanti-go; hi-indeed; saḥ-He; hi-indeed; sarva-gataḥ-all-pervading; kṛṣṇa-O Kṛṣṇa; mahā-kāśa-gataḥ-effulgent; mahān-great; upari upari-higher and higher; tatrāpi-still; gatiḥ-abode; tava-Your; tapomayī-splendid; yam-which; na-not; vidmaḥ-understand; vayam-we; sarve-all; pṛcchantaḥ-asking; api-even; pitāmaham-grandfather Brahmā.

"O Kṛṣṇa, Your splendid realm of Vaikuṇṭha is very great, but far above it is Goloka, the splendid realm of the cows, where the great souls go. Although we have all asked Grandffather Brahmā about it, none of us know any place above Goloka.

Texts 83-85

gatiḥ sama-damādyānāṁ
svargaḥ sukṛta-karmaṇām

brāhmye tapasi yuktānāṁ
brahmalokaḥ parā gatiḥ

gavām eva tu goloko
durārohā hi sā gatiḥ
sa tu lokas tvayā kṛṣṇa
sīdamānaḥ kṛtātmanā

dhṛtā dhṛtamatā dhīrā
nighnatopadravān gavān

gatiḥ-the destination; sama-dama-ādyānām-of they who are peacful, self-controled, and have other pious virtues; svargaḥ-Svargaloka; sukṛta-karmaṇām-of they who have performed pious deeds; brāhmye-in spiritual; tapasi-austerity; yuktānām-engaged; brahmalokaḥ-Brahmaloka; parā-great; gatiḥ-realm; gavām-of the cows; eva-indeed; tu-certainly; golokaḥ-Goloka; durārohā-very far above; hi-indeed; sā-that; gatiḥ-place; sa-that; tu-indeed; lokaḥ-place; tvayā-by You; kṛṣṇa-O Kṛṣṇa; sīdamānaḥ-staying; kṛta-done; ātmanā-personally; dhṛtā-held; dhṛtamatā-considered; dhīrāḥ-O saintly one; nighnata--dispelled; upadravān-calamities; gavān-cows.

"Svargaloka is the realm of virtuous persons who are peaceful and self-controlled and have performed pious deeds. Brahmaloka is the realm of they who have performed spiritual austerities. Goloka is far above them. O Kṛṣṇa, O saintly one, You personally stay in Goloka and protect everyone from all calamities."

Śrīla Sanātana Gosvāmī explains that the word “brahmaloka" here means Vaikuṇṭhaloka.

Text 86

evaṁ bahu-vidhai rūpais
carāmīha vasundharām
brahmalokaṁ ca kaunteya
golokaṁ ca sanātanam

evam-thus; bahu-vidhaiḥ-with many kinds; rūpaiḥ-of forms; carāmi-I wander; iha-here; vasundharām-on the earth; brahmalokam-in the spiritual world; ca-and; kaunteya-O son of Kunti; golokam-in Goloka; ca-and; sanātanam-eternal.

"O son of Kunti, in many different forms I wander in the material world, in the spiritual world, and in the eternal realm of Goloka."

Śrīla Sanātana Gosvāmī explains that this verse, quoted from the Skanda Purāṇa, is spoken by Lord Kṛṣṇa to Arjuna.

Text 87 and 88

śrī-janamejaya uvāca

vaiṣṇavāgrya mayā santi
vaiśampāyanataḥ śrutāḥ
ete ślokās tadānīṁ ca
kaścid artho 'vadhāritaḥ

tvatto 'dya śravaṇād eṣāṁ
ko 'py artho bhāti me hṛdi
aho bhāgavatānāṁ hi
mahimā paramādbhutaḥ

śrī-janamejayaḥ uvāca-Śrī Janamejaya said; vaiṣṇavāgrya-great Vaiṣṇava; mayā-by me; santi-are; vaiśampāyanataḥ-from Vaiśampāyana; śrutāḥ-heard; ete-these; ślokāḥ-verses; tadānīm-now; ca-also; kaścit-some; arthaḥ-meaning; avadhāritaḥ-explained; tvattaḥ-to you; adya-today; śravaṇāt-by hearing; eṣām-of them; kaḥ api-something; arthaḥ-meaning; bhāti-shines; me-of me; hṛdi-in the heart; ahaḥ-oh; bhāgavatānām-of the devotees; hi-certainly; mahimā-glory; parama-supremely; adbhutaḥ-wonderful.

Śrī Janamejaya said: O best of the Vaiṣṇavas, I had heard these verses before, from Vaiśampāyana, but now that I hear them from you a new understanding shines in my heart. Ah, the glory of the devotees is very wonderful.

Śrīla Sanātana Gosvāmī explains that the verses referred to here are the quotations from Hari-vaṁsa found in

Texts 80-85.

Text 89

kathā-samāptim āśaṅkya
mano me paritapyati

kiñcid rasāyanaṁ dehi
    tiṣṭhed yena su-nirvṛtam

kathā-of the description; samāptim-the end; āśaṅkya-fearing; manaḥ-heart; me-my; paritapyati-is unhappy; kiñcit-some; rasāyanam-nectar; dehi-give; tiṣṭhet-may stay; yena-by which; su-nirvṛtam-bliss.

Fearing that this description will now end, my heart has become unhappy. Please give some more nectar, so it will be happy.

Texts 90 and 91

yuktāny upākhyāna-vara-dvayasya
    padyāni yāny asya jagau pitā te
goloka-māhātmya-kathā-prahṛṣṭo
    bho vatsa bhāvair madhurair vicitraiḥ

śruti-smṛtīnām akhilārtha-sāra-
    mayāni gāyan rucirāṇi yāni
kṣipan bhavat-tāta-viyoga-duḥkhaṁ
    sukhī carāmīha vadāmi tāni

yuktāni-proper; upākhyāna-vara-dvayasya-of the two stories; padyāni-verses; yāny-which are; asya-of that; jagau-sang; pitā-father; te-to you; goloka-māhātmya-kathā-by the description of the glories of Goloka; prahṛṣṭaḥ-pleased; bhaḥ-O; vatsa-child; bhāvaiḥ-with love; madhuraiḥ-sweet; vicitraiḥ-wonderful; śruti-of Śruti; smṛtīnām-and Smṛti; akhila-of all; artha-truths; sāra-the best; mayāni-consisting of; gāyan-singing; rucirāṇi-beautiful; yāni-which; kṣipan-tossing away; bhavat-of you; tāta-of the dear one; viyoga-of the separation; duḥkham-the suffering; sukhī-happy; carāmi-I wander; iha-here; vadāmi-I say. tāni-them.

O child, happy to hear the description of Goloka's glories, with wonderful and sweet love your father sang from two stories many verses that confirm these descriptions, beautiful verses that are the essence of the Śruti and Smṛti. I wander in this material world and speak these verse. In this way I become free from the unhappiness of separation from your father.

Śrīla Sanātana Gosvāmī explains that the two stories are Brahma-saṁhitā and the Tenth Canto of Śrīmad-Bhāgavatam, which are both quoted in the following verses.

Text 92

ānanda-cin-maya-rasa-pratibhāvitābhis
    tābhir ya eva nija-rūpataya kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
    govindaṁ ādi-puruṣaṁ tam ahaṁ bhajāmi

ānanda-bliss; cit-and knowledge; maya-consisting of; rasa-mellows; prati-every second; bhāvitābhiḥ-who are engrossed with; tābhiḥ-by those; yaḥ-who; eva-certainly; nija-rūpataya-with His own form; kalābhiḥ-who are parts of portions of His pleasure potency; goloke-in Goloka Vṛndāvana; eva-certainly; nivasati-resides; akhila-ātma-as the soul of all; bhūtaḥ-who exists; govindam-Lord Govinda; ādi-puruṣam-the original personality; tam-Him; aham-I; bhajāmi-worship.

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency (hlādinī). Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."**

Note: This verse is Brahma-saṁhitā 5.37.

Text 93

goloka-nāmni nija-dhāmni tale ca tasya
    devī-maheśa-haridhāmasu teṣu teṣu
te te prabhāva-nicayā vihitāś ca yena
    govindaṁ ādi-puruṣaṁ tam ahaṁ bhajāmi

goloka-nāmni nija-dhāmni-in the planet known as Goloka Vṛndāvana; tale-in the part underneath; ca-also; tasya-of that; devī-of the goddess Durgā; maheśa-of Lord Śiva; hari-of Nārāyaṇa; dhāmasu-in the planets; teṣu teṣu-in each of them; te te-those respective; prabhāva-nicayāḥ-opulences; vihitāḥ-established; ca-also; yena-by whom; govindam-unto that Govinda; ādi-puruṣam-the original Supreme Personality of Godhead; tam-unto Him; aham-I; bhajāmi-offer my obeisances.

"Below the planet named Goloka Vṛndāvana are the planets known as Devi-dhāma, Maheśa-dhāma, and Hari-dhāma. These are opulent in different ways. They are managed by the Supreme Personality of Godhead, Govinda, the original Lord. I offer my resapectful obeisances unto Him."*

Note: This verse is Brahma-saṁhitā 5.43.

Text 94

śriyaḥ kāntaḥ kāntaḥ parama-puruṣaḥ kalpa-taravo
drumā bhūmiś cintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ naṭyaṁ gamanam api vaṁśī priya-sakhī
cid-ānandaṁ jyotiḥ param api tad-āsvādyam api ca

śriyaḥ-the goddess of fortune; kāntāḥ-the damsels; kāntaḥ-the enjoyer; parama-puruṣaḥ-the Supreme Personality of Godhead; kalpa-taravaḥ-desire trees; drumāḥ-all the trees; bhūmiḥ-the land; cintāmaṇi-gaṇa-mayī-made of the transcendental touchstone jewel; toyam-the water; amṛtam-nectar; kathā-talking; gānam-song; naṭyam-dancing; gamanam-walking; api-also; vaṁśī-the flute; priya-sakhī-constant companion; cid-ānandam-transcendental bliss; jyotiḥ-efulgence; param-the Supreme; api-also; tat-that; āsvādyam-everywhere perceived; api ca-also.

"The damsels of Vṛndāvana, the gopīs, are super goddesses of fortune. The enjoyer in Vṛndāvana is the Supreme Personality of Godhead, Kṛṣṇa. The trees there are all wish-fulfilling trees, and the land is made of transcendental touchstone. The water is all nectar, the talking is singing, the walking is dancing, and the constant companion of Kṛṣṇa is His flute. The effulgence of transcendental bliss is experienced everywhere. Therefore Vṛndāvana-dhāma is the only relishable abode."**

Note: This verse is Brahma-saṁhitā 5.44.

Text 95

sa yatra kṣirābdhi sarati surabhībhyas sumahān
nimeśārdhākhyo vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣiti-virala-carāḥ katipaye

saḥ-which; yatra-where; kṣirābdhi-ocean of milk; sarati-flows; surabhibhyaḥ-from surabhi cows; sumahān-great; nimeśārdhākhyaḥ-for half a moment; vā-or; vrajati-goes; na-not; hi-indeed; yatra-where; api-also; samayaḥ-time; bhaje-I worship; śvetadvīpam-Śvetadvīpa; tam-that; aham-I; iha-here; golokam-Goloka; iti-

thus; yam-which; vidantaḥ-know; te-they; santaḥ-great souls; kṣiti-virala-carāḥ-moving on the earth; katipaye-a few.

In Goloka numberless milk-cows always emit transcendental oceans of milk. In Goloka is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for the space of half a moment. That realm is known as Goloka only to a very few self-realized souls in this world."**

Note: This verse is Brahma-saṁhitā 5.56.

Text 96

kiṁ ca

puṇyā bata vraja-bhuvo yad ayaṁ nṛ-liṅga-
gūḍhaḥ purāṇa-puruṣo vana-citra-mālyaḥ
gāḥ pālayan saha-balaḥ kvaṇayaṁś ca veṇuṁ
vikrīḍayāñcati giritra-rāmārcitāṅghriḥ

kiṁ ca-furthermore; puṇyā-fortunate; bata-indeed; vraja-bhuvaḥ-the land of Vraja; yad ayam-which; nṛ-liṅga- gūḍhaḥ-hidden as a human being; purāṇa-puruṣaḥ-the Supreme Personality of Godhead; vana-citra-mālyaḥ-garlanded with forest flowers; gāḥ-the cows; pālayan-protecting; saha-with; balaḥ-Balarāma; l kvaṇayaṁḥ-playing; ca-also; veṇum-a flute; vikrīḍayā-with pastimes; añcati-bent; giritra-by Lord Śiva; rāmā-and the goddess of fortune; arcita]worshiped; aṅghriḥ-feet.

"Dear friends, just imagine how fortunate the land of Vṛndāvana is where the Supreme Personality of Godhead Himself is present, always decorated with flower garlands, and engaged in tending the cows along with His brother, Lord Balarāma. He is always accompanied by His cowherd boy friends, and He plays His transcendental flute. The residents of Vṛndāvana are fortunate to be able to constantly see the lotus feet of Kṛṣṇa and Balarāma, which are worshiped by great demigods like Lord Śiva, Lord Brahmā, and the goddess of fortune."*

Note: This verse is Śrīmad-Bhāgavatam 10.44.13.

Text 97

aho 'ti-dhanya vraja-go-ramaṇyaḥ
    stanyāmṛtaṁ pītam atīva te mudā
yāsāṁ vibho vatsatarātmajātmanā
    yat-tṛptaye 'dyāpy atha nālam adhvaraḥ

ataḥ-Oh; ati-dhanya-very fortunat; vraja-of Vraja; gaḥ-the cows; ramaṇyaḥ-and women; stanya]of breats mi; amṛtam-nectar; pītam-drunk atīva-greatly; te-of You; mudā-happily; yāsāṁof   whm; vibhaḥ-O Lord; vatsatarātmajātmanā-as calves and gopas; yat-tṛptaye-to satisfy whom; adya-today; api-also; atha-then; na-not; alam-enough; adhvaraḥ-Vedic sacrifices.

"The gopīs and cows of Vṛndāvana are so fortunate that they have been able to supply their breast milk to You. Persons who are engaged in performing great sacrifices and offering many valuable goats in the sacrifice cannot attain the perfection of understanding You, but simply by devotional service these innocent village women and cows are all able to satisfy You with their milk. You have drunk their milk to satisfaction, Yet You are never satisfied by those engaged in performing sacrifices."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.31.

Text 98

aho bhāgyam aho bhāgyaṁ
    nanda-gopa-vrajaukasām
yan-mitraṁ paramānandaṁ
    pūrṇaṁ brahma sanātanam

ahaḥ-what great; bhāgyam-fortune; ahaḥ-what great; bhāgyam-fortune; nanda-of Mahārāja Nanda; gopa-of the other cowherd men; vrajaukasām-of the inhabitants of Vrajabhūmi; yat-of whom; mitram-the friend; paramānandam-the supreme bliss; pūrṇam-complete; brahma-the Absolute Truth; sanātanam-eternal.

"How greatly fortunate are Nanda Mahārāja, the cowherd men, and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.32.

Text 99

eṣāṁ tu bhāgya-mahitācyuta tāvad āstam
ekādaśaiva hi vayaṁ bata bhūri-bhāgaḥ
etad dhṛṣīka-caṣakair asakṛt pibāmaḥ
sarvādayo 'ṅghry-udaja-madhv-amṛtāsavaṁ te

eṣām-of them; tu-indeed; bhāgya-ggod fortune; mahita-glorified; acyuta-O Lord; tāvat-then; āstam-is; ekādaśa-eleven; eva-indeed; hi-indeed; vayam-we; bata-indeed; bhūri-bhāgaḥ-very fortunate; etat-this; hṛṣīka-of the senses; caṣakaiḥ-with the cups; asakṛt-at once; pibāmaḥ-srink; śarvādayaḥ-beginning with Indra; aṅghri-feet; udaja-lotus; madhu-amṛtāsavam-nectar; te-they.

"My dear Lord, no one can actually appreciate the good fortune of these residents of Vṛndāvana. We are all demigods, controlling deities of the various senses of the living entities, and we are proud of enjoying such priviledges, but actually there is no comparison between our position and the position of these fortunate residents of Vṛndāvana because they are actually relishing Your presence and enjoying Your associate by dint of their activities."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.33

Text 100

tad bhūri-bhāgyam iha janma kim apy aṭavyāṁ
yad gokule 'pi katamāṅghri-rajo-'bhiṣekam
yaj jīvitaṁ tu nikhilaṁ bhagavān mukundas
tv adyāpi yat-pada-rajaḥ śruti-mṛgyam eva

tat-that; bhūri-great; bhāgyam-good fortune; iha-here; janma-birth; kim api-any; aṭavyām-in the forest; yat-which; gokule-in Gokula; api-also; katamāṅghri-from the feet; rajaḥ-in the dust; abhiṣekam-bath; yajt-which; jīvitam-life; tu-indeed; nikhilam-all; bhagavān-the Lord; mukundaḥ-Mukunda; tu-indeed; adya-now; api-also; yat-pada-rajaḥ-the dust of whose feet; śruti-by the Vedas; mṛgyam-soughtana forest so tg
; eva-certainly.

"My dear Lord, I am therefore not interested in either material opulences or

liberation. I am most humbly praying at Your lotus feet for You to please give me any sort of birth within this Vṛndāvana forest so that I may be able to be favored by thge dust of the feet of some of the devotees of Vṛndāvana. Even if I am given the chance to grow just as the humble grass in this land, that will be a glorious birth for me. But if I am not so fortunate to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet. I can see that everyone here is simply full of Kṛṣṇa consciousness. They do not know anything but Mukunda. All the Vedas are indeed searching after the lotus feet of Kṛṣṇa."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.34

Text 101

eṣāṁ ghoṣa-nivāsinām uta bhavān kiṁ derarateti naś
ceto viśva-phalāt phalaṁ tvad-aparaṁ kutrāpy ayaṁ muhyati
sad-veṣād api pūtanāpi sa-kula tvam eva devapitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-praṇāśayas tvat-kṛte

eṣām-of them; ghoṣa-nivāsinām-the residents of Vraja; uta-indeed; bhavān-You; kim-how?; derarateti-puzzled; naḥ-our; cetaḥ-intelligence; viśva-phalāt-from the best result; phalam-the result; tvad-aparam-other than You; kutrāpi-somewhere; ayam-this; muhyati-is bewildered; sad-veṣāt-appearing to be nice; api-although; pūtanā-Putana; api-also; sa-kula-with family; tvam-You; eva-indeed; deva-O Lord; apitā yad-dhāma-which abode; artha-meaning; suhṛt-friend; priya-dear; ātma-self; tanaya-children; praṇāśayaḥ-life; tvat-kṛte-for Your sake.

"My Lord, sometimes I am puzzled as to how Your Lordship will be able to repay, in gratitude, the devotional service of these residents of Vṛndāvana. Although I know that You are the supreme source of all benediction, I am puzzled to know how how You will be able to repay all the service that You are receiving from these residents of Vṛndāvana. I think of how You are so kind, so magnanimous, that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation. Under the circumstances I am puzzled. These residents of Vṛndāvana have given You everything: their bodies, their minds, their love, their homes. Everything is being utilized for Your purpose. So how will You be able to repay their debt?"*

Note: This verse is Śrīmad-Bhāgavatam 10.14.35.

Text 102

tāvad rāgādayaḥ stenās
tāvat kara-gṛhaṁ gṛham
tāvan moho 'ṅghri-nigaḍo
yāvat kṛṣṇa na te janaḥ

tāvat-then; rāgādayaḥ-material attachments; stenāḥ-theives; tāvat-then; kara-gṛham-prison; gṛham-home; tāvat-then; mohaḥ-illusion; aṅghri-nigaḍaḥ-shackles; yāvat-when; kṛṣṇa-O Kṛṣṇa; na-not; te-of You; janaḥ-people.

"O Kṛṣṇa, as long as people are not Your devotees their desires are theives, their homes are prisons, and their love for others is a pair of shackles binding their feet."

Note: This verse is Śrīmad-Bhāgavatam 10.14.36.

Text 103

prāpañcaṁ nisprāpañco 'pi
viḍambayasi bhū-tale
prapanna-janatānanda-
sandohaṁ prathituṁ prabho

prāpañcam-material; nisprāpañcaḥ-spiritual; api-also; viḍambayasi-You imitate; bhū-tale-on the earth; prapanna-janatā-of the surrendered devotees; ānanda-bliss; sandoham-great abundance; prathitum-to spread; prabhaḥ-O Lord.

"I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vṛndāvana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vṛndāvana pastimes are simply to enthuse Your devotees. If someone takes Your Vṛndāvana pastimes to be material, he will be misled."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.37.

Text 104

jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavaṁ tava gocaraḥ

jānantaḥ-knowing; eva-indeed; jānantu-may know; kiṁ bahūktyā-what is the use of many wordsw?; na-not; me-of me; prabhaḥ-O Lord; manasaḥ-of the mind; vapuṣaḥ-of the body; vācaḥ-of words; vaibhavam-the power; tava-of You; gocaraḥ-in the range of perception.

"My dear Lord, I have nothing to say about people who advertise that they have already realized God, or that by their realization they have themselves become God. But as far as I am concerned, I admit frankly that for me it is not possible to realize You by my body, mind, or speech. What can I say about You, or how can I realize You by my senses?"*

Note: This verse is Śrīmad-Bhāgavatam 10.14.38.

Text 105

anujānihi māṁ kṛṣṇa
sarvaṁ tvaṁ vetsi sarva-dṛk
tvam eva jagataṁ nātho
jagac caitat tavārpitam

anujānihi-please forgive; mām-me; kṛṣṇa-O Kṛṣṇa; sarvam-everything; tvam-You; vetsi-know; sarva-dṛk-seeing everything; tvam-You; eva-indeed; jagatam-of the universes; nāthaḥ-the Lord; jagat-the universe; caa-also; etat-that; tava-by You; arpitam-placed.

"My dear Lord, You are the Supreme Lord of all creation, although I sometimes falsely think that I am the master of this universe. I may be the master of this universe, but there are innumerable universes, and there are innumerable Brahmās also who preside over these universes. But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything. Please, therefore,

accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.39.

Text 106

śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-jośa-dāyin
kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin
udddharma-śarbara-hāro kṣiti-rākṣasa-dhrug
ākalpam arkam arhān bhagavan nāmas te

śrī-kṛṣṇa-O Śrī Kṛṣṇa; vṛṣṇiVṛṣṇi; kula-of the family; puṣkara-lotus; jośa-dāyin-giving auspiciousness; kṣmā-earth; nirjara-demigods; dvija-brahmanas; paśu-cows; udadhi-ocean; vṛddhi-kārin-increasing; udddharma-of impiety; śarbara-the demon; hāraḥ-removing; kṣiti-the earth; rākṣasa-dhrug-protecting; ākalpam-to the kalpa; arkam-a sun; arhān-suns; bhagavan-O Lord; nāmaḥ-obeisances; te-unto You.

"My dear Lord Kṛṣṇa, Your very name suggests that You are all-attractive. The attraction of the sun and moon are all due to You. By the attraction of the sun You are beautifying the very existence of the Yadu dynasty. With the attraction of the moon You are enhancing the potency of the land, the demigods, the brāhmaṇas, the cows, and the oceans. Because of Your supreme attraction, demons like Kaṁsa and others are annihilated. Therefore it is my deliberate conclusion that You are the only worshipable Deity within the creation. Accept my humble obeisances until the annihilation of the material world. As long as there is sunshine within this material world, kindly accept my humble obeisances."*

Note: This verse is Śrīmad-Bhāgavatam 10.14.40.

Text 107

dhanyeyam adya dharaṇi tṛṇa-virūḍhas tvat-
pāda-spṛśo druma-latāḥ karajābhimṛṣṭaḥ
sadyo 'drayaḥ khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spṛhā śrīḥ

dhanyā-fortunate; iyam-this; adya-now; dharaṇi-earth; tṛṇa-grass; virūḍhaḥ-vines; tvat-pāda-of Your feet; spṛśaḥ-the touch; druma-trees; latāḥ-and vines;

karajābhimṛṣṭaḥ-touched by the hand; sadyaḥ-at once; adrayaḥ-the hills; khaga-birds; mṛgāḥ-animals; sadaya-merciful; avalokaiḥ-with glances; gopyaḥ-the gopīs; antareṇa-between; bhujayoḥ-the arms; api-also; yat-which; spṛhā-desiring; śrīḥ-the goddess of fortune.

"It is quite natural for these Vṛndāvana inhabitants to thus receive a great personality like You. The herbs, creepers, and plants are also so fortunate to touch Your lotus feet. And by Your touching the twigs with Your hands, these small plants are also made glorious. As for the hills and the rivers, they too are now glorious because You are glancing at them. Above all, the damsels of Vraja, the gopīs, attracted by Your beauty, are the most glorious, because You embrace them with Your strong arms."*

Note: This verse is Śrīmad-Bhāgavatam 10.15.8.

Text 108

vṛndāvanaṁ sakhi bhuvo vitanoti kīrtiṁ
yad devakī-suta-padāmbuja-labdha-lakṣmi
govinda-veṇum anu matta-mayūra-nṛtyaṁ
prekṣādri-sānv-avaratāṇya-samasta-sattvam

vṛndāvanam-Vṛndāvana; sakhi-O friend; bhuvaḥ-of the earth; vitanoti-expands; kīrtim-the glory; yat-which; devakī-suta-of Devakī's son; padāmbuja-the lotus feet; labdha-attained; lakṣmi-treasure; govinda-of Govinda; veṇum-the flute; anu-following; matta-maddened; mayūra-peacocks; nṛtyam-dancing; prekṣa-see; adri-of the hills; sānu-the tops; avaratāṇya-descent; samasta-sattvam-everyone;

"Dear friends, our Vṛndāvana is proclaiming the glories of this entire earth because this planet is glorified by the lotus footprints of the son of Devakī. Besides that, when Govinda plays His flute, the peacocks immediately become mad. When all the animals and trees and plants, either on the top of Govardhana Hill or in the valley, see the dancing of the peacock, they all stand still and listen to the transcendental sound of the flute with great attention."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.10.

Text 109

hantāyam adrir abalā hari-dāsa-vāryo
    yad-rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ
mānaṁ tanoti saha-go-gaṇayos tayor yat
    pānīya-sūyavasa-kandara-kanda-mūlaiḥ

hanta-oh; ayam-this; adriḥ-hill; abalāḥ-O friends; hari-dāsa-vāryaḥ-the best among the servants of the Lord; yat-because; rāma-kṛṣṇa-caraṇa-of the lotus feet of Lord Kṛṣṇa and Balarāma; sparaśa-by the touch; pramodaḥ-jubilant; mānam-respect; tanoti-offers; saha-with; go-gaṇayoḥ-the cows, calves, and cowherd boys; tayoḥ-to Them (Śrī Kṛṣṇa and Balarāma; yat-because; pānīya-with drinking water; suyavasa-very soft grass; kandara-caves; kanda-mūlaiḥ-and edible roots.

"Of all the devotees this Govardhana Hill is the best! O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows, and cowherd friends, with all kinds of necessitieḥ-water for drinking, very soft grass, caves, fruits, flowers, and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.18.

Text 110

dṛṣṭvātape vraja-paśūn saha rāma-gopaiḥ
    sañcarayantam anu veṇum udīrayantam
prema-pravṛddha uditaḥ kusumāvalībhiḥ
    sakhyur vyadhāt sva-vapuṣāmbuda atapātram

dṛṣṭvā-having seen; atape-the sun; vraja-paśūn-the cows of Vraja; saha-with; rāma-Balarāma; gopaiḥ-and thr gopas; sañcarayantam-going; anu-following; veṇum-the flute; udīrayantam-playing; prema-love; pravṛddha-increased; uditaḥ-risen; kusumāvalībhiḥ-with many flowers; sakhyuḥ-friend; vyadhāt-placed; sva-vapuṣā-with his own body; ambudaḥ-the cloud; atapātram-a parasol.

"The scorching heart of the autumn sunshines was sometimes intolerable, and therefore the clouds in the sky appeared in sympathy above Kṛṣṇ and Balarāma and Their boy friends while they engaged in blowing their flutes. The clouds served as a soothing umbrella over their heads just to make friendship with Kṛṣṇa."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.16.

Text 111

nadyas tadā tān upadhārya mukunda-gītam
    āvārta-lakṣita-manobhava-bhagna-vegaḥ
āliṅgana-sthagita-murmi-bhujair murārer
    gṛhṇānti pāda-yugalaṁ kamalopahāraḥ

nadyaḥ-the rivers; tadā-then; tān-them; upadhārya-hearing; mukunda-of Mukunda; gītam-the music; āvārta-whirlpools; lakṣita-characterized; manobhava-by love; bhagna-broken; vegaḥ-force; āliṅgana-embrace; sthagitam-stunned; ūrmi-of waves; bhujaiḥ-with arms; murāreḥ-of Murāri; gṛhṇānti-grasp; pāda-yugalam-the feet; kamala-of lotus flowers; upahāraḥ-offerings.

"Even the River Yamunā, being desirous to embrace the lotus feet of Kṛṣṇa after hearing the transcendental vibration of His flute, broke her fierce waves to flow very nicely with lotus flowers in her hands, just to present flowers to Mukunda with deep feeling."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.15.

Text 112

vana-latās vara ātmani viṣṇuṁ
    vyañjayantya iva puṣpa-phalāḍhyāḥ
praṇata-bhara-viṭapā madhu-dhārāḥ
    prema-hṛṣṭa-tanavo vavṛṣuḥ sma

vana-forest; lataḥ-vines; taravaḥ-trees; ātmani-in the self; viṣṇum-Lord Viṣṇu; vyañjayantyaḥ-revealing; iva-as if; puṣpa-flowers; phala-fruits; āḍhyāḥ-enriched; praṇata-bowed down; bhara-burden; viṭapāḥ-trees; madhu-of honey; dhārāḥ-streams; prema-by love; hṛṣṭa-pleased; tanavaḥ-bodies; vavṛsuḥ-showered; sma-indeed.

"Just by Kṛṣṇa's association the trees, plants, and other vegetation in the forest immediately became Kṛṣṇa conscious. A Kṛṣṇa conscious person sacrifices everything for Kṛṣṇa. Although trees and plants are not very advanced in consciousness, by the association of Kṛṣṇa and His friends they also become Kṛṣṇa

conscious. Then they want to deliver everything-whatever they have-their fruits, flowers, and the honey incessantly falling from their branches."*

Note: This verse is Śrīmad-Bhāgavatam 10.35.9.

Text 113

ete 'linas tava yaśo 'khila-loka-tīrthaṁ
gāyanta ādi-puruṣānupathaṁ bhajante
prāyo amī muni-gaṇā bhavadīya-mukhyā
gūḍhaṁ vane 'pi na jahaty anaghātma-daivam

ete-these; alinaḥ-bees; tava-of You; yaśaḥ-glory; akhila-all; loka-of the worlds; tīrtham-to the holy place; gāyantaḥ-singing; ādi-puruṣa-to the Supreme Lord; anupatham-following the path; bhajante-worship; prāyaḥ-mostly; amī-they; muni-gaṇāḥ-sages; bhavadīya-of You; mukhyāḥ-mostly; gūḍham-hidden; vane-in the forest; api-also; na-not; jahati-abandon; anagha-O sinless one; ātma-own; daivam-Deity.

"I think that the drones that are buzzing all around You must have been Your devotees in their past lives. They cannot leave Your company because no one can be a better, more affectionate master than You. You are the original and supreme Personality of Godhead, and the drones are just trying to spread Your glories by chanting every moment. I think some of them must be great sages, devotees of Your Lordship, and they are disguising themselves in the form of drones because they are unable to give up Your company for even a moment."*

Note: This verse is Śrīmad-Bhāgavatam 10.15.6.

Text 114

sarasi sarasa-haṁsa-vihaṅgās
cāru-gīta-hṛta-cetasa etya
harim upāsata te yata-cittā
hanta mīlita-dṛśo dhṛta-maunāḥ

sarasi-in the water; sarasa-cranes; haṁsa-swans; vihaṅgāḥ-birds; cāru-beautiful; gīta-music; hṛta-charmed; cetasaḥ-hearts; etya-going; harim-to Lord Hari; upāsata-worship; te-they; yata-controlled; cittāḥ-minds; hanta-indeed; mīlita-closed; dṛśaḥ-

eyes; dhṛta-held; maunāḥ-silence.

"Kṛṣṇa would play His flute, and together the sounds became so sweet to hear that together the aquatics, the cranes, swans, and ducks, and other birds were charmed. Instead of swimming or flying, they became stunned. They closed their eyes and entered a trance of meditation in worship of Kṛṣṇa."*

Note: This verse is Śrīmad-Bhāgavatam 10.35.11.

Text 115

prāyo batāmba munayo vihagā vane 'smin
kṛṣṇekṣitaṁ tad-uditaṁ kala-veṇu-gītam
āruhya ye druma-bhujān rucira-pravālān
śṛṇvanti mīlita-dṛśo vigatānya-vācaḥ

prāyaḥ-for the most part; bata-indeed; amba-O mother; munayaḥ-sages; vihagāḥ-birds; vane asmin-in this forest; kṛṣṇa-Kṛṣṇa; īkṣitam-seen; tad-uditam-sounded; kala-sweet; veṇu-of the flute; gītam-music; āruhya-ascending; ye-who; druma-of the trees; bhujān-the arms; rucira-beautiful; pravālān-twigs; śṛṇvanti-listen; mīlita-closed; dṛśaḥ-eyes; vigata-gone; anya-other; vācaḥ-words.

"My dear mother, the birds, who are all looking at Kṛṣṇa playing on His flute, are sitting very attentively on the branches and twigs of different trees. From their features it appears that they have forgotten everything and are engaged only in hearing Kṛṣṇa's flute. This proves that they are not ordinary bords. They are great sages and devotees, and just to hear Kṛṣṇa's flute they have appeared in Vṛndāvana forest as birds."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.14.

Text 116

dhanyāḥ sma mūḍha-matayo 'pi hariṇya eta
ya nanda-nandanam upatta-vicitra-veṣam
ākarṇya veṇu-raṇitaṁ saha-kṛṣṇasārāḥ
pūjāṁ dadhur viracitaṁ praṇayāvalokaiḥ

dhanyāḥ-fortunate; sma-certainly; mūḍha-matayaḥ-having taken birth in an ignorant animal special; api-although; hariṇyasshe-deer; etaḥ-these; yāḥ-who; nanda-nandanam-the son of Mahārāja Nanda; upatta-vicitra-veṣam-dressed very attractively; ākarṇya-hearing; veṇu-raṇitam-the sound of His flute; saha-kṛṣṇasārāḥ-accompanied by the black deer (their husbands); pūjāṁ dadhuḥ-they worshiped; viracitam-performed; praṇaya-avalokaiḥ-by their affectionate glances.

"Blessed are all these foolish deer because they have approached Mahārāja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed, both the doe and the bucks worship the Lord with looks of love and affection."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.11.

Text 117

gāvaś ca kṛṣṇa-mukha-nirgata-veṇu-gīta-
pīyūṣām uttabhita-karṇa-puṭaiḥ pibantyaḥ
śāvāḥ snuta-stana-payaḥ-kavalaḥ sma tasthur
govindam ātmani dṛśāśru-kalaḥ spṛśantyaḥ

gāvaḥ-the cows; ca-and; kṛṣṇa-of Kṛṣṇa; mukha-from the mouth; nirgata-come; veṇu-flute; gīta-music; pīyūṣām-nectar; uttabhita-placed; karṇa-of the ears; puṭaiḥ-openings; pibantyaḥ-drinking; śāvāḥ-calves; snuta-stana-payaḥ-the breast-milk; kavalaḥ-in their mouths; sma-certainly; tasthuḥ-stood; govindam-Govinda; ātmani-in the heart; dṛśa-eyes; aśru-kalaḥ-tears; spṛśantyaḥ-touching.

"My dear friends, the cows are also charmed as soon as they hear the transcendental sound of the flute of Kṛṣṇa. It sounds to them like the pouring of nectar, and they immediately spread their long ears just to catch the liquid nectar of the flute. As for the calves, they are seen with the nipples of their mothers pressed in their mouths, but they cannot suck the milk. They remain struck with devotion, and tears glide down their eyes, illustrating vividly how they are embracing Kṛṣṇa heart to heart."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.13.

Text 118

vṛndaśo vraja-vṛṣa mṛga-gavo
veṇu-vādya-hṛta-cetasa ārāt
danta-daṣṭa-kavalā dhṛta-karṇa
nidritā likhita-citram ivāsan

vṛndaśaḥ-multitudes; vraja-of Vraja; vṛṣaḥ-bulls; mṛga-animals; gavaḥ-cows; veṇu-of the flute; vādya-music; hṛta-charmed; cetasaḥ-hearts; ārāt-from afar; danta-teeth; daṣṭa-bitten; kavalāḥ-mouthful; dhṛta-held; karṇa-ears; nidritā-asleep; likhita-painted; citram-picture; iva-as if; āsan-became.

"When Kṛṣṇa plays His flute, all the cows and other animals of Vṛndāvana, although enbgaged in eating, simply take a morsel fo food in their mouths and stop chewing. Their ears raise up and they become stunned. They do not appear alive but like painted animals. Kṛṣṇa's flute-playing is so attractive that even the animals become enchanted, and what to speak of ourselves."*

Note: This verse is Śrīmad-Bhāgavatam 10.35.5.

Text 119

pūrṇaḥ pulindya urugāya-padābja-rāga-
śrī-kuṅkumena dayita-stana-maṇḍitena
tad-darśana-smara-rujas tṛṇa-rūṣitena
limpantya ānana-kuceṣu jahus tad-ādhim

pūrṇaḥ-fulfilled; pulindyaḥ-aborigine girls; urugāya-of Lord Kṛṣṇa; padābja-of the lotus feet; rāga-śrī-kuṅkumena-by the kunkuma; dayita-beloved; stana-breasts; maṇḍitena-decorated; tad-darśana-by the sight; smaraof cupid; rujaḥ-torment; tṛṇa-on the grass; rūṣitena-placed; limpantyaḥ-wiping; ānana-on faces; kuceṣu-and breasts; jahuḥ-gave up; tad-ādhim-that distress.

"The wanton aborigine girls also became fully satisfied when they smeared their faces and breasts with the dust of Vṛndāvana, which was reddish with the touch of Kṛṣṇa's lotus feet. The aborigine girls had very full breasts , and they were also very lusty, but when their lovers felt their breasts they were not very satisfied. When they came out into the midst of the forest they saw that while Kṛṣṇa was walking some of the leaves and creepers of Vṛndāvana turned reddish from the kuṅkuma powder which fell from His lotus feet. His lotus feet were held by the gopīs on their breasts, which were also smeared with kuṅkuma powder, but when Kṛṣṇa traveled in Vṛndāvana forest with Balarāma and His boy friends, the reddish powder fell on the ground of the Vṛndāvana forest. So the lusty aborigine girls, while looking toward Kṛṣṇa playing on His flute, saw the reddish kuṅkuma on the

ground and immediately took it and smeared it over their faces and breasts. In this way they became fully satisfied, although they were not satisfied when their lovers touched their breasts."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.17.

Text 120

yadi dūraṁ gataḥ kṛṣṇo
vana-śobha-kṣaṇāya tam
ahaṁ pūrvam ahaṁ pūrvam
iti saṁspṛśya remire

yadi-if; dūram-to a distant place; gataḥ-went; kṛṣṇaḥ-the Supreme Personality of Godhead; vana-śobha-the beauty of the forest īkṣaṇāya-for visiting and enjoying; tam-unto Kṛṣṇa; aham-I; pūrvam-first; aham-I; pūrvam-first; iti-in this way; saṁspṛśya-by touching Him; remire-they enjoyed life.

"Sometimes Kṛṣṇa would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him, each one saying, `I shall be the first to run and touch Kṛṣṇa! I shall touch Kṛṣṇa first!" In this way they enjoyed life by repeatedly touching Kṛṣṇa."*

Note: This verse is Śrīmad-Bhāgavatam 10.12.6.

Text 121

itthaṁ satāṁ brahma-sukhānubhūtyā
dāsyaṁ gatānāṁ para-daivatena
māyāśritānāṁ nara-dārakeṇa
sārdhaṁ vijahruḥ kṛta-puṇya-puñjaḥ

ittham-in this way; satām-of the transcendentalists; brahma-sukhānubhūtyā-with Kṛṣṇa, the source of brahma-sukha (Kṛṣṇa is the Brahman, and from Him originates His personal effulgence; dāsyam-servitorship; gatānām-of the devotees who have accepted; para-daivatena-with the Supreme Personality of Godhead; māyāśritānām-for those in the clutches of material energy; nara-dārakeṇa-with Him who is like an ordinary child; sārdham-along with; vijahruḥ-enjoyed; kṛta-puṇya-puñjaḥḥ-all these boys who had accumulated the results of life after life of

pious activities.

"In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñanīs desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have kAM16:57:03ccepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their good fortune?"*

Note: This verse is Śrīmad-BHāgavatam 10.12.11.

Text 122

yat-pāda-paṁśur bahu-janma-kṛcchrato
dhṛtātmabhir yogibhir apy alābhyaḥ
sa eva yādṛg viṣayaḥ svayaṁ sthitaḥ
kiṁ varṇyate diṣṭam aho vrajaukasām

yat-whose; pāda-paṁśuḥ-dust of the lotus feet; bahu-janma-in many births; kṛcchrataḥ-from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhṛtātmabhiḥ-by persons able to control the mind; yogibhiḥ-by such yogīs (jnana-yigis, dhyana-yogis, raja-yogis, etc.); api-indeed; alābhyaḥ-cannot be acheived; saḥ-the Supreme Personality of Godhead; eva-indeed; yādṛg viṣayaḥ-has become the object of direct vision, face to face; svayam-personally; sthitaḥ-present in front of them; kim-what?; varṇyate-can be described; diṣṭam-about the fortune; ahaḥ-therefore; vrajaukasām-of the inhabitants of Vrajabhūmi, Vṛndāvana.

"Yogīs may undergo severe austerities and penances for many births by practicing yama, niyama, āsana, and prāṇāyāma, none of which are easily performed. Yet in due course of time, when these yogīs attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhūmi, Vṛndāvana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face."*

Note: This verse is Śrīmad-Bhāgavatam 10.12.12.

Text 123

kvacit pallava-talpeṣu
    niyuddha-śrama-karṣitaḥ
vṛkṣa-mūlāśrayaḥ śete
    gopotsaṅgopabarhanaḥ

kvacit-sometimes; pallava-talpeṣu-omn beds of twigs and flowers; niyuddha-from fighting; śrama-by fatigue; karṣitaḥ-pulled; vṛkṣa-of a tree; mūla-the root; āśrayaḥ-as a shelter; śete-lay down; gopa-of a gopa; utsaṅga-with the lap; upabarhanaḥ-as a pillow.

"When Kṛṣṇa would feel tired and fatigued, He would sometimes take shelter of the root of a big tree, or the lap of a cowherd boy, and lie down."*

Note: This verse is Śrīmad-Bhāgavatam 10.15.16.

Text 124

pāda-samvāhanaṁ cakruḥ
    kecit tasya mahātmanaḥ
apare hata-pāpmāno
    vyajanaiḥ samavījayan

pāda-feet; samvāhanam-massaging; cakruḥ-did; kecit-some; tasya-of Him; mahātmanaḥ-great souls; apare-others; hata-destroyed; pāpmānaḥ-sins; vyajanaiḥ-with fans; samavījayan-fanned.

"When He would lie down with a boy or a root as His pillow, some of the boys would come and massage His legs, and some would fan His body with a fan made from leaves."*

Note: This verse is Śrīmad-Bhāgavatam 10.15.17.

Text 125

anye tad-anurūpāni
    manojñāni mahātmanaḥ
gāyanti sma mahārāja
    sneha-klinna-dhiyaḥ śanaiḥ

anye-others; tad-anurūpāni-suitable for the occasion; manojñāni-charming; mahātmanaḥ-of the great soul; gāyanti sma-sang; mahārāja-O king; sneha-klinna-dhiyaḥ-their hearts melting with love; śanaiḥ-slowly.

"Some of the more talented boys wuld sing in very sweet voices to please Him."*

Note: This verse is Śrīmad-Bhāgavatam 10.15.18.

Text 126

nandaḥ kim akarod brahman
    śryea eva mahodayam
yaśoda vā mahā-bhāga
    pāpau yasyāḥ stanaṁ hariḥ

nandaḥ-Mahārāja Nanda; kim-what?; akarot-performed; brahman-O learned brahmana; śreyaḥ-auspicious activities, like performing penances and austerities; evam-as exhibited by him; mahodayam-for which they achieved the greatest perfection; yaśodā-Mother Yaśodā; vā-also; mahā-bhāgā-most fortunate; pāpau-drank; yasyāḥ-of whom; stanam-the breast milk; hariḥ-the Supreme Personality of Godhead.

"O learned brāhmaṇa, Mother Yaśodā's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Mahārāja perform to achieve such perfection in ecstatic love?"*

Note: This verse is Śrīmad-Bhāgavatam 10.8.46.

Text 127

tato bhaktir bhagavati
    putrī-bhūte janārdane
dam-patyor nitarām āsīd

gopa-gopīṣu bhārata

tataḥ-thereafter; bhaktir bhagavati-the cult of bhakti, devotional service unto the Supreme Personality of Godhead; putrī-bhūte-in the Lord, who had appeared as the son of mother Yaśodā; janārdane-in Lord Kṛṣṇa; dam-patyoḥ-of both husband and wife; nitarām-continuously; āsīt-there was; gopa-gopīṣu-all the inhabitants of Vṛndāvana, the gopas and gopīs, associating with Nanda Mahārāja and Yaśodā and following in their footsteps; bhārata-O Mahārāja Parīkṣit.

"Thereafter, O Mahārāja Parīkṣit, best of the Bhāratas, when the Supreme Personality of Godhead became the son of Nanda Mahārāja and Yaśodā, they maintained continuous, unswerving devotional love in parental affection. And in their association all the other inhabitants of Vṛndāvana, the gopas and gopīs, developed the culture of kṛṣṇa-bhakti."*

Note: This verse is Śrīmad-Bhāgavatam 10.8.51.

Text 128

nandaḥ sva-putram ādāya
proṣyāgata udāra-dhīḥ
mūrdhny avaghrāya paramaṁ
mudaṁ lebhe kurūdvaha

nandaḥ-Nanda Mahārāja; sva-putram ādāya-taking his son Kṛṣṇa on his lap; proṣyāgataḥ-as if Kṛṣṇa had returned from death (no one could even imagine that from such a danger a child could be saved); udāra-dhīḥ-because he was always liberal and simple; mūrdhni-on the head of Kṛṣṇa; avaghrāya-formally smelling; paramam-the highest; mudam-peace; lebhe-achieved; kurūdvaha-O Mahārāja Parīkṣit.

"O Mahārāja Parīkṣit, best of the Kurus, Nanda Mahārāja was very liberal and simple. He immediately took his son Kṛṣṇa on his lap as if Kṛṣṇa had returned from death, and by formally smelling his son's head, Nanda Mahārāja undeoubtedly enjoyed transcendental bliss."*

Note: This verse is Śrīmad-Bhāgavatam 10.6.43.

Text 129

sa mātuḥ svinna-gātrāya
    visrasta-kavara-srajaḥ
dṛṣṭvā pariśramaṁ kṛṣṇaḥ
    kṛpayāsīt sva-bandhane

sva-mātuḥ-of His own mother (Kṛṣṇa's mother, Yaśodādevī); svinna-gātrāyāḥ-when Kṛṣṇa saw His mother perspiring all over because of unnecessary labor; visrasta-were falling down; kavara-from her hair; srajaḥ-of whom the flowers; dṛṣṭvā-by seeing the condition of His mother; pariśramam-He could now understand that she was now overworked and feeling fatigue; kṛṣṇaḥ-the Supreme Personality of Godhead; kṛpayā-by His causeless mercy upon His devotee and mother; asīt-agreed; sva-bandhane-in binding Him.

"Because of mother Yaśodā's hard labor her whole body became covered with perspiration, and the flowers and comb were fallng from her hair. When child Kṛṣṇa saw His mother thus fatigued, He became merciful to her and agreed to be bound."*

Note: This verse is Śrīmad-Bhāgavatam 10.9.18.

Text 130

nemaṁ viriñco na bhavo
    na śrīr apy aṅga-saṁśrayā
prasādaṁ lebhire gopī
    yat tat prāpa vimuktidāt

na-not; imam-this exalted position; viriñcaḥ-Lord Brahmā; na-not; bhavaḥ-Lord Śiva; na-nor; śrīḥ-the goddess of fortune; api-indeed; aṅga-saṁśrayā-although she is always the better half of the Supreme Personality of Godhead; prasādam-mercy; lebhire-obtained; gopī-mother Yaśodā; yat tat-as that which; prāpa-obtained; vimuktidāt-from Kṛṣṇa, who gives deliverance from this material world.

"Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as was received by mother Yaśodā."*

Note: This verse is Śrīmad-Bhāgavatam 10.9.20.

Texts 131 and 132

payaṁsi yāsām apibat
    putra-sneha-snutāny alam
bhagavān devakī-putraḥ
    kaivalādy-akhilārtha-daḥ

tāsām aviratam kṛṣṇe
    kurvatīnāṁ sutekṣaṇam
na punaḥ kalpate rājan
    saṁsāro 'jñāna-sambhavaḥ

payaṁsi-milk (coming from the body); yāsām-of all of whom; apibat-Lord Kṛṣṇa drank; putra-sneha-snutāni-that milk coming from the bodies of the gopīs, not artificially but because of maternal affection; alam-sufficiently; bhagavān-the Supreme Personality of Godhead; devakī-putraḥ-who appeared as the son of Devakī; kaivala-ādi-like liberation, or merging into the Brahman effulgence; akhilārtha-daḥ-the bestower of all similar blessings; tāsām-of all of them (of all the gopīs); aviratam-constantly; kṛṣṇe-unto Lord Kṛṣṇa; kurvatīnām-making; sutekṣaṇam-as a mother looks upon her child; na-never; punaḥ-again; kalpate-van be imagined; rājan-O King Parīkṣit; saṁsāraḥ-the material bondage of birth and death; ajñāna-sambhavaḥ-which si to be accepted by foolish persons ignorantly trying to become happy.

"The Supreme Personality of Godhead, Kṛṣṇa, is the bestower of many benedictions, including liberation (kaivalya) or oneness with the Brahman effulgence. For that Supreme Personality of Godhead the gopīs always felt maternal love, and Kṛṣṇa sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopīs were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies."*

Note: This verse is Śrīmad-Bhāgavatam 10.6.39-40.

Text 133

gopīnāṁ paramānanda
    āsīd govinda-darśane
kṣaṇaṁ yuga-śatam iva

yāsāṁ yena vinābhavat

gopīnām-of the gopīs; parama-supreme; ānandaḥ-bliss; āsīt-was; govinda-Lord Govinda; darśane-in seeing; kṣaṇam-a moment; yuga-śatam-a hundred yugas; iva-as if; yāsām-of whom; yena-by whom; vinā-without; abhavat-became.

"In the evening Kṛṣṇa and Balarāma, alng with the boys and cows, returned to Vṛndāvana playing their flutes. As They approached the village, all the gopīs became very joyous. Throughout the day the gopīs used to think of Kṛṣṇa while He was in the forest, and in His absence they were considering one moment to be like twelve years."*

Note: This verse is Śrīmad-Bhāgavatam 10.19.16.

Text 134

tan-manaskas tad-ālāpas
tad-viceṣṭas tad-ātmikaḥ
tad-guṇān eva gāyantyo
nātmāgarāṇi sasmaruḥ

tat-on Him; manaskaḥ-their thoughts; tat-on Him; ālāpaḥ-their words; tat-for Him; viceṣṭaḥ-their actions; tat-to Him; ātmikaḥ-their hearts; tat-of Him; guṇān-the qualities; eva-indeed; gāyantyaḥ-singing; na-not; ātma-own; agārāni-homes; sasmaruḥ-remembered.

"The gopīs' mind and intelligence became absorbed in thoughts of Kṛṣṇa. They all imitated the activities of Kṛṣṇa and His speeches. Due to their heart and soul being completely given to Kṛṣṇa, they began to chant His glories, completely forgetting their family interests."*

Note: This verse is Śrīmad-Bhāgavatam 10.30.43.

Text 135

gopyas tapaḥ kim ācaran yad amuṣya rūpaṁ
lāvaṇya-sāram asamordhvam ananya-siddham
dṛgbhiḥ pibanty anusavābhinavaṁ durāpam

ekānta-dhāma yaśasaḥ śriya aiśvarasya

gopyaḥ-the gopīs; tapaḥ-austerities; kim-what?; ācaran-percormed; yat-from which; amuṣya-of such a one (Lord Kṛṣṇa); rūpam-the form; lāvaṇya-sāram-the essence of loveliness; asama-ūrdhvam-not paralleled or surpassed; ananya-siddham-not perfected by any other ornament (self-perfect); dṛgbhiḥ-by the eyes; pibanti-they drink; anusavābhinavam-constantly new; durāpam-difficult to obtain; ekānta-dhāma-the only abode; yaśasaḥ-of fame; śriyaḥ-of beauty; aiśvaraśya-of opulence.

"What austerities must the gopīs have performed! With their eyes they always drink the nectar of Lord Kṛṣṇa's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame, and opulence. It is self-perfect, ever-fresh, and extremely rare."*

Note: This verse is Śrīmad-Bhāgavatam 10.44.15.

Text 136

yā dohane 'vahanane mathanopalepā
prenkhenkhanārbha-ruditokṣaṇe marjanādau
gāyanti cainam anurakta-dhiyo 'śru-kaṇṭhyo
dhanyā vraja-striya urukrama-citta-yānāḥ

yāḥ-who; dohane-milking; avahanane-threshing; mathana-churning; upalepā-anointed; preṅkha-on swings; iṅkhana-swinging; arbha-babies; rudita-crying; ukṣaṇe-sprinkling; marjana-cleaning; ādau-beginning with; gāyanti-saing; ca-and; enam-Him; anurakta-in love; dhiyaḥ-hearts; aśru-tears; kaṇṭhyaḥ-throats; dhanyāḥ-fortunate; vraja-of Vraja; striyaḥ-women; urukramato Kṛṣṇa; citta-hearts; yānāḥ-gone.

"The gopīs are so fortunate that they can see and think of Kṛṣṇa twenty-four hours a day, beginning from their milking the cows or husking the paddy, or churning the butter in the morning. When engaged in gathering fuel, riding on swings, taking care of crying babies, cleaning their houses, and washing their floors, theya are always absorbed in the thought of Kṛṣṇa.* Their hearts full of love for Him and their throats stopped with tears, they always sing of His glories."

Note: This verse is Śrīmad-Bhāgavatam 10.44.15.

Text 137

prātar vrajād vrajata āviśataś ca sāyaṁ
gobhiḥ samaṁ kvaṇayato 'sya niśamya veṇum
nirgatya tūrṇam abalāḥ pathi bhūri-puṇyāḥ
paśyanti sa-smita-mukhaṁ sadayāvalokam

prātaḥ-in the morning; vrajāt-from Vraja; vrajata-go; āviśataḥ-entering; ca-also; sāyam-in the evening; gobhiḥ-the cows; samam-with; kvaṇayataḥ-playing; asya-of Him; niśamya-hearing; veṇum-the flute; nirgatya-going; tūrṇam-quickly; abalāḥ-the women; pathi-on the pathway; bhūri-great; puṇyāḥ-piety; paśyanti-see; sa-smita-mukham-with smiling faces; sadaya-merciful; avalokam-glance.

"My dear friends, we must accept the gopīs' activities to be the highest form of piety. Otherwise how could they have achieved the opportunity of seeing Kṛṣṇa both morning and evening when He goes to the pasturing-ground with His cows and cowherd boy friends and returns in the evening? They frequently see Him playing on His flute and smiling very brilliantly."*

Note: This verse is Śrīmad-Bhāgavatam 10.44.16.

Text 138

na pāraye 'haṁ niravadya samyujaṁ
sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ
yā mābhajan durjaya-geha-śṛṅkhalāḥ
samvṛścya tad vaḥ pratiyātu sādhunā

na-not; pāraye-am able to make; aham-I; niravadya-samyujam]to those who are completely free from deceit; sva-sādhu-kṛtyam-proper compensation; vibudha-āyuṣā-with a lifetime as long as that of the demigods; api-although; vaḥ-to you; yāḥ-who; mā-Me; abhajan-have worshiped; durjaya-difficult to overcome; geha-śṛṅkhalāḥthe chains of household life; samvṛścya-cutting; tat-that; vaḥ-of you; pratiyātu-let it be returned; sādhunā-by the good activity itself.

"I am not able to repay My debt for your spotless service even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."*

Note: This verse is Śrīmad-Bhāgavatam 10.32.22.

Text 139

gacchoddhava vrajaṁ saumya
pitror naḥ prītim āvaha
gopīnāṁ mad-viyogādhiṁ
mat-sandeśair vimocaya

gaccha-go; uddhava-O Uddhava; vrajam-to Vraja; saumya-gentle; pitroḥ-parents; naḥ-our; prītim-happiness; āvaha-bring; gopīnām-of the gopīs; mad-viyoga-adhim-suffering in separation from Me; mat-sandeśaiḥ-with My message; vimocaya-deliver.

"My dear gentle friend Uddhava, please go immediately to Vrndāvana and try to pacify My father and mother, Nanda Mahārāja and Yaśodā-devī, and the gopīs. They are very much griefstricken, as if suffering from great ailments. Go and give them a message. I hope their ailments will be partially relieved."*

Note: This verse is Śrīmad-Bhāgavatam 10.36.3.

Text 140

tā manaskā mat-prāṇā
mad-arthe tyakta-daihikāḥ
ye tyakta-loka-dharmāś ca
mad-arthe tān bibhārmy aham

tāḥ-they; mat-to Me; manaskāḥ-thoughts; mat-to Me; prāṇāḥ-lives; mat-for My; arthe-sake; tyakta-abandoned; daihikāḥ-what is in relation to the body; ye-who; tyakta-abandoned; loka-of the world; dharmāḥ-religion; ca-also; mat-of Me; arthe-for the sake; tān-them; bibhārmi aham-I maintain.

"The gopīs are always absorbed in thoughts of Me. They have dedicated body, desire, life, and soul to Me. I am anxious not only for the gopīs, but for anyone who sacrifices society, friendship, love, and personal comforts for Me. It is My duty to protect such exalted devotees."*

Note: This verse is Śrīmad-Bhāgavatam 10.46.4.

Text 141

mayi tāḥ preyasāṁ preṣṭhe
 dūra-sthe gokula-striyaḥ
smarantyo 'ṅga vimuhyanti
 virahotkaṇṭhya-vihvalāḥ

mayi-in Me; tāḥ-they; preyasāṁ preṣṭhe-most dear; dūra-sthe-far away; gokula-striyaḥ-the women of Gokula; smarantyaḥ-remembering; aṅga-O gentle one; vimuhyanti-faint; viraha-of separation; utkaṇṭhya-by the yearning; vihvalāḥ-overcome.

"The gopīs are the most dear. They are always thinking of Me in such a way that they remain overwhelmed and almost dead in anxiety due to separation from Me."*

Note: This verse is Śrīmad-Bhāgavatam 10.46.5.

Text 142

dhārayanty ati-kṛcchreṇa
 prāyaḥ prāṇān kathañcana
pratyāgamana-sandeśair
 ballavyo me mad-ātmikaḥ

dhārayanti-they maintain; ati-kṛcchreṇa-with great difficulty; prāyaḥ-mainly; prāṇān-their lives; kathañcana-somehow; pratyāgamana-return; sandeśaiḥ-with messages; ballavyaḥ-the gopīs; me-My; mad-ātmikaḥ-who have given their hearts to Me.

"They are keeping alive simply by thinking that I am returning to them very soon."*

Note: This verse is Śrīmad-Bhāgavatam 10.46.6.

Text 143

rāmeṇa sārdhaṁ mathurāṁ praṇīte
śvāphalkinā mayy anurakta-cittāḥ
vigadha-bhāvena na me viyoga-
tīvrādhayo 'nyaṁ dadṛśuḥ sukhāya

rāmeṇa-Balarāma; sārdham-with; mathurām-to Mathurā; praṇīte-brought; śvāphalkinā-by Akrūra; mayi-to Me; anurakta-attached; cittāḥ-heart; vigāḍha-deep; bhāvena-with love; na-not; me-of Me; viyoga-separation; tīvra-sharp; ādhayaḥ-sufferings; anyam-another; dadṛśuḥ-saw; sukhāya-for happiness.

"When Akrūra took Balarāma and Myself to Mathurā, the gopīs, their hearts full of love for Me, became overcome with the pain of separation. They could not see happiness anywhere."

Note: This verse is Śrīmad-Bhāgavatam 11.12.10.

Text 144

tās tāḥ kṣapāḥ preṣṭhatamena nītā
mayaiva vṛndāvana-gocareṇa
kṣaṇārdhavat tāḥ punar aṅga tāsāṁ
hīnā mayā kalpa-samā babhuvuḥ

tāḥ tāḥ kṣapāḥ-those nights; preṣṭhatamena-with their beloved; nītāḥ-mássed; mayā-with Me; eva-indeed; vṛndāvana-gocareṇa-in Vṛndāvana; kṣaṇārdhavat-like half a moment; tāḥ-they; punaḥ-again; aṅga-O gentle one; tāsām-of them; hīnā-without; mayā-Me; kalpa-samā-like a kalpa; babhuvuḥ-become.

"O gentle one, when I, their beloved, was with them in Vṛndāvana, the gopīs' nights passed as half a moment. Now, without Me, they pass as a kalpa."

Note: This verse is Śrīmad-Bhāgavatam 11.12.11

Text 145

tā nāvidan mayy anusaṅga-baddha-
dhiyaḥ svam ātmānam adasta-khedam
yathā samādhau munayo 'bdhi-toye
nadyaḥ praviṣṭa iva nāma-rūpe

tāḥ-they; na-not; avidan-knew; mayi-in Me; anusaṅga-association; baddha-bound; dhiyaḥ-hearts; svam ātmānam-own self; adasta-khedam-suffering; yathā-as; samādhau-in meditation; munayaḥ-sages; abdhi-toye-in the ocean; nadyaḥ-rivers; praviṣṭaḥ-entered; iva-as; nāma-names; rūpe-and forms.

"Their hearts tied to Me, the gopīs were not aware even of their own selves. They became like sages absorbed in mediation and unaware of the world of material names and forms, or like rivers that have entered the ocean."

Note: This verse is Śrīmad-Bhāgavatam 11.12.12.

Text 146

mat-kāmā ramaṇaṁ jāram
asvarūpa-vido 'balāḥ
brahma māṁ paramaṁ prāpuḥ
saṅgāc chata-sahasraśaḥ

mat-kāmāḥ-desiring Me; ramaṇaṁ jāram-lover; asvarūpa-vidaḥ-not knowing the real nature; abalāḥ-women; brahma-Brahman; mām-Me; paramam-Supreme; prāpuḥ-attained; saṅgāt-by association; śata-sahasraśaḥ-hundreds and thousands of times.

"Desiring Me as their paramour, and unaware of My true nature, hundreds and thousands of gopīs attained Me, the Supreme Personality of Godhead,"

Note: This verse is Śrīmad-Bhāgavatam 11.12.13.

Text 147

etāḥ paraṁ tanu-bhṛto bhuvi gopa-vādhvo
govinda eva nikhilātmani rūḍha-bhāvāḥ
vañchanti yad bhāva-bhiyo munayo vayaṁ ca

kiṁ brahma-janmabhir ananta-kathā-rasasya

etāḥ-they; param-supreme; tanu-bhṛtaḥ-of living entities; bhuvi-on the earth; gopa-vādhvaḥ-gopīs; govinde-for Govinda; eva-indeed; nikhila-all; ātmani-heart; rūḍha-bhāvāḥ-exalted love; vañchanti-desire; yat-what; bhava-of material existence; bhiyaḥ-fear; munayaḥ-sages; vayam-we; ca-also; kim-whether?; brahma-as brahmanas; janmabhiḥ-with births; ananta-limitless; kathā-talk; rasasya-nectar.

"Among all the living entities who have accepted the human form of life, the gopīs are superexcellently successful in their mission. Their thought is thoroughly absorbed in the lotus feet of Kṛṣṇa. Great sages and saintly persons are also trying to be absorbed in meditation upon the lotus feet of Kṛṣṇa, who is Mukunda Himself, the giver of iberation, but the gopīs, having lovingly accepted the Lord, are automatically accustomed to this habit. They do not depend on any yogic practice. The conclusion is that one who has attained the gopīs' condition of life does not have to take birth as Lord Brahmā or be born in a brāhmana family or be initiated as a brāhmaṇa."*

Note: This verse is Śrīmad-Bhāgavatam 10.47.58.

Text 148

kvemaḥ striyo vana-cārīr vyabhicāra-duṣṭāḥ
kṛṣṇe kva caiṣa paramātmani rūḍha-bhāvāḥ
nanv īśvaro 'nubhajato 'viduṣo 'pi sākṣāc
chriyas tanoty agada-rāja ivopayuktāḥ

kva-where?; imaḥ-they; striyaḥ-women; vana-in the forest; cārīḥ-going; vyabhicāra-duṣṭāḥ kṛṣṇe-to Kṛṣṇa; kva-where?; ca-and; eṣaḥ-He; paramātmani-in the Supreme; rūḍha-bhāvāḥ-exalted love; nanu-indeed; īśvaraḥ-the Lord; anubhajataḥ-worshiping; aviduṣaḥ-ignorant; api-even; sākṣāt-directly; śriyaḥ-goddess of fortune; tanoti-manifests; agada-rājaḥ-king; iva-like; upayuktāḥ-engaged.

"The gopīs were not born of any highly cultured family. They were born of cowherd men, and yet they developed the highest love of Kṛṣṇa. For self-realization or God-realization there is no need to take birth in a high family. The only thing needed is ecstatic development of love of God. In achieving perfection in Kṛṣṇa consciousness no other qualification is required than to be constantly engaged in the loving service of Kṛṣṇa. Kṛṣṇ is the supreme nectar, the reservoir of all pleasure. The effect of taking up Kṛṣṇa consciousness is just like that of drinking nectar. With or without one's knowledge, it will act."*

Note: This verse is Śrīmad-Bhāgavatam 10.47.59.

Text 149

nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ
    svar-yoṣitāṁ nalina-gandha-rucaṁ kuto 'nyaḥ
rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-
    labdhāśiṣāṁ ya udagād vraja-sundarīṇām

na-not; ayam-this; śriyaḥ-of the goddess of fortune; aṅga-on the chest; u-alas; nitānta-rateḥ-who is very intimately related; prasādaḥ-the favor; svaḥ-of the heavenly planets; yoṣitām-of women; nalina-of the lotus flower; gandha-having the aroma; rucam-and bodily luster; kutaḥ-much less; anyaḥ-others; rāsotsave-in the festival of the rasa dance; asya--f Lord Śrī Kṛṣṇa; bhuja-daṇḍa-by the arms; gṛhīta-embraced; kaṇṭha-their necks; labdha-aśiṣām-who acjhieved such a blessing; yaḥ-which; udagāt-became manifest; vraja-sundarīṇām-of the beautiful gopīs, the transcendental girls of Vrajabhūmi.

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of worldly women who are very beautiful according to material extimation?"*

Note: This verse is Śrīmad-Bhāgavatam 10.47.60.

Text 150

āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ
    vṛndāvane kim api gulma-latauṣādhīnām
yā duṣṭyajaṁ sva-janam ārya-pathaṁ ca hitvā
    bhejur mukunda-padavīṁ śrutibhir vimṛgyam

āsām-of the gopīs; ahaḥ-oh; caraṇa-reṇu-the dust of the lotus feet; juṣām-devoted to; aham syām-let me become; vṛndāvane-in Vṛndāvana; kim api-anyone; gulma-latauṣādhīnām-among bushes, creepers, and herbs; yā-they who; duṣṭyajam-

very difficult to give up; sva-janam-family members; ārya-patham-the path of chastity; ca-and; hitvā-giving up; bhejuḥ-worshiped; mukunda-padavīm-the lotus feet of Mukunda, Kṛṣṇa; śrutibhiḥ-by the Vedas; vimṛgyam-to be searched for.

"The gopīs of Vṛndāvana have given up the association of their husbands, sons, and other family members, who are very dificult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers, or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet."*

Note: This verse is Śrīmad-Bhāgavatam 10.47.61.

Text 151

yā vai śriyārcitam ajādibhir āpta-kāmair
yogeśvarair api sadātmani rāsa-goṣṭhyam
kṛṣṇasya tad bhagavataḥ prapadāravindaṁ
nyastaṁ staneṣu vijahuḥ parirabhya tāpam

yaḥ-who; vai-indeed; śriyā-by the goddess of fortune; arcitam-worshiped; ajādibhiḥ-own; āpta-attained; kāmaiḥ-desires; yogeśvaraiḥ-by the masters of yoga; api-even; sadā-always; ātmani-in the heart; rāsa-goṣṭhyam-in the rasa dance; kṛṣṇasya-of Kṛṣṇa; tat-that; bhagavataḥ-of the Lord; prapadāravindam-lotus feet; nyastam-placed; staneṣu-on the breasts; vijahuḥ-abandoned; parirabhya-embracing; tāpam-suffering.

"When in the rāsa dance the gopīs embraced to their breasts Lord Kṛṣṇa's lotus feet, which are worshiped by Lakṣmī, Brahmā, the demigods whose every desire is fulfilled, and the masters of yoga, they became free of all suffering."

Note: This verse is Śrīmad-Bhāgavatam 10.47.62.

Text 152

vande nanda-vraja-strīṇāṁ
pāda-reṇum abhīkṣnaśaḥ
yāsāṁ hari-kathodgītaṁ

punāti bhuvana-trayam

vande-i offer obeisances; nanda-vraja-strīṇām-of the women in nanda"s vraja; pāda-of the feet; reṇum-to the dust; abhīkṣnaśaḥ-at every moment; yāsām-of whom; hari-of lord hari; kathā-the topics; udgītam-sung; punāti-purifies; bhuvana-worlds; trayam-the three>

"i constantly pray to be honored by the dust of the gopīs' lotus feet. The gopīs' chanting of the transcendental pastimes of Lord Kṛṣṇa has become celebrated all over the three worlds."*

Note: This verse is Śrīmad-Bhāgavatam 10.47.63.

Text 153

gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur
damodarādhara-sudhām api gopikānām
bhuṅkte svayaṁ yad-avaśiṣṭa-rasaṁ hradinyo
hṛṣyat-tvaco 'śru mumucus taravo yathāryaḥ

gopyaḥo gopīs; kim-what; ācarat-performed; ayam-this; kuśalam-auspicious activities; sma-certainly; veṇuḥ-the flute; damodara-of kṛṣṇa; adhara-sudhām-the nectar of the lips; api-even; gopikānām-which is owed to the gopīs; bhuṅkte-enjoys; svayam-independently; yat-from which;-avaśiṣṭa-remaining; rasam-the taste only; hradinyaḥ-the rivers; hṛṣyat-feeling jubilant; tvacaḥ-whose bodies; aśru-tears; mumucuḥ-shed; taravaḥ-the trees; yathā-exactly like; aryaḥ-old forefathers.

"My dear gopīs, what auspicious acivities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips independently and leave only a taste for us gopīs, for whom that nectar is actually meant! The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, thew river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."*

Note: This verse is Śrīmad-Bhāgavatam 10.21.9.

Text 154

jayati jana-nivāso devakī-janma-vādo
    yadu-vara-pariṣat svarir dorbhir āsyann adharmam
sthira-cara-vṛjina-ghnaṁ su-smita-śrī-mukhena
    vraja-pura-vanitānāṁ vārdhayan kāmadevam

jayati-eternally lives gloriously; jana-nivāsaḥ-He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devakī-janma-vādaḥ-known as the son of Devakī (no one can actually becme the father or mother of the Supreme Personality of Godhead. Therefore devakī-janma-vādaḥ means that He is known as the son of Devakī. Similarly He is also known as the son of Mother Yaśodā, Vasudeva, and Nandas Mahārāja); yadu-vara-pariṣat-served by the members of the Yadu dynasty of the cowherd men of Vṛndāvana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svarir dorbhiḥ-by His own arms, or by His devotees like Arjuna who are just like His own arms; āsyan-killing; adharmam-demons or the impious; sthira-cara-vṛjina-ghnam-the destroyer of all the ill-fortune of all living entities, moving and not moving; su-smita-always smiling; śrī-mukhena-by His beautiful face; vraja-pura-vanitānām-of the damsels of Vṛndāvana; vārdhayan-increasing; kāmadevam-the lusty desires.

"Lord Śrī Kṛṣṇa is He who is known as jana-nivāsa, the ultimate resort of all living entities, and whop is also known as DEvakī-nandana or Yaśodā-nandana, the son of Devakī and Yaśodā. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increases the lusty desires of the gopīs of Vṛndāvana. May He be all glorious and happy."*

Note: This verse is Śrīmad-Bhāgavatam 10.90.48.

Text 155

śrī-janamejaya uvāca

kṛtārtho 'smi kṛtārtho 'smi
    niścito bhagavan guro
guhyaṁ goloka-māhātmyaṁ
    yad ahaṁ sevitas tvayā

śrī-janamejayaḥ uvāca-Śrī Janamejaya said; kṛtārthaḥ-a success; asmi-I am; kṛtārthaḥ-a success; asmi-I am; niścitaḥ-understood; bhagavan-O lord; guraḥ-O guru; guhyam-confidential; goloka-of Goloka; māhātmyam-the glory; yat-which; aham-I; sevitaḥ-served; tvayā-by you.

Śrī Janamejaya said: I have found the goal of life! I have found the goal of life! O my lord, O my guru, you ahve explained to me the confidential glory of Goloka!

Text 156

śrī-jaiminir uvāca

tātāttha satyaṁ yad-bhaktyā
śravaṇād api kīrtanāt
asyākhyānasya vā dhyānāt
tat-padaṁ labhate naraḥ

śrī-jaiminiḥ-Śrī Jaimini; uvāca-said; tāta-O dear one; āttha-speak; satyam-the truth; yad-bhaktyā-by the devotional service of whom; śravaṇāt-by hearing; api-even; kīrtanāt-by glorifying; asya-of Him; ākhyānasya-of the story; vā-or; dhyānāt-by meditating; tat-padam-that abode; labhate-attains; naraḥ-a person.

Śrī jaimini said: O dear one, you have spoken the truth. Anyone who with devotion hears, chants, or remembers this story, attains that supreme abode.

Text 157

tasmai namo 'stu nirupādhi-kṛpākulāya
śrī-gopa-rāja-tanayāya gurū1ttamāya
yaḥ kārayan nija-janaṁ svayam eva bhaktiṁ
tasyātituṣyati yathā paramopakartuḥ

tasmai-to Him; namo astu-obeisances; nirupādhi-limitless; kṛpā-with mercy; ākulāya-filled; śrī-gopa-rāja-tanayāya-the son of the king of the gopas; guruttamāya-the supreme guru; yaḥ-who; kārayan-causing; nija-janam-own people; svayam-persdonally; eva-indeed; bhaktim-devotional service; tasya-of Him; atituṣyati-is pleased; yathā-as; parama-supreme; upakartuḥ-doer.

Obeisances to unlimitedly merciful Lord Kṛṣṇa. who is the son of the gopas' king, who is the supreme guru, who gives devotional service to the devotees, and who is very pleased by their service.